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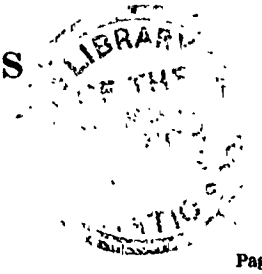

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ANNOTATIO

IN

EURIPIDIS MEDEAM

EX RECENSIONE RIC. PORSONI.

In ea Argumenti parte quam primus edidit Brunckius, vulgo legitur, Τὸ δρᾶμα δοκεῖ ὑποβαλέσθαι, γενναιοφρόνως διασκευάσας, ὡς Δικαίαρχός τε περὶ τοῦ Ἑλλάδος βίου, καὶ Ἀριστοτέλης ἐν ὑπομνήμασι. In voce γενναιοφρόνως latere putat Beckius ὁ Σικυώνιος Νεόφρων. Cujus suspicio si vera est, non Euripides Neophronem, sed Neophro Euripidem imitatus est. Sed vix operæ pretium fuit poëtam pæne ignotum furti literarii insimulare, nec dubito quin contrariam sententiam exprimere voluerit grammaticus, tragicum scilicet omnium ferme nobilissimum alienam fabulam sibi supposuisse. Eadem tradit Suidas, cujus verba sunt: Νεόφρων, ἢ Νεοφῶν, Σικυώνιος, τραγικὸς, οὗ φασιν εἶναι τὴν Εὐριπίδου Μήδειαν. Pergit dicere, Neophronem παιδαγωγοὺς καὶ οἰκετῶν βάσανον primum in scena exhibuisse. Quod verum esse non potest, nisi Euripide antiquior fuit, apud quem haud semel inducitur παιδαγωγός. Quod addit Suidas, Neophronem, quod familiariter cum Callisthene viveret, Alexandri jussu simul cum eo necatum esse, neque cum superioribus ejus verbis conciliari potest, neque multa fide dignum mihi videtur. Nam, ut ad Aristophanis Ach. 10. p. 114. jam monui, idem grammaticus Pherecratem veteris comœdiæ poëtam cum Alexandro militasse ait. Qui cum fabulam Ἀγρίους annis LXV. ante Alexandrum natum docuisset[1], non nisi extrema ætate eum infantem puerum videre, nedum post Philippi obitum in Asia cum eo militare potuit. Adde quod in v. Καλλισθένης non Neophronem, sed Nearchum, ipsum quoque tragicum, neque ab alio quoquam memoratum, cum Callisthene interfectum esse narrat

1. Corsinus Fast. Att. Ol. LXXXIX. 4. CVI. 1.

Suidas. Revertor ad argumenti verba, ubi παρὰ Νεόφρονος διασκευάσεως, quod vereor ut satis intelligam, pro γενναιοφρόνως διασκευάσας dedit Matthiæ. Lego, Τὸ δρᾶμα δοκεῖ ὑποβαλέσθαι (ὁ Εὐριπίδης scilicet), τὴν Νεόφρονος (Μήδειαν) διασκευάσας. Pauca quæ e Neophronis Medea hodie supersunt fragmenta, hanc accusationem neque diluunt neque confirmant. Equidem credam Euripidem potius fabulæ œconomiam personarumque mores, quam verba aut sententias a Neophrone mutuatum esse.

Præter Neophronem et Euripidem, Medeam docuerunt Dicæogenes, Diogenes, aliique. Apud Stobæum Serm. LXXVIII. p. 453 = 333. legitur cum lemmate *Euripidis in Medea*, τὸ θρέψαι δ' ἐν βροτοῖσι πολλάκις | πλείω πορίζει φίλτρα τοῦ φῦσαι τέκνα. Quæ verba in Euripidis Medea non reperiuntur. Sed codex Stobæi Parisiensis, teste Brunckio ad Med. p. 400. lemma habet βιότου ἐκ Μηδείας. Quod si scisset Jo. Alb. Fabricius, tragicorum catalogum *Bioti* vel potius *Bœoti* nomine auctiorem proculdubio edidisset. Latere sub hoc βιότου suspicor verba διονυσίου τυράννου compendio scripta δι. τυ. Dionysii tragœdiis haud raro utitur Stobæus. Serm. XCVIII. p. 531 = 407. Dionysio tribuitur, Εἰ δ' ἀξιοῖς σοι μηδὲν ἀλγεινόν ποτε | μηδὲν ἔσεσθαι, μακαρίως ἔχεις φρενῶν. | θεῶν γὰρ ἔξειν βίοτον, οὐ θνητῶν, δοκεῖς. Ita Gesnerus, qui hoc fragmentum a Trincavello omissum primus edidit. Grotius μηδὲ ἓν ἔσεσθαι dedit, quod post μηδὲν ἀλγεινόν ποτε stare non potest. Idem dicendum est de μηδέποτ' ἔσεσθαι. Legendum, ut alibi declaravi, Μήδει', ἔσεσθαι. Legendum etiam μὴ 'δει pro μηδὲν apud Aristophanem Eccl. 939. Titulus hujus fragmenti apud Gesnerum est *Dionysii Tyranni*, apud Grotium *Dionysius Tyrannus Alcmena*. In nomine fabulæ erratum esse res ipsa indicat. Serm. CV. p. 560 = 431. legitur alterum Dionysii fragmentum, Θνητῶν δὲ μηδεὶς μηδέν' ὄλβιόν ποτε | κρίνῃ, πρὶν αὐτὸν εὖ τελευτήσαντ' ἴδῃ. | ἐν ἀσφαλεῖ γὰρ τὸν θανόντ' ἐπαινέσαι. Quibus verbis fabulæ nomen *Leda* in utraque editione adscriptum est. Cum hoc argumentum comicum potius quam tragicum fuisse videatur, nequeo non suspicari literas ΛΗΔ. et ΜΗΔ. hic confusas esse.

Quædam ex Euripidis Medea citari quæ in ea non exstent, præter alios auctor est Hemsterhusius ad Hesychium v. Ἀπαιώνιστον. Nec mirum, cum Medeæ historiam in tres fabulas distribuerit Euripides, quarum quamlibet sub Medeæ nomine facili errore allegare potuerunt grammatici. Verba ὦ θερμόβουλον

σπλάγχνον, quæ in Medea occurrere dicit scholiastes ad Aristophanis Ach. 119. fortasse aut in Peliasin aut in Ægeo legebantur. Medeæ enim personam in Ægeo fuisse clare docet scholiastes ad Med. 168. his verbis, τοῦ Εὐριπίδου μήτε ἐνταῦθα, μήτε ἐν τῷ Αἰγεῖ δηλώσαντος τὸν Ἄψυρτον ὀνομαστί. Cujus testimonium eo magis doleo a Musgravio prætermissum esse, quod ille nihil quidquam habuit quod de Ægei argumento moneret. Quæ fuerint Medeæ partes in Ægeo, satis declarat Apollodorus I. 9, 28. §. 5. Μήδεια δὲ ἦκεν εἰς Ἀθήνας, κἀκεῖ γαμηθεῖσα Αἰγεῖ, παῖδα γεννᾷ Μῆδον. ἐπιβουλεύουσα δὲ ὕστερον Θησεῖ, φυγὰς δὲ (f. ἐξ) Ἀθηνῶν μετὰ τοῦ παιδὸς ἐκβάλλεται. Rem paullo aliter narrat Hyginus Fab. 26. ita tamen ut uterque scriptor facile ad eandem tragœdiam respicere potuerit. Tali argumento optime convenit Ægei Fr. VIII. Πέφυκε γάρ πως παισὶ πολέμιον γυνὴ | τοῖς πρόσθεν, ἡ ζυγεῖσα δευτέρα[1] πόσει. Hactenus hæc. Nunc de locis nonnullis in Medea singillatim dicendum.

v. 9. οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κόρας | πατέρα, κατῴκει τήνδε γῆν Κορινθίαν, | ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν | φυγῇ πολίταις, ὧν ἀφίκετο χθόνα, | αὐτή τε πάντα συμφέρουσ' Ἰάσονι.] Schol. τὸ δὲ ἀνδάνουσα, ὀρθὴ ἀντὶ δοτικῆς, ἀντὶ τοῦ ἀνδανούσῃ. Scholiastes igitur non φυγῇ sed φυγὴ legisse videtur, quod longe melius, meo quidem judicio. Ita noster infra v. 1217. κεῖνται δὲ νεκροὶ παῖς τε καὶ γέρων πατὴρ | πέλας, ποθεινὴ δακρύοισι συμφορά. Herac. 70. ἀμύνεθ'. ἱκέται δ' ὄντες ἀγοραίου Διὸς, | βιαζόμεσθα, καὶ στέφη μιαίνεται, | πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία. Cicero de Oratore II. 66. *Ac verborum quidem genera quæ essent facetа, dixissé me puto: rerum plura sunt, eaque magis (ut dixi antea) ridentur, in quibus est narratio; res sane difficilis.* Appositionem appellant grammatici, e quorum numero consuli potest Matthiæ Gramm. Gr. §. 431[2]. Eadem est ratio accusa-

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1. Vulgo δευτέρῳ. Fr. I. legendum, Τίς σε μάτηρ (vulgo μᾶτερ) ἐν δεκάτᾳ τόκον ὠνόμασε; Sensus est, *cujus mulieris filius es?* Hoc fragmentum et X. se invicem illustrant. Fr. VII. legendum, Ἡ πολὺ (vulgo Ἤπου) κρεῖσσον τῆς εὐγενίας | τὸ καλῶς πράσσειν. Eadem varietas in Or. 1083.

2. Hunc librum Anglice vel potius Latine redditum qui imprimendum curaret, nostris hominibus Græco sermoni studentibus nec Teutonice scientibus magnam utilitatem afferret, etiam si nihil de suo adderet.

tivi, de quo Matthiæ §. 426. 1. §. 432. 4. Noster Or. 1103. Ἑλένην κτάνωμεν, Μενέλεῳ λύπην πικράν. Unde fingi potest talis versus, Ἑλένη τέθνηκε, Μενέλεῳ λύπη πικρά. Admisso φυγὴ, jam facile ratio redditur v. sequentis, αὐτή τε (αὐτὴ δὲ Beckius[1] consentiente Stobæo Serm. LXXIV. p. 441 = 325.) πάντα συμφέρουσ' Ἰάσονι, in quo αὐτὴ prorsus inutile erit, si ἀνδάνουσα ad Medeam referatur. Doctorum virorum conjecturis, φυλῇ (rectius φύλῳ), ψυχῇ, φυῇ, φύτλῃ, ὀργῇ, φύσει, occasionem dedit genitivus πολιτῶν, quem in dativum e Barnesii sententia primus mutavit Beckius. Genitivus retineri posset, si inter ἀνδάνουσα et πολιτῶν interposita legerentur verba ὧν ἀφίκετο χθόνα, sive præcederet ἀνδάνουσα, sive πολιτῶν. Prioris constructionis exemplum præbet noster Heracl. 68. κομίζων οὑπέρ εἰσ' Εὐρυσθέως. Id est, ut suo loco dixi, κομίζων (αὐτοὺς) Εὐρυσθεῖ, οὑπέρ εἰσι (δοῦλοι). De altera consulendi Portus ad h. l. et Porsonus ad Or. 1645. Sed exempla quæ ad confirmandum genitivum πολιτῶν desiderantur, hujusmodi sunt, κομίζων Εὐρυσθέως οὑπέρ εἰσι; *vestra est urbem quam statuo.* Si ita unquam locuti sunt tragici, servandum πολιτῶν. Sin minus, Porsono assentiendum, qui πολιτῶν ex scripturæ compendiis male intellectis ortum putat.

v. 21. βοᾷ μὲν ὅρκους, ἀνακαλεῖ δὲ δεξιᾶς | πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται, | οἵας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ. | κεῖται δ' ἄσιτος, σῶμ' ὑφεὶσ' ἀλγηδόνι,] Opponuntur βοᾷ μὲν ὅρκους et κεῖται δ' ἄσιτος. Legendum igitur ἀνακαλεῖ τε. Hujus vitii, quo nullum in tragicorum scriptis frequentius, exempla jam ab aliis indicata vide vv. 196. 266. 562.

v. 30. ἣν μήποτε στρέψασα πάλλευκον δέρην, | αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμώξῃ φίλον,] Cum de præsenti tempore sermo sit, legendum, ni fallor, ἀποιμώζῃ. Quoties hæc permutentur, quid attinet dicere? Apud Sophoclem Ant. 311. scribendum ἁρπάζητε pro ἁρπάξητε, quod non est Atticum.

v. 41. ἢ καὶ τύραννον τόν τε γήμαντα κτάνῃ,] Schol. Τυράννοις. τὸν Κρέοντα φησί. τὸ δὲ ἑξῆς, ἢ καὶ τύραννον τόν τε γήμαντα κτάνῃ. δεινὴ γάρ. Repone, τύραννον δὲ τὸν Κρέοντα φησί. Verba sunt a superioribus male divulsa, quod

1. In minore scilicet editione, anno MDCCXCII. inchoata, quæ non ultra quatuor primas tragœdias processit.

sæpissime huic grammatico accidit. Creontem hic intelligi putant interpretes ad unum omnes. Quorum sententia si vera est, nulla omnino Creontis filiæ mentio est, quam Medeæ multo majori odio quam patrem fuisse res ipsa satis declarat. Fieri non potuit quin rivali potius quam rivalis patri necem a Medea parari suspicata sit anus quæ hæc loquitur. Eam suspicionem Creonti in mentem venisse ostendunt ejus verba v. 284. Δέδοικά σ' (οὐδὲν δεῖ παραμπίσχειν λόγους) | μή μοι τι δράσῃς παῖδ' ἀνήκεστον κακόν. Quapropter auctor sum ut vocabulum τύραννον posthac Anglice reddatur *the princess.* Ambiguitatem quodammodo tollunt verba τόν τε γήμαντα, quorum sensus est, *et qui eam in matrimonium duxit.* Verba γήμας τύραννον leguntur infra v. 873. Si Creontem significaret τύραννον, τόν τε νεωστὶ γήμαντα vel tale quid dixisset poëta. Hæc ratio si minus placet, legendum τυράννους, Creontem scilicet et filiam. Sed altera mihi melior videtur, tum ob alias caussas, tum quia pluralia τύραννοι, κοίρανοι, βασιλῆς, solum Creontem plerumque designant. Vide vv. 140. 454. 456. 459. 871. 930. 1127. 1296. Ceterum Aldi scripturam τυράννων memorare oblitus est Porsonus.

v. 48. Παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς,] Vertit Ennius, monente Porsono, *Antiqua herilis fida custos corporis.* His verbis significetur *nutrix,* necne, judicent lectores. Hoc autem in me recipere possum, nihil esse in Græca fabula, unde colligi possit hanc anum Medeæ nutricem fuisse. Scholiastes bis eam γραῦν appellat, quater πρεσβῦτιν, nunquam τροφόν. Repone igitur, si tanti est, ΘΕΡΑΠΑΙΝΑ pro ΤΡΟΦΟΣ. Contrarius huic error est in Andromacha, ubi Hermiones nutrix Θεράπαινα appellatur. Nutricem esse ostendunt illa τέκνον et ὦ παῖ, ab anu nostra nunquam usurpata.

v. 49. τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν | ἕστηκας, αὐτὴ θρεομένη σαυτῇ κακά ;] Ex quatuor quas vidi Porsonianæ recensionis editionibus, Cantabrigiensi scilicet, duabus Lipsiensibus et Londinensi[1], vitium typographicum αὐτὴν pro αὐτὴ exhibent Lipsiensis prior et Londinensis. Lipsienses editiones curavit Schæferus, ipso fatente Meletem. Crit. p. 66. Quis Londinensis curam habuerit, equidem ignoro, neque hunc errorem

1. His non annumero minutam Schæferi editionem, qui in quatuor primis fabulis Porsonum, in reliquis Musgravium secutus est.

indicassem, nisi periculum esset ne semel iterumque admissus in plures deinceps editiones manaret. Sic v. 248. *τιν'* sine accentu habent omnes editiones[1] jam inde ab Hervagiana tertia.

v. 53. *χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν | κακῶς πιτνοῦντα, καὶ φρενῶν ἀνθάπτεται.*] Solus Matthiæ *πιτνόντα*. Idem tamen *πιτνοῦντ'* v. 1267. ubi omnes ante Brunckium excepto Lascari *πιτνόντ'* habent. Priore loco *πίπτοντα* Stobæus, *πίτνοντα* Eumathius, monente Porsono. Hanc veram esse scripturam monui ad Heracl. 77. Corrigendi accentus vv. 1192. 1202. 1253. 1283. Recte omnes *πιτνόντων* v. 859.

v. 56. *ὥσθ' ἱμερός μ' ὑπῆλθε γῆ τε κούρανῷ | λέξαι μολοῦσαν δεῦρο, δεσποίνης τύχας.*] Theognetus apud Athenæum p. 104. C. *πεφιλοσόφηκας γῆ τε κούρανῷ λαλῶν, | οἷς οὐθέν ἐστιν ἐπιμελὲς τῶν σῶν λόγων.*

v. 62. *Τί δ' ἔστιν, ὦ γεραιέ; μὴ φθόνει φράσαι.*] Æschylus Theb. 486. *κόμπαζ' ἐπ' ἄλλῳ, μηδέ μοι φθόνει λέγων.* An *λέγειν*?

v. 66. *Ἠκουσά του λέγοντος, οὐ δοκῶν κλύειν.*] *Simulans me non audire.* De hac potestate verbi *δοκεῖν* vide Valckenarium ad Hippol. 462. BRUNCK. Exemplis adde *μαίνεσθαι δοκῶν, pretending to be mad,* apud Aristophanem Ran. 564.

v. 67. *πεσσοὺς προσελθών, ἔνθα δὴ παλαίτεροι | θάσσουσι,*] Παλαίτατοι, quod a Brunckio expulsum revocarunt Zimmermannus et Matthiæ, merus est librariorum error, de quo Hermannus ad Vigerum nn. 56. 57. Idem fortasse dicendum de *ἀσφαλέστατα* v. 741. Apud Tyrtæum III. 5. *χαριέστατος* exhibet ed. Stobæi Trincavelliana, monente Gaisfordio.

v. 84. *Τίς δ' οὐχὶ θνητῶν; ἆρτι γιγνώσκεις τόδε,*] *Γιγνώσκει* [*γινώσκει*] contra MSS. plerosque in edd. quasdam irrepsit. —Sed *γινώσκει* C. Non igitur error typographicus, ut putat Musgravius. PORSON. Lascaris, Aldus, Hervagius ed. prima, Brubachius, *τίς δ' οὐχὶ θνητῶν,* (*θνητῶν*. L.) *ἆρτι γινώσκεις τόδε,* (*τόδε*. L. B.) &c. Hervagiana secunda ex emendatione,

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1. Verbis *omnes editiones* similibusque brevitatis caussa passim utor, cum addere debeam, *quarum usurpandarum mihi copia fuit.* Inter alias, velim sciat lector, neque Lascaris neque Brubachii editionem a me inspectam esse. Si quid a Porsono aliisque prætermissum ex his editionibus affero, id mecum ab amico communicatum est, qui eas duobus tribusve locis meo rogatu inspexit. (*τίν'* Lasc. Brub.)

τίς δ' οὐχὶ θνητῶν ἄρτι γινώσκει τόδε, &c. Itaque ceteræ omnes ante Musgravium. Fuisse apud veteres qui hanc scripturam amplexi essent, diserte testatur scholiastes, cujus testimonio uti debuit Musgravius. Cum ἄρτι in hac scriptura sensum minus commodum præberet, versum ita refinxerunt histriones: τίς δ' οὐχὶ θνητῶν τοῦτο γινώσκει σαφῶς. Histrionum audaciam sæpe reprehendunt veteres grammatici in scholiis allegati. De qua re vide Valckenarium ad Phœn. 1286.

v. 85. ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ,] Scripsit Euripides τῶν πέλας, ut legisse videtur scholiastes. Ita Æschylus Prom. 335. Suppl. 388. Eum. 416. 507. Sophocles Œd. C. 803. Ant. 479. Aj. 1151. Phil. 340. El. 551. Aloadis VIII. 3. Euripides Hipp. 441. Heracl. 2. Hel. 739. 921. Ion. 1248. Herc. 192. 591. 730. Alcmena XII. 1. Bellerophonte XXIII. 1. Dictye XIV. 3. Rhadamanthô II. 6. Incert. CCXIV. Eodem sensu reperitur τῶν πλησίον apud nostrum Hec. 982. Σῶσόν νυν αὐτὸν, μηδ' ἔρα τῶν πλησίον[1]. Ubi varietas a Porsono memorata τοῦ πλησίον meam emendationem confirmare videtur. Bis apud Theognidem legitur τὸν πλησίον, vv. 221. 611. Qui τὸν πέλας dixerit veterem et probatum scriptorem nullum reperio, præter Herodotum III. 142. ἐγὼ δὲ τὰ τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω. Ubi Atticus scriptor, ni fallor, dixisset τοῖς πέλας.

v. 86. οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν,] Noster Herc. 633. πάντα τἀνθρώπων ἴσα. | φιλοῦσι παῖδας οἵ τ' ἀμείνονες βροτῶν, | οἵ τ' οὐδὲν ὄντες. Pro φιλοῦσι παῖδας finge poëtam dixisse φιλοῦσ' ἑαυτοὺς, et hujus loci sententiam habebis, qui Musgravio Brunckioque ita obscurus visus est, ut ille versum excidisse, hic hunc ipsum spurium esse crediderit. Probos etiam homines suæ rei studere auctor est Sophocles Œd. C. 309. τίς γὰρ ἐσθλὸς, οὐχ αὑτῷ φίλος; Passim autem sistuntur δίκη et κέρδος tanquam sibi contraria. Vide Heracl. 2. Hypsip. VI. Κακοῖς τὸ κέρδος τῆς δίκης ὑπέρτερον.

v. 87. εἰ τοὐσδε γ' εὐνῆς οὕνεκ' οὐ στέργει πατήρ;] Ei hic ἐπεὶ, *quandoquidem*, significare monent Reiskius et Brunckius. Alii aliter interpretantur. Nemo autem animadvertit, saltem

1. Notanda ellipsis articuli haud ubivis obvia, τῶν πλησίον pro τῶν τῶν πλησίον.

nemo monuit, Euripidem, si *εἰ* dixisset, scripturum fuisse, *εἰ τούσδε γ' εὐνῆς ἕνεκα μὴ στέργει πατήρ*. Quærenda igitur alia particula, quæ et meliorem sensum reddat, et negativam *οὐ* sine solœcismo sibi subjici patiatur. Scribendum *καὶ* constat ex simili errore in Hipp. 1007. *καὶ δὴ τὸ σῶφρον τοὐμὸν οὐ πείθει σ' ἴσως*. Ubi *εἰ δὴ* omnes edd. ante Musgravium, *κεἰ μὴ* pessime Valckenarius et Brunckius. *Καὶ* nostro loco est *even so*.

v. 122. *τὸ δ' ἆρ' εἰθίσθαι ζῆν ἐπ' ἴσοισιν | κρεῖσσον.*] *Τὸ γὰρ* edd. et MSS. Mutavit Brunckius. PORSON. Schol. *Τὸ γὰρ εἰθίσθαι. ὁ γὰρ ἀντὶ τοῦ δέ.* Matthiæ *τὸ γάρ*, ut vulgo. Idque satis defendunt Marklandi verba ad Suppl. 8. Infra v. 573. *γὰρ* defendi potest e Phœn. 1620.

v. 127. *τὰ δ' ὑπερβάλλοντ' | οὐδένα καιρὸν δύναται θνατοῖς.*] Explicant plerique quasi sensus sit, *ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς*, tritissima sententia. Hos reprehendit Brunckius, ipse reprehensus ab Hermanno Dissert. de Ellipsi et Pleonasmo p. 131. qui interpretatur, *οὐδεὶν καίριον δύναται*, vereor ut recte. *Οὐδένα καιρὸν* est *οὐκ εἰς καιρὸν, ἀκαίρως*. Noster Hel. 486. *καιρὸν γὰρ οὐδεὶν ἦλθες*, i. e. *intempestive enim accessisti*. Nostro loco non est *intempestive*, sed *immoderate, supra modum*. De qua significatione si quis dubitat, consulat lexicographos, præcipue H. Stephanum v. Καιρός[1]. *Δύναται* est *ἰσχύει, σθένει*, ut alibi passim. Verba igitur *οὐδένα καιρὸν δύναται θνατοῖς* significant *plus æquo valent mortalibus*, i. e. *potentiores quam expedit reddunt homines*, ad tempus scilicet. Pergit enim poëta, *μείζους δ' ἄτας, ὅταν ὀργισθῇ | δαίμων, οἴκοις ἀπέδωκεν*.

v. 131. *Ἔκλυον· φωνὰν, ἔκλυον δὲ βοὰν | τᾶς δυστάνου Κολχίδος.* | *οὐδέ πω ἤπιος. ἀλλ' ὦ γεραιά,*] Post Κολχίδος fortasse excidit *οἰκτράν*. *Οἰκτρὸν ἰάλεμον* dixit noster Suppl. 281. *οἰκτρὰν αὐδὰν* Sophocles El. 193. *ὄπα* ibid. 1067. Homerus Od. Λ. 420. *οἰκτροτάτην δ' ἤκουσα ὄπα Πριάμοιό θυγατρός*.

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1. Euripides Iph. T. 414. *φίλα γὰρ ἐλπὶς ἐγένετ' ἐπὶ | πήμασι βροτῶν, ἄπληστον ἀνθρώποις | ὄλβου βάρος, οἳ φέρουσαι | πλάνητες ἐπ' οἶδμα, πόλεις τε βαρβάρους περῶντες, | κεινᾷ δόξᾳ. γνώμα | τοῖς μὲν ἄκαιρος ὄλβου, | τοῖς δ' εἰς μέσον ἥκει.* (Ita, aut non multo secus, legendum videtur. In stropha legendum v. 403. *ἔβασαν, ἔβασαν, ἄμικτον αἶαν, ἔνθα κούρᾳ | Διᾷ τέγγει βωμοὺς | καὶ περικίονας να|οὺς αἷμα βρότειον.*) Significat *γνώμα ἄκαιρος ὄλβου*, ni fallor, *cupido immodica divitiarum*.

v. 134. λέξον. ἐπ' ἀμφιπύλου γὰρ ἔσω | μελάθρου βοὰν ἔκλυον. | οὐδὲ συννήδομαι, γύναι, | ἄλγεσι δώματος.] Si metrum dactylicum est, quod affirmare nolim, legendum γόον ἔκλυον et ὦ γύναι. Βοὰν e v. 131. facile irrepere potuit. Γόον in re simili habet noster Alc. 88. Suppl. 87. (ubi legendum γόον τ') El. 1211. Quod ad ὦ γύναι attinet, sæpius, fateor, ὦ male addunt quam omittunt librarii. Omittunt tamen haud raro. Vide nostrum Ion. 415. 925.

v. 138. ἐπεὶ μὴ φίλια κέκρανται.] Dixisset Euripides, ut mihi videtur, ἐπεὶ οὐ φίλια κέκρανται. Reponendum igitur, Porsono non-invito, ἐπεί μοι φιλία κέκραται, *ex quo amicitia mihi cum hac domo intercessit.* Saltem legendum ἐπεί μοι, in quo consentiunt quatuor codices, liber Puteani, et ed. Lascaris.

v. 139. Οὐκ εἰσὶ δόμοι. φροῦδα γὰρ ἤδη | τάδ'. ὁ μὲν γὰρ ἔχει λέκτρα τυράννων. | ἡ δ' ἐν θαλάμοις τάκει βιοτὰν | δέσποινα,] Φροῦδα γὰρ ἤδη τάδ' pro φροῦδα τάδ' ἤδη solus Porsonus, idque ex conjectura, appositis scholiastæ verbis: ἀπὸ δὲ ἀρσενικοῦ εἰς οὐδέτερον μετέστη. φροῦδα γὰρ τάδε. τὰ οἰκήματα λέγει. Distinguendum, φροῦδα γὰρ τάδε, τὰ οἰκήματα λέγει. Γὰρ ipsius est grammatici, ut alibi passim. Ita v. 56. οὐρανὸν γὰρ λέγει νῦν τὸν ἀέρα. v. 67. πεσσοὺς γὰρ νῦν τοὺς τόπους τῶν κυβευτῶν. v. 120. τὸ γὰρ πολλὰ ἀντὶ τοῦ ἐπὶ πολύ. v. 127. τὸ γὰρ λῷστα, ἀντὶ τοῦ λῷστον. v. 176. ὀμφὴν γὰρ νῦν τὴν φωνὴν λέγει. v. 764. εἰς ὁδὸν γάρ, ἀντὶ τοῦ, εἰς τὴν τῆς νίκης ἀρχὴν ἐληλύθαμεν. v. 906. τὸ γὰρ παρεμπολᾶν ἀντὶ τοῦ κερδαίνειν τίθεται. Non igitur scholiastæ auctoritate nititur φροῦδα γὰρ ἤδη τάδ'. Omnes præter Porsonum φροῦδα τάδ' ἤδη, ut jam dixi, cum plena distinctione. Deinde ὁ μὲν γὰρ ἔχει δῶμα τυράννων omnes ante Brunckium, præter Lascarin et Musgravium, qui λέκτρα τυράννων dederunt. Musgravii conjecturam, τὸν μὲν γὰρ ἔχει λέκτρα τυράννων, adoptarunt Brunckius et Zimmermannus. Rectius Beckius, imo omnino recte, mea quidem sententia, τὸν μὲν γὰρ ἔχει δῶμα τυράννων. *Sed rectius, opinor,* inquit Porsonus, *servabitur nominativus, ut ὁ μὲν et ἡ δὲ accuratius opponantur.* Mutatio casus, si opus esset, sexcentis exemplis defendi posset, e quibus unum tantum afferam. Noster Or. 1399. τῷ μὲν ὁ στρατηλάτας πατὴρ ἐκλήζετο. | ὁ δὲ παῖς Στροφίου, κακόμητις ἀνήρ. Quod addit Porsonus, Jasonem rectius dici ἔχειν quam ἔχεσθαι, verissimum est, si legatur λέκτρα. Sin autem legatur δῶμα,

Creontis regia rectius Jasonem habere dicitur, quam ab eo haberi. Utrum exhibeant scripti codices, incertum est. Tacent enim de hac varietate Musgravius et Brunckius. Sed fac omnes λέκτρα exhibere, quis nescit quoties contra omnes fere codices et Lascarin veram scripturam dederit Aldus? Vide vv. 217. 425. 480. 491. 509. 543. 656. 741. 812. 906. 925. 1050. Ceterum Matthiæ, nescio quo auctore, *χὠ μὲν γὰρ ἔχει λέκτρα τυράννων* scripsit. Malim, *καὶ ὁ μὲν γὰρ ἔχει*. Vide Hippol. 246. Iph. A. 5. 15. El. 1317. Sed particulas *καὶ μὲν γὰρ* ita conjunctas in tragicorum scriptis non inveni.

v. 148. *Ἄϊες, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, | ἰαχὰν, οἵαν ἃ δύστανος | μέλπει νύμφα;*] His verbis respondent v. 174. *Πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν | ἔλθοι, μύθων τ' αὐδαθέντων | δέξαιτ' ὀμφάν;* Si certum esset *ἰαχὰν* mediam apud Atticos semper producere, facile reponi posset *ἀχὰν*, ut monui ad Heracl. 752. Sed *ἰαχὰν* defendit Electræ v. 707. *κάρυξ ἰάχει βάθροις*, cui respondet v. 721. *πείσας ἄλοχον φίλαν*. Ubi gratum mihi fecisset Euripides, si *ἄκοιτιν* scripsisset. Verum in hac voce, ut in *φάρος* aliisque quibusdam, nonnihil licentiæ poëtis Atticis concedendum videtur. Participium *διαλακήσασα* tertiam producit apud Aristophanem Nub. 410. Subjunctivus *λακήσῃς* primam corripit Pac. 382.

v. 151. *τί σοι* (*τί τοι* edd. Lips.) *ποτὲ τᾶς ἁπλάστου | κοίτας ἔρος, ὦ ματαία, | σπεύσει θανάτου τελευτάν; | μηδὲν τόδε λίσσου.*] Idem ordo versiculorum infra vv. 435—438. Recte Matthiæ *τίς σοι*, ut vulgo. Scholiastes legisse videtur, *τίς σοι ποτε ταῖσδ' ἀπλήστου κοίτας ἔρως*. Fluctuant libri inter *ἀπλήστου* et *ἀπλάστου*, quorum hoc fortasse nimis Doricum est. Sed nescio an scripserit poëta *τᾶς ἁπλάτου κοίτας*, eodem sensu quo *τᾶς ἀνάνδρου κοίτας* v. 435. *Ἄπλατον* proprie est id cui nemo *πελάζει, πλάθει*, sive *πλησιάζει*. Soph. Trach. 17. *πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε*. Idem Phil. 677. Ixionem appellat *τὸν πελάταν λέκτρων ποτὲ τῶν Διός*. *Ἄπλατον* pro *ἄπλαστον* tragico Rhes. 310. reddidit Piersonus ad Mœrin p. 25. Solennis est hæc varietas.

v. 157. *κείνῳ τόδε μὴ χαράσσου. | Ζεύς σοι τόδε συνδικάσει.*] Τάδε [v. 158.] Ald. Τόδε ex A. L. Brunckius. PORSON. Male, cum tantillo intervallo præcedat alterum *τόδε*. Scribendum etiam *συνδικήσει*, monente Musgravio. Scholiastes mendose *σὺν δίκῃ*, ita tamen ut *συνδικήσει* potius quam *συνδικάσει* legisse

videatur. Quod ait Brunckius, *συνδικάσει* tertia correpta metro necessarium esse, satis infeliciter dictum est. Vide ad v. 184.

v. 159. *μὴ λίαν τάκου, | δυρομένα σὸν εὐνήταν.*] Matthiæ *εὐνέταν*, ut vulgo. Parum cautus Porsonus, qui vocabulum nulla auctoritate munitum Brunckio obsecutus admiserit. In fine stropharum pro epitrito primo interdum reperitur dijambus. Vide Phœn. 1312. 1327. (ubi recte codd. *ἕνεκ'*) Cycl. 500. 508. 516.

v. 181. *ἀλλὰ βᾶσά νιν | δεῦρο πόρευσον οἴκων | ἔξω, φίλα, καὶ τάδ' αὔδα.*] Omnes fere interpretes *τάδε* referunt ad sequentia verba, *σπεῦσον, πρίν τι κακῶσαι τοὺς ἔσω*, quasi dicere jubeatur ancilla, *propera, priusquam aliquid mali facias iis qui intus sunt.* Ita enim ea verba reddit Portus, cujus versionem servarunt Barnesius et Musgravius. Sed luce clarius est sensum esse, *propera tu* (ancilla scilicet), *priusquam aliquid mali faciat Medea.* Τάδε igitur ad superiora *πῶς ἂν ἐς αὐδὰν* &c. referendum est. Solus, quod sciam, Bothius in versione Teutonica hunc sensum exhibuit. Quanquam ne sic quidem omnia se recte habent. Nam metro convenientius esset neutrum plurale *φίλα*, quam femininum singulare. Quomodo sanandum sit hoc vitium, modo vitium sit, equidem non video.

v. 184. *σπεῦσον, πρίν τι κακῶσαι | τοὺς ἔσω.*] Σπεῦσαι, *festina.* Sic bene membranæ. BRUNCK. An putavit *σπεῦσαι* imperativum esse mediæ formæ *σπεύδομαι*? Nollem dictum. Hic etiam metrum non constat. Si *πρὶν ἢ* apud Euripidem exstaret, audacter reponerem, *σπεῦσον δὲ, πρὶν ἢ κακῶσαι.*

v. 207. *Ἰὰχὰν ἄϊον πολύστονον γόων.*] An legendum *ἴαχον* media producta, ut in Tro. 828. 1229. Priore loco nomen pro verbo male accipiunt omnes interpretes. Sensus est, *ἀϊόνες δ' ἅλιαι ἴαχον (βοῶσιν), οἷον οἰωνὸς ὑπὲρ τεκέων βοᾷ.*

v. 216. *Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, | μή μοι τι μέμφησθ'.*] Μέμψησθ' Ald. Μέμφησθ' A. B. D. L. P. Schol. PORSON. Etsi parum refert, Aldinam scripturam paullo meliorem esse existimo. Video enim librarios sæpius *ψ* in *φ* mutasse, quam *φ* in *ψ*. Schol. bis *μέμψησθε* habet, semel tantum *μέμφησθε*. Noster Hec. 1165. *Μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς | τὸ θῆλυ συνθεὶς ὧδε πᾶν μέμψῃ γένος.* Ubi *μέμφῃ* contra linguæ indolem in dimidia fere parte codicum exhiberi monet Porsonus. In Hipp. 1176. *ἀναστρέφοι* pro *ἀναστρέψοι* omnes excepto Lascari ante Musgravium, non illud quidem prorsus vitiosum, sed altero longe deterius.

v. 221. *δίκη γὰρ οὐκ ἔνεστιν* (malim *ἔνεστ' ἐν*, ut vulgo) *ὀφθαλμοῖς βροτῶν, | ὅστις, πρὶν ἀνδρὸς σπλάγχνον ἐκμαθεῖν σαφῶς, | στυγεῖ δεδορκὼς, οὐδὲν ἠδικημένος.*] *Ἐκμάθῃ* Eustath. ad Il. Γ. p. 415, 12=314, 48. Utraque lectio proba. Sæpe enim *πρὶν* cum subjunctivo jungunt Tragici, omisso *ἂν*, quod in sermone familiari semper requiritur. PORSON. Subjunctivum non usurpant tragici, nisi in priori membro, quod hic est *ὅστις στυγεῖ δεδορκὼς*, adsit negandi aut prohibendi significatio. Ita noster v. 277. *κοὐκ ἄπειμι πρὸς δόμους πάλιν, | πρὶν ἄν σε γαίας τερμόνων ἔξω βάλω.* Ita etiam v. 677. *Ἀσκοῦ με τὸν προύχοντα μὴ λῦσαι πόδα* (jussit Apollo), *| πρὶν ἂν πατρῴαν ὧθις ἑστίαν μόλω.* Adde *ἴδω* Or. 1351. *μεθῇ* Alc. 852[1]. *ἀφάγνίσηται* et *μόλῃ* ibid. 1149. *ἴδῃς* Andr. 101. *δείξω* Iph. A. 324. *προσθῶ* ibid. 540. *λάβῃ* Iph. T. 20. *εἴπῃ* ibid. 1302. *θάνῃ* Tro. 510. *ἴδω* et *γεύσωμαι* Cycl. 556. *ἴδῃ* Heracl. 866. *μάθωμεν* Ion. 770. *ἀφῇ* Herc. 866. *ἵκηται* et *κάμψῃ* El. 956. Idem de optativo statuendum est. Sophocles Phil. 551. *ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι, | τὸν πλοῦν ποιεῖσθαι, προστυχόντι τῶν ἴσων.* Ibid. 961. *ὅλοιο μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν | γνώμην μετοίσεις. εἰ δὲ μὴ, θάνοις κακῶς.* Adde *ἴδοιμι* Œd. T. 505. *ἀνύσειε* Trach. 659. Interdum abest particula negativa, sed ita tamen ut maneat sensus negativus. I. Sophocles Ant. 175. *ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν | ψυχήν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν | ἀρχαῖς τε καὶ νόμοισιν ἐντριβὴς φανῇ.* Idem ac si dixisset *οὐκ ἂν ἐκμάθοις*, ut in Trach. 2. *ὡς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν | θάνῃ τις, οὔτ' εἰ χρηστὸς, οὔτ' εἴτῳ κακός.* Negativam particulam in adjectivo *ἀμήχανον* includi, vix opus est ut moneam. Idem dicendum esset, si *δυσμήχανον* scripsisset poëta. Sophocles Œd. T. 12. *δυσάλγητος γὰρ ἂν | εἴην, τοιάνδε μὴ οὐ κατοικτείρων ἕδραν.* Ubi *δυσάλγητος* pro *οὐκ εὐάλγητος* accipiendum esse ostendunt particulæ *μὴ οὐ*, quæ nunquam ita collocantur nisi in sententiis negativis. *Αἰσχρὸν* pro *οὐ καλὸν* a Xenophonte dictum indicat Hermannus de Ell. et Pl. p. 220. II. Euripides Or. 1216. *φύλασσε δ' ἤν τις, πρὶν τελευτηθῇ φόνος, | ἢ ξύμμαχός τις, ἢ κασίγνητος πατρὸς, | ἐλθὼν ἐς οἴκους φθῇ*, &c. Quasi

1. In ed. Barnesii versus est 849. Sequor majorem Beckii editionem, præterquam in quatuor primis fabulis.

præcedat φύλασσε μή τις, ut in Iph. A. 145. λεῦσσε, φυλάσσων μήτις σε λάθῃ. III. Heracl. 180. Τίς ἂν δίκην κρίνειεν, ἢ γνοίη λόγον, | πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῆ; Τίς hic valet οὐδείς. Hæc igitur loca, et si qua alia his similia occurrunt, negativa sunt. Contra non desunt loca, quæ re vera affirmativa sint, licet particulam negativam exhibeant. I. Eurip. Andr. 1067. Οἴμοι, τόδ' ἤδη δεινόν. οὐχ ὅσον τάχος | χωρήσεταί τις Πυθικὴν πρὸς ἑστίαν, | καὶ τἀνθάδ' ὄντα τοῖς ἐκεῖ λέξει φίλοις, | πρὶν παῖδ' Ἀχιλλέως κατθανεῖν ἐχθρῶν ὕπο; Nemo nescit οὐ χωρήσεταί τις cum interrogatione idem esse quod χωρησάτω τις. Idem Ioñ. 524. Οὐκ ἀπαλλάξει, πρὶν εἴσω τόξα πνευμόνων λαβεῖν; Incertus Rhes. 684. Οὐκ ἐρεῖς ξύνθημα, λόγχην πρὶν διὰ στέρνων μολεῖν; Aristophanes Ran. 480. Ὦ καταγέλαστ', οὐκ οὖν ἀναστήσει ταχύ, | πρίν τινά σ' ἰδεῖν ἀλλότριον; Horum omnium eadem est ratio. II. Tragicus Rhes. 222. οὐδ' ἀναιμάκτῳ χερὶ | ἥξω πρὸς οἴκους, πρὶν φάος μολεῖν χθόνα, Nihil hic efficit οὐ, nisi quod tollit vim negativam adjectivi ἀναιμάκτῳ. Sensus est, *cruentis manibus domum ante lucem redibo.* Si legeretur μόλῃ, sensus esset, *incruentis manibus domum ante lucem non redibo.* Illud putantis est se rediturum, hoc nescientis utrum rediturus sit, necne. Minime autem prætermittendum est in hac disputatione, pro subjunctivo haud raro usurpari infinitivum, licet subjunctivus pro infinitivo nunquam, quod sciam, usurpetur. Noster v. 92. οὐδὲ παύσεται | χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα. Quem infinitivum nemo sollicitabit, qui sciat Æschylum in simili locutione dixisse θρασυνθῆναι Suppl. 779. βαλεῖν Theb. 1056. ἐξαφρίζεσθαι Agam. 1076. Sophoclem κλύειν Trach. 197. εἰδέναι ibid. 632. ἰδεῖν Aj. 1419. Euripidem θέσθαι Herc. 605. προσιδεῖν Cresphonte IV. 6. In hac enumeratione duo loca consulto omisi, quæ digna sunt ut integra apponantur. Euripides Alc. 358. εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῆν, | ὥστ' ἢ κόρην Δήμητρος, ἢ κείνης πόσιν, | ὕμνοισι κηλήσαντά, σ' ἐξ Ἄϊδου λαβεῖν, | κατῆλθον ἄν. καί μ' οὔθ' ὁ Πλούτωνος κύων, | οὔθ' οὐπὶ κώπῃ ψυχοπομπὸς ἂν Χάρων | ἔσχον, πρὶν εἰς φῶς σὸν καταστῆσαι βίον. Incertus Rhes. 59. εἰ γὰρ φαεννοὶ μὴ ξυνέσχον ἡλίου | λαμπτῆρες, οὐκ ἂν ἔσχον εὐτυχοῦν δόρυ, | πρὶν ναῦς πυρῶσαι, καὶ διὰ σκηνῶν μολεῖν | κτείνων Ἀχαιοὺς τῇδε πολυφόνῳ χερί. Nullus hic subjunctivo locus est, neque,

ut mihi videtur, optativo. Postulat linguæ indoles, ut aut infinitivus adhibeatur, aut indicativus, *κατέστησα, ἐπύρωσα, ἔμολον.* Demosthenes adv. Leptinem p. 486. ed. Reisk. *χρῆν τοίνυν Λεπτίνην μὴ πρότερον τιθέναι τὸν ἑαυτοῦ νόμον, πρὶν ἢ τὸν παλαιὸν τοῦτον ἔλυσε.* Quo exemplo utitur Zeunius ad Vigerum p. 442.

v. 248. *ἢ πρὸς φίλον τίν', ἢ πρὸς ἥλικας τραπείς.*] Malim cum plerisque libris *φίλων τίν'*. Vide ad Sophoclis Aj. 998. Mus. Crit. I. p. 368. Lenissima Porsoni emendatione *ἥλικας* repudiata, *ἥλικα* revocarunt Zimmermannus et Matthiæ. Saltem sibi constare debebant docti homines. Si hic recte legitur *ἥλικα τραπεὶς*, non eraut sollicitanda *παρέδωκε τρέφειν* Or. 64. et similia.

v. 263. *πόσιν δίκῃ τῶνδ' ἀντιτίσασθαι κακῶν,*] An legendum *δίκην*? Loca nonnulla pro accusativo facientia collegi ad Heracl. 852. Infra v. 1313. *δίκην*, quod habent edd. omnes ante Brunckium, in *δίκῃ* mutandum putavit Reiskius. Accusativum in hujusmodi locis nullo pacto cum Græcæ linguæ legibus conciliari posse contendit Hermannus Observatt. Crit. in quosdam locos Æsch. et Soph. p. 64. Quod moneo, non ut summo viro vetères errores suos exprobrem, sed ut ostendam, quam facile librariis fraudi esse potuerit hæc constructio. Nihil annotavit Hermannus ad Herc. 168. *Οὐκ οὖν, τραφέντων τῶνδε, τιμωρούς ἐμοὺς* [f. *ἐμοί*) | *χρῄζω λιπέσθαι τῶν δεδραμένων δίκην.* Ubi verbale casum verbi sui regit. Vide ad Sophoclis Aj. 726. Mus. Crit. I. p. 365. ubi serius animadverti dativum *στρατῷ* jam a Schæfero occupatum esse.

v. 280. *ἐχθροὶ γὰρ ἐξίασι πάντα δὴ κάλων,*] Ἐξιᾶσι L. Porson. Recte. Sic etiam schol. et Barnesius. Ἐξίασι est ab ἔξειμι, ἐξιᾶσι ab ἐξίημι. Omnes edd. *ἀφιᾶσιν* Suppl. 242. *ἀφιᾶσιν* aut *ἀφιᾶσ'* Herc. 629.

v. 284. *Δέδοικά σ' (οὐδὲν δεῖ παραμπέχειν λόγους)*] Tres codices *παραμπίσχειν*, quod recte, meo quidem judicio, admisit Matthiæ. Ἀμπέχειν apud Euripidem nusquam legitur, *ἀμπίσχειν* sæpius. Consulatur index Beckianus vv. Ἀμπίσχειν, Ἐπαμπίσχειν, Καταμπίσχειν, Συναμπίσχεσθαι. Quod ad hunc locum monet Porsonus, tragicos *περιδεῖν* et similia non nisi in melicis usurpasse, id jam monuerat vir eruditus qui Etonensis hujus fabulæ editionis censuram dedit in *the Monthly Review*

t. LXXIV. p. 555. Cujus verba sunt: *But where does περὶ occur in composition before a word beginning with a vowel, in the tragic dialogue?*

v. 285. μή μοι τι δράσῃς παῖδ' ἀνήκεστον κακόν.] Vide an ad hunc versum pertineat scholiastæ annotatio ad v. 357. Οὐ γάρ τι δράσεις. Δίδυμος μετὰ τοῦτον φέρει τὸ, σιγῇ δόμους εἰσβᾶσ', ἵν' ἕστρωται λέχος, καὶ μέμφεται τοῖς ὑποκριταῖς ὡς ἀκαίρως αὐτὸν τάσσουσιν. Similia habet grammaticus ad v. 380. Ἡ θηκτὸν. ὧδε καλῶς κεῖται. Δίδυμος σημειοῦται ὅτι κακῶς οἱ ὑποκριταὶ τάσσουσιν ἐπὶ τῶν $\overline{\beta}$ τὸ, σιγῇ δόμους εἰσβᾶσα. Quid sit ἐπὶ τῶν $\overline{\beta}$ plane nescio. De versu σιγῇ—λέχος vide interpretes ad v. 40.

v. 292. κρεῖσσον δέ μοι νῦν πρός σ' ἀπέχθεσθαι, γύναι, | ἢ μαλθακισθέντ' ὕστερον μέγα στένειν.] Legendum πρὸς σ' ἀπεχθέσθαι. Præsens est ἀπεχθάνομαι ut αἰσθάνομαι, aoristus ἀπηχθόμην ut ἠσθόμην[1]. Legendum etiam ὀφλεῖν vv. 405. 1045. ἀνασχεθεῖν v. 1023. V. 1199. θίγειν Aldus, θιγεῖν recte Lascaris, Brunckius, et omnes post Brunckium.

v. 298. χωρὶς γὰρ ἄλλης, ἧς ἔχουσιν ἀργίας, | φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ.] Sumendum est ἄλλης πλεοναστικῶς, quod in locis nonnullis apud nostrum videor legisse. Porson. Infra v. 941. εἴπερ γυναικῶν ἔστι τῶν ἄλλων μία. Præter ea quæ notavit Weiskius v. Ἄλλος, consulendi interpretes ad Sophoclis Œd. T. 7. Præclare autem Zimmermannus ἀρετῆς pro ἀργίας, in quo explicando multum laborant interpretes. Eos qui philosophiæ literisque student, ἀργοὺς sæpe fieri, id est, rei familiaris negligentes, rebusque gerendis ineptos, communis hominum experientia docet. Lege disputationem Calliclis apud Platonem Gorgia p. 484. C. ab eo loco, ubi dicitur: φιλοσοφία γάρ τοι ἐστὶν, ὦ Σώκρατες, χάριεν, ἐάν τις αὐτοῦ μετρίως ἅψηται ἐν τῇ ἡλικίᾳ. ἐάν δὲ περαιτέρω τοῦ δέοντος ἐνδιατρίψῃ, διαφθορὰ τῶν ἀνθρώπων. Lege etiam Routhii annotationem p. 440. sq.

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1. Olim legebatur ἀπέχθομαι Hipp. 1260. ubi rectius nunc legitur ἐπάχθομαι. Cum vero hoc compositum exemplo carere videatur, et in cod. Flor. legatur ἀπάχθομαι, nescio an scripserit Euripides, οὔθ' ἥδομαι τοῖσδ', οὔτ' ἄρ' ἄχθομαι, κακοῖς. Sophocles Phil. 345. λέγοντες, εἴτ' ἀληθὲς, εἴτ' ἄρ' οὖν μάτην, κ. τ. λ.

v. 310. *σὺ γὰρ τί μ' ἠδίκηκας; ἐξέδου κόρην | ὅτῳ σε θυμὸς ἦγεν.*] Beckius, *τί γὰρ σύ μ' ἠδίκηκας*, nescio unde. Notandum autem *ἐξέδου* pro *ἐξέδωκας*, quod usurpat noster Suppl. 133. Τῷ δ' *ἐξέδωκας παῖδας Ἀργείων σέθεν*; Nequis *ἐξέδου* corruptum esse censeat, moneo *ἐκδόσθαι* exstare apud Platonem Legg. V. p. 740. C. *ἐξέδοτο* apud Demosthenem adv. Spudiam p. 1036.

v. 325. *Μὴ πρὸς σὲ* (malim *πρός σε*) *γούνων, τῆς τε νεογάμου κόρης.*] Omnes *γονάτων* præter Lascarin et Porsonum. Alterum non esse Atticum vehementer suspicor. De qua re aptior ad dicendum locus erit ad Phœn. 866.

v. 331. ΜΗ. *Φεῦ φεῦ, βροτοῖς ἔρωτες ὡς κακὸν μέγα.* | ΚΡ. *Ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.*] Anglice, *That is according as it happens.* Noster Tro. 1051. ΕΚ. *Οὐκ ἔστ' ἐραστὴς ὅστις οὐκ ἀεὶ φιλεῖ.* | ΜΕ. *Ὅπως ἂν ἐκβῇ τῶν ἐρωμένων ὁ νοῦς.*

v. 355. *θανεῖ. λέλεκται μῦθος ἀψευδὴς ὅδε.*] Ita MSS. Par. et ed. Lasc. *Οὐ ψευδὴς* Ald. PORSON. Eadem varietas in Or. 1625. ubi præstare videtur *οὐ ψευδής*. Nostro loco parum refert, sed in Herc. 1315. vulgata scriptura *οὐ ψευδεῖς* solœcam reddit orationem. Exempla vocalis *α* in diphthongum *ου* mutatæ dederunt Schæferus Meletem. Crit. p. 93. aliique. Apud Euripidem præter alia reperi *πολεμίους ἐπὶ χθονὸς* Med. 778. *ξένους θ' ὁμοῦ γυναῖκας* Suppl. 94. *κυρίους κραίνειν δίκας* Heracl. 144. (ubi recte Scaliger *κυρίας*). *ἐκ δ' ἐπίμπλαμεν δρόσου | κρατῆρας ἱερούς* Ion. 1194. *ἁπλοῦν—βιοτὰν* Herc. 663.

v. 387. *καὶ δὴ τεθνᾶσι. τίς με δέξεται πόλις; Fac mortuos esse,* Hermannus ad Vigerum n. 331. qui comparat Æschylum Eum. 897. *Καὶ δὴ δέδεγμαι. τίς δέ μοι τιμὴ μένει;* Vide etiam nostræ fabulæ v. 1104. Participio utitur Sophocles Œd. T. 838. *Πεφασμένου δὲ, τίς ποθ' ἡ προθυμία;*

v. 400. *πικρούς δ' ἐγώ σφι καὶ λυγρούς θήσω γάμους,*] *Σφι* pro *σφιν* e membranis primus dedit Brunckius, collato Sophocle Œd. C. 421. *Ἀλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην | ἔριν κατασβέσειαν*, &c. Utrobique *σφιν* legendum puto, quæ forma passim metro necessaria est, altera apud Atticos nusquam. Vide Æschylum Prom. 252. 456. Theb. 933. (nisi potius legendum *σφ'* pro *σφε*.) Pers. 761. 809. Sophoclem Œd. C. 444. 451. 1490. (ubi *σφιν* pro singulari *οἱ* usurpari monent grammatici) Aj. 570. El. 1070. Hoc dativo rarissime utitur

Euripides, neque alibi in integris fabulis, si bene memini, quam hic et Suppl. 769. Οἴμοι, *πόσῳ σφιν ξυνθανεῖν ἂν ἤθελον.*

v. 414. *ἀνδράσι μὲν δόλιαι βουλαί· θεῶν δ' | οὐκέτι πίστις ἄραρε. | τὰν δ' ἐμὰν εὔκλειαν ἔχειν βιοτὰν | στρέφουσι φᾶμαι.*] Vide an legendum *θεῶν τ'*, eodem argumento quo *ἀνακαλεῖ τε* v. 21. Malim etiam *στρέψουσι*. Præter antistrophicum versum 427. vide vv. 412. 422. 633. (*τόξων ἐφείης*) 641. (*εὐνὰς σεβίζουσ'*) 829. 840. qui omnes primam syllabam producunt. Futurum haud male sententiæ convenire, imo fortasse melius quam præsens, ostendunt sequentia ἕξει et *λήξουσι*. De permutatione literarum φ et ψ dixi ad v. 216. Minime autem silentio prætereunda est perelegans Reiskii conjectura, *τὰν δ' ἐμὰν εὐκλείᾳ στέφειν βιοτὰν | στρέφουσι* (*machinantur* vertit R.) *φᾶμαι*. Haud absurda lectio esset, *τὰν δ' ἐμὰν εὔκλειαν ἔχειν βιοτὰν | στέψουσι φᾶμαι*. Apud nostrum Archelao III. Barnesii emendationem *ἀναστέψαι* pro *ἀναστρέψαι* amplexus est Musgravius.

v. 421. *Μοῦσαι δὲ παλαιγενέων | λήξουσ' ἀοιδᾶν, | τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.*] Ὑμνεῦσαι pro *ὑμνοῦσαι*. Similia sunt *εἰσοιχνεῦσιν* apud Æschylum Prom. 122. (consentiente Hesychio), *πολεύμεναι* ibid. 646. *ἀΰτευν* apud nostrum Hipp. 168. et fortasse alia, de quibus quid sentiam vix ipse satis scio. His longe insolentius videtur *μυθεῦσαι* pro *μυθεύουσαι* Iph. A. 789. ubi metrum incertum scripturam incertam reddit.

v. 439. *Βέβακε δ' ὅρκων χάρις, οὐδ' ἔτ' αἰδὼς | Ἑλλάδι τᾷ μεγάλᾳ μένει, αἰθερία δ' ἀνέπτα.*] Μίμνει edd. MSS. Melius metro quadrat *μένει*, quod habet D. Corripitur prima in *ὑμνήσω* Bacch. 72. notante Musgravio. PORSON. Falsum esse Musgravium contendit Erfurdtius ad Sophoclis Aj. 1066. qui tamen alia exempla majori fide, ut ipsi videtur, digna collegit. Sed de hac licentia nunc ne cogitandum quidem est. Nam, ut concedam *ὑμνῳδεῖ* et *μεμνῆσθαι* prima correpta ab Æschylo usurpari, non ita perverso judicio Euripidem fuisse arbitror, ut priorem in *μίμνει* corripere maluerit, quam alteram eandemque usitatiorem formam *μένει* adhibere. Hic igitur locus, ut videtur, notissimæ criticorum regulæ, vocabula rariora præferenda esse vulgatioribus[1], aperte adversatur. Idem dicendum de *ὑμνεῦσαι* v. 423. (modo scri-

1. Griesbachius Prolegom. ad N. T. p. 62. ed. 1796.

bendum sit *ὑμνοῦσαι*), *ζεύγλησι* v. 479. *χρυσεότευκτον* v. 980. et fortasse de aliis hujus fabulæ vocabulis. Grammatici veteres scilicet, secus ac multi putant, rariores et in prosa oratione minus usitatas vocabulorum formas data opera sectati sunt, quas pro communibus in poëtarum libris collocarent. Id sæpe fecisse recentiores grammaticos, quos criticos vulgo vocamus, extra controversiam est. Ut uno exemplo defungar, Barnesius, qui cuivis fere veterum magistrorum judicio par erat, *σπεύσει θανάτοιο τελευτὰν* dedit v. 153. idque et celato lectore, et metro violato, neque ullo libro consentiente. Sed magis poëticum ideoque Euripide dignius ei videbatur Homericum *θανάτοιο*, quam vulgare illud et in omnium ore tritum *θανάτου*. Quod fecit Barnesius, quidni fecerint Didymus, Dionysius, aliique homines veteris linguæ Attieæ ignarissimi? Vereor igitur ne nimium vulgatis libris tribuerit Matthiæ, qui *μίμνει* a Porsono expulsum revocavit[1]. Ceterum hinc emendandus noster Herc. 557. ubi legendum, *Αἰδώς γ' ἀποικεῖ τῆσδε τῆς χθονὸς πρόσω*. Vulgo *τῆσδε τῆς θεοῦ*. Utrobique Hesiodum Opp. 195. respexit poëta.

v. 449. *σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν, | κούφως φερούσῃ κρεισσόνων βουλεύματα, | λόγων ματαίων οὕνεκ' ἐκπεσεῖ χθονός.*] Cum *σὺ* et *σοὶ* passim invicem permutentur, malim, *σὺ γὰρ, παρὸν γῆν τήνδε καὶ δόμους ἔχειν*. Hoc si placet, legendum etiam *φέρουσαν*: non quo ferri nequeat *φερούσῃ*, sed quia accusativus longe melior est, nisi præcedat *ἐμοὶ, σοὶ, αὐτῷ*, vel aliquid ejusmodi, ut supra v. 373. *ὥστ' ἐξὸν αὐτῷ ταῦτ' ἐλεῖν βουλεύματα | γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν* &c. Ubi accusativum sine consensu librorum reponere nolim, licet exempla ejus structuræ passim occurrant. Vide ad v. 1233. Quinquies in hac fabula, ni fallor, accusativum habet Porsonus, ubi dativum dederit Aldus, vv. 57. 60. 586. 658. 662.

v. 452. *κἀμοὶ μὲν οὐδὲν πρᾶγμα. μὴ παύσῃ ποτὲ | λέγουσ', Ἰάσων ὡς κάκιστος ἔστ' ἀνήρ.*] Malim, *λέγουσ' Ἰάσον', ὡς κάκιστός ἐστ' ἀνήρ*. Ita v. 250. *λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυνον*

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1. Monendi sunt lectores, ne contextus Porsoniani collationi, quam dedit Matthiæ, nimium confidant, neque ex hujus silentio consensum duarum editionum præsumant. Nostro loco *μίμνει*, v. 629. *ἀνδράσιν* sine præpositione, v. 655. *ὤκτειρεν*, et fortasse alia, lectore non monito scripsit Matthiæ.

βίον | ζῶμεν κατ' οἴκους, οἱ δὲ μάρναντα δορί. Sic etiam Sophocles El. 520. *καίτοι πολλὰ πρὸς πολλούς με δὴ | ἐξεῖπας, ὡς θρασεῖα, καὶ πέρα δίκης | ἄρχω, καθυβρίζουσα, καὶ σὲ καὶ τὰ σά.* Ibid. 552. *Ἐρεῖς μὲν οὐχὶ νῦν γέ μ', ὡς ἄρξασά τι | λυπηρόν, εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο.* Euripides Alc. 661. *οὐ μὴν ἐρεῖς γέ μ', ὡς ἀτιμάζων τὸ σὸν | γῆρας, θανεῖν προύδωκά σ'.* Andr. 646. *Τί δῆτ' ἂν εἴποις τοὺς γέροντας, ὡς σοφοί.* Aristophanes Nub. 95. *ἐνταῦθ' ἐνοικοῦσ' ἄνδρες, οἳ τὸν οὐρανὸν | λέγοντες ἀναπείθουσιν, ὡς ἔστιν πνιγεύς.* Ordo est, *οἳ λέγοντες τὸν οὐρανὸν, ὡς πνιγεύς ἐστιν, ἀναπείθουσιν.* Ibid. 961. *Λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὡς διέκειτο.* Av. 651. *ὅρα νυν, ὡς ἐν Αἰσώπου λόγοις | ἐστὶν λεγόμενον δή τι, τὴν ἀλώπεχ', ὡς | φλαύρως ἐκοινώνησεν ἀετῷ ποτε.* In re notissima, plura fortasse quam oportuit exempla attuli.

v. 499. *ἄγ', ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι, | δοκοῦσα μή τι πρός γε σοῦ πράξειν καλῶς, | ὅμως δ' ἐρωτηθεὶς γάρ αἰσχίων φανεῖ·*] Omnes fere libri *δοκοῦσα μέν τι.* Lego, *δοκοῦσα μὲν τί πρός γε σοῦ πράξειν καλῶς;* *Τί* pro *οὐδέν*, ut supra v. 310. *σὺ γὰρ τί μ' ἠδίκησας;* Vide ad v. 648. Quid legerit scholiastes nostro loco difficile est judicare.

v. 509. *τοιγάρ με πολλαῖς μακαρίαν ἀν' Ἑλλάδα | ἔθηκας ἀντὶ τῶνδε.*] Fluctuant libri inter *ἀν'* (*καθ'* membr.) *Ἑλλάδα* et *Ἑλληνίδων.* Hoc habent omnes impressi ante Porsonum excepto Lascari. Neque stare potest altera scriptura, ut mihi quidem videtur, nisi legatur *πολλοῖς.* Ita Megara ad maritum Herc. 492. *θνήσκει πάτηρ σὸς καὶ τέκν', ὄλλυμαι δ' ἐγώ, | ἢ πρὶν μακαρία διὰ σ' ἐκληζόμην βροτοῖς.*

v. 522. *Δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν,*] *Ἔοικα* ed. Musgr. typorum errore, quod notari meretur, ne quis falsa elegantiæ specie ludatur. PORSON. Similia monet Brunckius, qui docet vulgatam in membranis exhiberi. Musgravium *ἔοικα* consulto dedisse suspicor, licet in annotatione hanc varietatem cum multis aliis silentio præterierit. Ita noster v. 338. *Ὄχλον παρέξεις, ὡς ἔοικας, ὦ γύναι.* Herodotus I. 155. *οὐ παύσονται οἱ Λυδοὶ, ὡς οἴκασι, πρήγματα παρέχοντες καὶ αὐτοὶ ἔχοντες.* Plura dedi ad Heracl. 681.

v. 532. *ἀλλ' οὐκ ἀκριβῶς αὐτὰ θήσομαι λίαν.*] Non invitus legerem *αὖτ' ἀθρήσομαι,* si mihi exemplum hujus futuri innotuisset. Sed nusquam inveni vel activum vel medium hujus verbi,

futurum. PORSON. Naumachius v. 26. ed. Gaisford. *κουρίδιος πινυτῆ πόσις ἄρκιος, οὐδέ τ' ἐκείνην | δεύτερος ἀθρήσει λεχέων ἔπι γυμνωθεῖσαν.*

v. 559. *ἀλλ' ὡς, τὸ μὲν μέγιστον, οἰκοῖμεν καλῶς, | καὶ μὴ σπανιζοίμεσθα, (γιγνώσκων ὅτι | πένητα φεύγει πᾶς τις ἐκποδὼν φίλος) | παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν, | σπείρας τ' ἀδελφοὺς τοῖσιν ἐκ σέθεν τέκνοις, | εἰς ταυτὸ θείην, καὶ ξυναρτήσας γένος, | εὐδαιμονοίην. σοί τε γὰρ παίδων τί δεῖ, | ἐμοί τε λύει τοῖσι μέλλουσιν τέκνοις | τὰ ζῶντ' ὀνῆσαι. μῶν βεβούλευμαι κακῶς;]* I. Vide an legendum *πᾶς τις— φίλων.* Huc refer monitum meum ad v. 248. Ita Sophocles El. 984. *τοιαῦτά τοι νὼ πᾶς τις ἐξερεῖ βροτῶν.* Euripides Fragm. incert. LXXVIII. *Ὦ γῆρας, οἵαν ἐλπίδ' ἡδονῆς ἔχεις. | καὶ πᾶς τις εἰς σὲ βούλετ' (f. εἰς σ' ἕτοιμος) ἀνθρώπων μολεῖν | λαβὼν δὲ πεῖραν, μεταμέλειαν λαμβάνει.* Aristophanes Vesp. 622. *ἤν γ' οὖν ἡμεῖς θορυβήσωμεν, | πᾶς τις φησὶν τῶν παριόντων, | Οἷον βροντᾷ τὸ δικαστήριον.* Ran. 980. *Νὴ τοὺς θεούς, νῦν γ' οὖν Ἀθη|ναίων ἅπας τις εἰσιὼν | κέκραγε πρὸς τοὺς οἰκέτας.* Herodotus III. 113. *νῦν δ' ἅπας τις τῶν ποιμένων ἐπίσταται ξυλουργέειν ἐς τοσοῦτο.* Aliter tamen Aristophanes Av. 526. *πᾶς τις ἐφ' ὑμῖν ὀρνιθευτὴς | ἵστησι βρόχους, παγίδας, ῥάβδους.* II. Summa hujus orationis est, tantum abesse ut novæ Jasonis nuptiæ priori uxori liberisque ejus quidquam detrimenti allaturæ sint, ut eorum præcipue commodo prospiciens hanc cum regibus affinitatem contraxerit. Conferantur omnino vv. 547—550. 593—597. Quod cum ita sit, quidni *εὐδαιμονοῖμεν* dixerit, ut *οἰκοῖμεν* et *σπανιζοίμεσθα*? Æschylus Eum. 141. *Εὕδεις; ἀνίστω, κἀπολακτίσασ' ὕπνον, | ἰδώμεθ' εἴτι τοῦδε φροιμίου ματᾷ.* Sophocles Phil. 645. *Ἀλλ' εἰ δοκεῖ, στείχωμεν, ἔνδοθεν λαβὼν | ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει*[1]. Aristophanes Av. 202. *δευρὶ γὰρ ἐμβὰς αὐτίκα μάλ' εἰς τὴν λόχμην, | ἔπειτ' ἀνεγείρας τὴν ἐμὴν ἀηδόνα, | καλοῦμεν αὐτούς.* Ubi vide Brunckii annotationem. III. Non intelligo quam vim habeant verba *σοί τε γὰρ παίδων τί δεῖ* in hoc

1. Quæ ad hunc locum annotavit Erfurdtius, nihil ad rem sunt. In illo enim, *ἥλιον μαρτυρόμεσθα δρῶσ', ἃ δρᾶν οὐ βούλομαι,* et similibus, formam quidem pluralem habet verbum, significationem autem singularem.

argumento, quamvis bene dicatur τί γάρ μ' ἔδει παίδων Suppl. 789. Heathio placet Buchanani interpretatio: *liberis sane tibi Haud opus est aliis, mihi vero utile est Consulere natis per futura pignora.* Quem sensum, absurdum quidem illum et a Medeæ placandæ proposito alienissimum, si exprimere voluisset Jason, σοί τε γὰρ παίδων ἄλις potius dixisset. Confer v. 558. Alc. 335. An legendum, σοί τε γὰρ παίδων μέλει? Anglice, *for both you have the interest of your children at heart.* Μέλει pro με δεῖ habent edd. pleræque Hel. 1440[1]. με δεῖ pro τί δεῖ omnes Iph. A. 1144. Ceterum vulgata scriptura plus uno nomine in suspicionem venit. Quanquam enim bene Græca est locutio δεῖ σοι τοῦδε, alteram δεῖ σε τοῦδε tantum non semper usurpat Euripides. Vide Valckenarium ad Hippol. 23. Porsonum ad Or. 659[2].

573. χρῆν ἄρ' ἄλλοθέν ποθεν βροτοὺς | παῖδας τεκνοῦσθαι, θῆλυ δ' οὐκ εἶναι γένος.] Γὰρ mutavi in ἄρ', quod γνωμικώτερον. PORSON. Zimmermannus et Matthiæ γὰρ, ut vulgo. Noster Hipp. 253. χρῆν γὰρ μετρίας εἰς ἀλλήλους | φιλίας θνητοὺς ἀνακίρνασθαι. Phœn. 1620. Ταρτάρου γὰρ ὤφελεν | ἐλθεῖν Κιθαιρὼν εἰς ἄβυσσα χάσματα. Vide ad v. 122.

v. 579. Ἦ πολλὰ πολλοῖς εἰμι διάφορος βροτῶν.] Διάφορος cum dativo alibi occurrat, hac significatione, necne, nequeo dicere. Cum genitivo jungi docet Matthiæ Gramm. Gr. §. 344.

v. 593. Εὖ νυν τόδ' ἴσθι, μὴ γυναικὸς οὕνεκα | γῆμαί με λέκτρα βασιλέως, ἃ νῦν ἔχω.] Vereor ut dici possit λέκτρα βασιλέως eodem sensu quo dicitur παῖδα βασιλέως v. 554. Si sensus esset γῆμαι γυναῖκα βασιλέως, vulgatam defenderent Menelai verba Hel. 790. Ἦ γὰρ γαμεῖν τις τἄμ' ἐβουλήθη λέχη; Sed ibi de Helena sermo est, non de Hermiona. Nostro loco,

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1. Ibid. 341. legendum, Θέλουσαν οὔ με δῖς (vulgo οὐ μόλις) καλεῖς.

2. Præter nostrum locum, verba ἓν δεῖ μόνον μοι Suppl. 594. ex Euripide attulit Matthiæ Gramm. Gr. §. 385. 9. Sed non animadvertit vir eruditus, δεῖ in hac locutione non esse verbum impersonale, quod si adhibuisset poëta, genitivum ἑνὸς μόνου posuisset. Tantum abest ut dativo offendar in locutione ἓν δεῖ μόνον μοι, ut vix putem Græcum esse ἓν δεῖ μόνον με. Hoc omisso, citare poterat nostrum Æolo III. 3. ἀλλ' ὧν πόλει δεῖ μεγάλα βουλεύοντες εὖ. Nisi forte legendum πόλιν. Dativum habet Æschylus Agam. 857. ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων. (Hoc exemplum attulit Matthiæ.) Sophocles El. 612. Ποίας δέ μοι δεῖ πρός γε τῆνδε φροντίδος. Aristophanes Nub. 1034. Δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν.

si per metrum liceret, libenter reponerem λέκτρα βασιλίδος aut λέκτρα βασιλείας. Horum utrumque cum in carminis legem peccet, scribendum censeo λέκτρα βασιλέων. Singulare βασιλεὺς *regem* semper significat, plurale βασίλῆς interdum *reginam*. Noster Tro. 99. οὐκέτι Τροία | τάδε, καὶ βασιλῆς ἐσμεν Τροίας. Hecuba de sua fortuna loquitur. Simili ratione plurale δεσπόταις *heræ* significat Med. 819. ubi δεσποίνῃ metro, δεσποίναις metro simul et sententiæ adversaretur. Huc refer Porsoni annotationem ad Hec. 509. Med. 763. ceterosque quos laudat Hermannus ad Vigerum n. 50.

v. 600. Οἶσθ' ὡς μετεύξει καὶ σοφώτερα φανεῖ; | τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτὲ, | μηδ' εὐτυχοῦσα δυστυχὴς εἶναι δόκει.] Φαίνεσθαι et δοκεῖν Reiskius, ut pendeant a μετεύξῃ PORSON. Οἶσθ' ὡς μέτευξαι legendum monui ad Sophoclis Œd. T. 543. ubi omnia hujus structuræ exempla quæ apud Atticos poëtas repereram indicavi. Quorum nullum est quin post priorem imperativum, qui nostro loco est μέτευξαι, aut statim, aut aliquibus vocibus διὰ μέσου interjectis, alterum imperativum, vel etiam plures, ut hic φαινέσθω et δόκει, exhibeat. Reiskii igitur conjectura non solum inutilis est, sed etiam perniciosa. Διὰ μέσου sunt verba καὶ σοφωτέρα φανεῖ, ut in Tro. 721. ἀλλ' ὡς γενέσθω, καὶ σοφωτέρα φανεῖ, | μήτ' ἀντέχου τοῦδ', εὐγενῶς δ' ἄλγει κακοῖς, | μήτε, σθένουσα μηδὲν, ἰσχύειν δόκει. Præter scriptores a me allegatos, videantur Hermannus ad Vigerum n. 143. Matthiæ Gramm. Gr. §. 511. 4. Ceterum non solum dicebatur οἶσθ' ὡς ποίησον, sed et οἶσθ' ὡς μὴ ποιήσῃς. Sophocles Œd. C. 75. Οἶσθ', ὦ ξέν', ὡς νυν μὴ σφαλῇς, (ἐπεί-περ εἶ | γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος) | αὐτοῦ μέν', οὗπερ καφάνῃς, ἕως ἐγὼ &c.

v. 630. Κύπρις, οὐκ ἄλλα θεὸς εὔχαρις οὕτω.] Hic versus male vulgo in duos divisus est. Similes sunt 973. 974. Sophocles Ant. 582. οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας. Trach. 502. οὐ Ποσειδάωνα τινάκτορα γαίας. Euripides Hec. 893. Σὺ μὲν, ὦ πατρὶς Ἰλιὰς, | τῶν ἀπορθήτων πόλις οὐκέτι λέξει. | τοῖν Ἑλλάνων νέφος ἀμφί σε κρύπτει, | δορὶ δῃ, δορὶ πέρσαν. Ita recte, quod ad versuum distributionem attinet, edd. ante Canterum et quas nuper dederunt Hermannus et Matthiæ.

v. 632. μήποτ', ὦ δέσποιν', ἐπ' ἐμοὶ χρυσέων | τόξων ἐφείης, | ἰμέρῳ χρίσασ', ἄφυκτον οἰστόν.] Ita distribuendi videntur hi tres versiculi, quorum primus proxime superiori similis est,

nisi quod ille syllaba longior est. Utrumque metrum eodem ordine sistit Æschylus Prom. 525: Μηδάμ' ὁ πάντα νέμων | θεῖτ' ἐμᾷ γνώμᾳ κράτος ἀντίπαλον Ζεύς. | μηδ' ἐλινύσαιμι θεοὺς ὁσίαις | θοίναις ποτινισσομένα | βουφόνοις, παρ' Ὠκεανοῖο πατρὸς ἄσβεστον πόρον. Verbis βουφόνοις—πόρον respondet in antistropho versus ejus metri de quo nunc agitur, μυρίοις μόχθοις διακναιόμενον. Similes sunt in nostra fabula v. 413. καὶ δίκα καὶ πάντα πάλιν στρέφεται. v. 416. τὰν δ' ἐμὰν εὔκλειαν ἔχειν βιοτάν. v. 821. καὶ θεῶν παῖδες μακάρων, ἱερᾶς. Adde Alc. 592. 593, &c. Si quis autem objiciat, vocabula στρέφεται, βιοτὰν, ἱερᾶς, anapæstos esse, χρυσέων autem aut creticum aut spondeum, sciat χρυσέων anapæstum esse hic et infra v. 974. δέξεται νύμφα χρυσέων ἀναδεσμῶν. Priori versui respondet in antistropho, προσβάλοι δεινὰ Κύπρις, ἀπτολέμους δ'[1], alteri, νερτέροις δ' ἤδη πάρα νυμφοκομήσει. Conferat etiam Sophoclem Œd. T. 158. 188. Ant. 103. Euripidem. Iph. A. 1051. Iph. T. 1253. Tro. 520. 856. (ubi χρύσεος in κρόκεος metri caussa mutavit Barnesius) Bacch. 373. (ubi legendum videtur, χρύσεα σκῆπτρα φέρεις) Heracl. 916. Herc. 351. 396. El. 192.

v. 648. θανάτῳ, θανάτῳ πάρος δαμείην, | ἀμέραν τάνδ' ἐξανύσα|σα. μόχθων δ' οὐκ ἄλλος ὕπερ|θεν, ἢ γᾶς πατρίας στέρεσθαι.] Idem versuum numerus in vulgatis libris, sed aliter distributi. Vide antistrophum. Particulam δ' post μόχθων omittit liber cujus collatio a Porsono C. appellatur, consentiente scholiasta. Sed metro convenientius esset μόχθων τίς ἄλλος ὕπερθεν, cui scripturæ speciem addit similis locus El. 1314. Καὶ τίνες ἄλλαι στοναχαὶ μείζους | ἢ γῆς πατρίας ὅρον ἐκλείπειν; *Sæpe interrogativam expulit negativa*, inquit Porsonus ad Hec. 296[2].

654. σὲ γὰρ οὐ πόλις, οὐ φίλων τις | ὤκτισεν παθοῦσαν | δεινότατα παθέων.] Δεινότατα pro δεινότατον e membranis primus dedit Brunckius, idque a metro requiri monuit. Idem

1. Frustra ἀλλ' ἀπολέμους pro ἀπτολέμους δ' Porsonus in annotatione.

2. Euripides Œdipo VIII. νοῦν χρὴ θεᾶσθ'. οὐδέν τι τῆς εὐμορφίας | ὄφελος, ὅταν τις μὴ φρένας καλὰς ἔχῃ. Erfurdtius ad Sophoclis Aj. 150. p. 518. τὸν νοῦν θεᾶσθ' (i. e. θεᾶσθε) reponit. Malim, νοῦν χρὴ θεᾶσθαι, νοῦν. τί τῆς εὐμορφίας, &c. Ita Antiopa XIX. εἰ νοῦς ἔνεστιν. εἰ δὲ μή, τί δεῖ καλῆς | γυναικὸς, εἰ μὴ τὰς φρένας χρηστὰς ἔχει.

in strophico versu 647. tacite dedit *οἰκτρότατον* pro vulgato *οἰκτροτάτων*. Vetus scriptura utrobique revocanda, Porsono non invito. Noster El. 1226. *δεινότατον παθέων ἔρεξας*.

v. 687. *Τί γὰρ σὸν ὄμμα χρώς τε συντέτηχ' ὅδε;*] *Ὅδε*, si bene, est ex antiqua scriptura, quæ *ω* non habebat, sed pro eo *ο* exarabat. REISKE. Qui vidit *ὅδε* hic pro *οὕτως* usurpari. Sic etiam *τήνδε* v. 901. *ὄψιν τέρειναν τήνδ' ἔπλησα δακρύων*. Quam pronominis *ὅδε* significationem non attigit Matthiæ Gramm. Gr. §. 470. neque quisquam alius eorum qui de hac re scripserunt.

v. 744. *Ὄμνυ πέδον γῆς, πατέρα θ' ἥλιον πατρὸς*] *Ὄμνυε* Lasc. quod metrum quidem non corrumpit, quanquam alterum vel in hac parte præstat. Sed in tironum gratiam observandum est, hac forma, ea nempe, ubi *νω* pro *νμι* in fine verbi ponitur, nunquam uti Tragicos; rarissime veteres Comicos; sæpius mediæ, sæpissime novæ Comœdiæ poëtas. PORSON. Unum quod in integris fabulis reperit Porsonus exemplum, est *συμπαραμιγνύων* apud Aristophanem Plut. 719. Alterum *ὀμνύῃ*, quod in ejus Avibus occurrere monet, non afferendum erat. Verba enim in *νμι* nullam aliam subjunctivi aut optativi formam apud Atticos habent, præter eam quæ a præsenti in *ύω* derivatur. Nec dubitandum est, quin unusquisque tragicorum aut veterum comicorum libenter *ὀμνύῃ* dicturus fuerit, si subjunctivum imperfectum[1] hujus verbi alicubi postulasset sententia. Quod ad *ὄμνυε* attinet, ne Menandrum quidem aut Philemonem ea forma usuros fuisse arbitror, licet *ὀμνύει, ὀμνύοντες, ὀμνύοντι, ὀμνύουσι*, legantur in comicorum fragmentis apud Stobæum pp. 121. 123. ed. Grot. Hanc enim formam nunquam usurpasse videntur scenici poëtæ in iis terminationibus quæ brevem syllabam habent post *υ*, ut *ὀμνύομεν, ὀμνύετε, ὤμνυον, ὤμνυες*, &c. *Ἀπώλλυον* vulgo legitur in Menandri loco quo utitur Athenæus p. 502. E. Sed *ἀπολλύων* sensu postulante reposuit Bentleius n. 153.

v. 750. *Ὄμνυμι γαῖαν, ἡλίου θ' ἁγνὸν σέβας, | θεούς τε πάντας, ἐμμένειν ἃ σου κλύω.*] Noster Phœn. 1255. *ἐπὶ τοῖσδε*

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1. Subjunctivum imperfectum appello *ὀμνύῃ*, perfectum *ὀμόσῃ*, plusquam perfectum *ὀμωμοκὼς ᾖ*. Si mea auctoritas apud grammaticos valeret, Græcorum *ἀόριστον* *præteritum perfectum*, eorum *παρακείμενον* *præsens plusquam perfectum* appellaremus. Sed de hac re alio loco.

δ' ἐσπείσαντο, κἀν μεταιχμίοις | ὅρκους ξυνῆψαν ἐμμένειν στρατηλάται.' Leve vitium, ἐμμένειν pro ἐμμενεῖν, ab omnibus editoribus utrobique relictum est.

v. 760. ἐπεὶ γενναῖος ἀνὴρ, | Αἰγεῦ, πὰρ' ἐμοὶ δεδόκησαι.] Nihil de hac locutione interpretes. Similis est δόξας ἀνὴρ ἄριστος Tro. 395. Utrobique subauditur εἶναι. Sic etiam Hipp. 400. τρίτον δ', ἐπειδὴ τοισίδ' οὐκ ἐξήνυτον | Κύπριν κρατῆσαι, καθανεῖν ἔδοξέ μοι | κράτιστον. οὐδεὶς ἀντερεῖ βουλεύμασιν.

v. 777. παῖδας δὲ μεῖναι τοὺς ἐμοὺς αἰτήσομαι' | οὐχ ὡς λιποῦσα πολεμίας ἐπὶ χθονὸς | ἐχθροῖσι παῖδας τοὺς ἐμοὺς καθυβρίσαι, | ἀλλ' ὡς δόλοισι παῖδα βασιλέως κτάνω.] Exspectasses οὐχ ὡς λείψουσα. Noster Tro. 740. ὦ λέκτρα τἀμὰ δυστυχῆ τε καὶ γάμοι, | οἷς ἦλθον εἰς μέλαθρον Ἕκτορός ποτε, | οὐχ ὡς σφάγιον Δαναΐδαις τέξουσ' ἐμὸν, | ἀλλ' ὡς τύραννον Ἀσιάδος πολυσπόρου. Ita Aldus. Qui σφαγεῖον reponunt, vocabula diversæ significationis Musgravio, Burgesio, mihique confundere videntur. Si recte se haberet λιποῦσα in Medea, facile in Troasi reponi posset, οὐχ ὡς τεκοῦσα σφάγια Δαναΐδαις ἐμὸν (sub. παῖδα). Sed neuter locus sanus videtur. Parco conjecturis, quæ ne mihi quidem ipsi magnopere placent. Nostro loco Burgesius οὐχ ὡς λίπω σφε.

v. 781. πέμψω γὰρ αὐτοὺς δῶρ' ἔχοντας ἐν χεροῖν, | λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον.] Delevi, Valckenaerio mopente [ad Phœn. 1286.], versum qui hunc [781.] sequebatur in editis, sed qui versum 782. sequitur in A. νύμφῃ φέροντας, τήνδε μὴ φεύγειν χθόνα. PORSON. Schol. Τήνδε μὴ φυγεῖν χθόνα. γράφεται δῆθεν δή, ἵν' ᾖ ἀντὶ τοῦ ὡς δή. Scribendum, γράφεται, δῆθεν * * * * * δῆθεν δὲ, ἵν' ᾖ ἀντὶ τοῦ ὡς δή. Utinam variam lectionem indicare contentus, particulam δῆθεν explicare supersedisset grammaticus. Hæc enim explicatio in caussa fuit, ut scriba alterum δῆθεν cum verbis interjacentibus omitteret[1]. Scripsit Euripides, ni fallor, πέμψω γὰρ

1. Similem errorem a Bentleio, Tyrwhitto, Porsono, ceterisque omnibus qui hanc artem exercuerunt, silentio præteritum, hac arrepta occasione corrigam. In libro Anglico cui titulus *The Historical Register for the Year* 1737. legitur p. 9. Diarii, quod dicitur, Chronologici: *At Chiswick, Mr. Samuel Righton, wholesale Pewterer on Fish-street-hill, to Miss Juliana Revell, Esq. Citizen and Merchant of*

αὐτοὺς δῶρ' ἔχοντας ἐν χεροῖν, | λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον | νύμφῃ φέροντας δῆθεν * * * * *. Deest ἱκεσίῳ λόγῳ, vel aliquid ejusmodi, cujus explicandi caussa verba τήνδε μὴ φεύγειν χθόνα e vv. 936. 939. margini primum adscripta sunt, postea in contextum irrepserunt. Suidas: Δῆθεν. ὡς δήφησι. τοῦτο δὲ προσποίησιν ἀληθείας ἔχει, δύναμιν δὲ ψευδοῦς.——προέτεινα τὰς χεῖρας, ἱκετεύων δῆθεν. Exempla Euripidea suppeditabit index Beckianus. Ὡς δὴ eadem significatione noster Hec. 1134. et alibi passim.

v. 788. τέκνα γὰρ κατακτενῶ | τἄμ'. οὔτις ἐστὶν, ὅστις ἐξαιρήσεται.] Nonnihil dixi de hoc loco ad Heracl. 977. Aut οὔτις ἐστὶν, ὃς ἐξαιρήσεται, aut οὐκ ἔστιν, ὅστις ἐξαιρήσεται dictum oportebat. Nec male legeretur οὐδείς ἐστιν, ὅστις ἐξαιρήσεται, si per metrum liceret. Vulgatam tamen sollicitare supersedeo.

v. 797. δόμους πατρῴους, ἀνδρὸς Ἕλληνος λόγοις] Hic versus e Paulli Stephani et Barnesii editionibus excidit, monente Musgravio. PORSON. Imo v. 786. (795. Musgr.) ἐνταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον. Error est Porsoni, non Musgravii.

v. 812. Ἀλλὰ κτανεῖν σὼ παῖδε τολμήσεις, γύναι;] Σὸν σπέρμα Ald. Σοὺς παῖδας Fl. P. Σὼ παῖδε A. B. D. L. PORSON. Præter codices et Lascarin, σὼ παῖδε habent Brunckius et post eum omnes. Sed animadvertendum est, Medeæ pueros, quorum toties fiat mentio in hac fabula, ne semel quidem παῖδε aut τέκνω numero duali appellari. Dativus παιδοῖν occurrit v. 1286. sed ibi de Inonis liberis sermo est. Revocanda igitur Aldina scriptura σὸν σπέρμα. Cui alteram σὼ παῖδε qui substituit, non meminerat Dejaniram dicere apud Sophoclem Trach. 303. ὦ Ζεῦ τροπαῖε, μήποτ' εἰσίδοιμί σε | πρὸς τοὐμὸν οὕτω σπέρμα χωρήσαντά ποι. Sic etiam Æschylus Suppl. 147. 157. σπέρμα σεμνᾶς μέγα ματρός. Ibid. 283. σπέρματ' εὐτέκνου βοός.

v. 815. Ἴτω. περισσοὶ πάντες οἱ 'ν μέσῳ λόγοι.] Legendum

London, an agreeable young Lady of great Merit, with a Fortune of £.6000. Quis non legendum videt, *to Miss Juliana Revell, daughter of —— Revell, Esq.* &c.?

e membranis ὀὺν, vel potius οὐν. Vide Præfat. ad Sophoclis Œd. T. p. 8. In Porsoni annotatione ad hunc versum *Ald.* pro *A.* habet ed. Londinensis, typographi fortasse vitio. Eadem editio alias nonnullas lectiones Aldo tribuit, de quibus ille ne somniavit quidem. Quales sunt ὁποῖαν v. 378. πάντες δ' ἔσ' v. 539. ἴιως v. 625. ἑστάλλης v. 666. φρενὸς v. 1048. Caussa horum errorum est Porsoni monitum ad v. 260. in appendice ed. Cantabrigiensis, *Parenthesis indicat Aldum cum Lascari consentire.* Quæ verba a Porsono ad unam tantum annotationem relata, nimis late sumsit qui ed. Londinensem curavit.

v. 818. λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδογμένων, | εἴπερ φρονεῖς γ' εὖ δεσπόταις, γυνή τ' ἔφυς.] Nescio an solœcum sit μηδὲν hoc loco. Sophocles Ant. 96. πείσομαι γὰρ οὐ (malim οὖν) | τοσοῦτον οὐδέν, ὥστε μὴ οὐ καλῶς θανεῖν. Citat Matthiæ Gramm. Gr. §. 511. 5. Sophoclem Antig. 84. Ἀλλ' οὖν προμηνύσεις γε τοῦτο μηδενὶ | τοὖργον, κρυφῇ δὲ κεῦθε. Sed recte προμηνύσῃς edd. omnes, præter eas quæ Triclinianam recensionem exhibent. Addit Aristophanem Plut. 487. Ἀλλ' ἤδη χρῆν τι λέγειν ὑμᾶς σοφὸν, ᾧ νικήσετε τηνδί, | ἐν τοῖσι λόγοις ἀντιλέγοντες, μαλακὸν δ' ἐνδώσετε μηδέν. Hic locus altero paullo difficilior est, nec tamen valde difficilis, modo ab anacoluthi figura, utilissima illa quidem grammaticis, auxilium petamus. Post verba χρῆν τι λέγειν ὑμᾶς σοφὸν sequi debebat μαλακὸν δ' ἐνδιδόναι μηδέν. Ante verba μαλακὸν δ' ἐνδώσετε μηδὲν præcedere debebat ὅπως λέξετέ τι σοφόν. Duas locutiones sensu simillimas structura autem diversas miscuit poëta, antecedentibus verbis ex una, consequentibus ex altera desumtis. Utut de hoc statuatur, nostro loco legendum videtur λέξῃς δὲ μηδὲν &c. Ita θαυμάσῃς μηδὲν Iph. T. 1220. δακρύσῃς μηδὲν Tro. 458. δράσῃς μηδὲν Herc. 215. πάθητε μηδὲν ibid. 278. Dedit Aldus Or. 1614. μηδαμῶς δράσεις τάδε. Ion. 522. Παῦε, μὴ ψαύσας τὰ τοῦ θεοῦ στέμματα ῥήξεις χερί.

v. 820. Ἐρεχθεῖδαι τὸ παλαιὸν ὄλβιοι, | καὶ θεῶν παῖδες μακάρων, ἱερᾶς | χώρας ἀπορθήτου τ' ἀποφερβόμενοι] Quatuor versiculos in tres redegi. In primo Ἐρεχθεΐδαι legendum monui ad Iph. A. 225. Censuræ Trimestris tom. VII. p. 457. Nec displiceret τὸ παλαιόν τ' ὄλβιοι. Præter versum antistrophicum 831. vide vv. 972. 979. De metro secundi versus dixi ad v. 632. Tertius iambelegus est, cujus generis plures in primo

Ajacis Sophoclei μέλει reperiri monet Porsonus Præfat. ad Hec. p. xii.

v. 827. ἔνθα πόθ' ἁγνὰς | ἐννέα Πιερίδας Μούσας λέγουσι | ξανθὰν Ἁρμονίαν φυτεῦσαι.] Planissimus horum verborum sensus, Musas scilicet in Attica ex Harmonia natas esse, non ideo rejiciendus est, quia nemo præter Euripidem Musarum matrem Harmoniam appellavit, aut ipsas in Attica natas dixit. Tam multa enim receptæ mythologiæ contraria apud Euripidem reperiuntur, ut facile videas eum iu illa sententia fuisse, nihil esse in his rebus quod sibi permittere poëtæ non liceret. Quanquam fieri potest, ut quædam non sine auctore dixerit Euripides, quæ in hac veterum librorum penuria solo ipsius testimonio nitantur. Ceterum versum 827. cum duobus sequentibus in unum redegit Matthiæ. Rectius fecisset, si quatuor versus 826—829. binos conjunxisset, hoc modo: βαίνοντες ἀβρῶς αἰθέρος, ἔνθα πόθ' ἁγνὰς | ἐννέα Πιερίδας μούσας λέγουσι. Prior iambelegus est una syllaba addita. Sophocles Aj. 175. ὥρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας. Alter asynartetus esse videtur, ex iisdem partibus constans quibus iambelegus, sed inverso ordine. Euripides Tro. 799. πρῶτον ἔδειξε κλάδον, γλαυκᾶς Ἀθάνας. Ion. 1048. Εἰνοδία θύγατερ Δάματρος, ἃ τῶν.

v. 831. Τοῦ καλλιναόυ τ' ἀπὸ Κηφισοῦ ῥοὰς | τὰν Κύπριν κλήζουσιν ἀφυσσαμέναν &c.] Sophocles Œd. C. 685. οὐδ' ἄϋπνοι | κρῆναι μινύθουσι, | Κηφισοῦ νομάδες ῥεέθρων, | ἀλλ' αἰὲν ἐπ' ἤματι | ὠκυτόκος πεδίων ἐπινίσσεται, | ἀκηράτῳ ξὺν ὄμβρῳ | στερνούχου χθονός. οὐδὲ μουσᾶν | γοροί νιν ἀπεστύγησαν, οὐδὲ | χρυσάνιος Ἀφροδίτα[1]. Vide an alter alterum imitatus sit. Utrobique enim Musarum, Veneris, et Cephisi mentio.

v. 842. Πῶς οὖν ἱερῶν ποταμῶν | ἡ πόλις, ἡ φίλων | πόμπιμός σε χώρα | τὰν παιδολέτειραν ἔξει,] Ordo est, πῶς οὖν ἡ πόλις ἱερῶν ποταμῶν, &c. Aristophanes Av. 417. Ὁρᾷ τι κέρδος ἐνθάδ' ἄξιον μονῆς, | ὅτῳ πέποιθέ, μοι ξυνῶν, | κρατεῖν ἂν ἢ τὸν ἐχθρὸν, ἢ | φίλοισιν ὠφελεῖν ἔχειν; Id est, ἢ κρατεῖν ἂν τὸν ἐχθρὸν, &c. Noster Heracl. 524. τίς γὰρ κόρην ἔρημον ἢ δάμαρτ' ἔχειν, | ἢ παιδοποιεῖν ἐξ ἐμοῦ βουλήσεται; Multum

1. Recte Aldus οὐδὲ χρυσάνιος. Vitium est in strophico versu 680, ubi θεαῖς legendum μονοσυλλάβως.

ad nostrum locum illustrandum valet Phœnissarum locus a nemine, quod sciam, huc relatus. v. 838. *τὰς Ἀμφιονίας τε λύρας ὕπο πύργος ἀνέστα | διδύμων ποταμῶν*, &c. Majori quidem jure Thebæ *διδύμων ποταμῶν πύργος* (i. e. *πόλις*) appellantur, quam Athenæ *ἱερῶν ποταμῶν πόλις* propter parvum flumen Cephisum, quod modo memoravit noster. Sed poëtarum proprium est res exiguas dicendo amplificare.

v. 846. *τὰν οὐχ ὁσίαν; μετ' ἄλλων | σκέψαι τεκέων πλαγὰν, | σκέψαι φόνον οἷον αἱρεῖ.*] Μετ' ἀστῶν Fr. Jacobus. PORSON. E tot conjecturis sola Jacobi siveJacobsii digna memoratu Porsono visa est. Paullo minus frigidum esset, *τὰν οὐχ ὁσίαν μεθ' ἁγνῶν* (i. e. *μεθ' ὁσίων*)[1]. Vulgatam defendit Reiskius hac significatione: *quomodo igitur urbs—tenebit una cum aliis civibus te non puram?* Non post *ὁσίαν* sed post *ἄλλων* distinguere videntur nonnulli libri. Equidem suspicor verum horum verborum sensum esse, *τὰν οὐχ ὁσίαν ὡς οἱ ἄλλοι πολῖται.* Æschylus Theb. 269. *Σιγῶ. ξὺν' ἄλλοις πείσομαι τὸ μόρσιμον.* Exemplum non satis aptum, sed aptiora quærere currente calamo non licet.

852. *Πῶς δὲ θράσος ἢ φρενὸς ἢ | χειρὶ τέκνων σέθεν |. καρδίᾳ τε λήψει | δεινὰν προσάγουσα τόλμαν;*] Πόθεν θράσος A. B. C. Fl. Schol. PORSON. Ita Matthiæ. De sequentibus videndus Porsonus, cujus conjecturæ, *πόθεν δὲ θράσος θανατηρὸν*, tantum fere tribuo quod ipsum tribuisse credo, id est, parum aut nihil. E mala scriptura meliusculam efficies, legendo, *Πόθεν θράσος ἢ φρενὸς ἢ | χειρὶ, τέκνοις σέθεν, | καρδίαν τε λήψει, | δεινὰν προσάγουσα τόλμαν;* Ordo est, *τέκνοις σέθεν δεινὰν προσάγουσα τόλμαν.* Sic *παισὶν ὄλεθρον προσάγεις* v. 988. Nihil est in hac scriptura quod cuiquam displicere possit, nisi cui inusitatum loquendi genus videatur *καρδίαν λήψει*, quod nescio an confirmet *ἄτεγκτον συλλαβοῦσα καρδίαν* Herc. 833. Cui contrarium est *καρδία γὰρ οἴχεται* nostræ fabulæ v. 1038.

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1. Sophocles Œd. C. 547. *καὶ γὰρ ἄλλους ἐφόνευσα καὶ ἀπώλεσα, | νόμῳ δὲ καθαρὸς ἄϊδρις εἰς τόδ' ἦλθον.* Ita Aldus. Ex Tyrwhitti sententia *ἄλλους* in *ἀγνὼς* mutavit Brunckius. Nec temere damnandum est *ἀγνὼς* priore correpta. Sic enim *ἀδμῆτα* Ant. 353. Quod neque suo loco neque ad Aj. 1066. animadvertit Erfurdtius. Recte Bothius *καὶ ὤλεσα.*

v. 856. *πῶς δ' ὄμματα προσβαλοῦσα | τέκνοις, ἄδακρυν μοῖραν | σχήσεις φόνου; οὐ δυνάσει | παίδων ἱκετᾶν πιτνόντων | τέγξαι χέρα φοινίαν | πλάμονι θυμῷ.*] Legendum, ni magnopere fallor, *σχήσεις φόνου, ἢ δυνάσει—πλάμονι θυμῷ*; H et *ου* sæpe permutari post alios monui ad Heracl. 987. Exemplis adde Æschylum Pers. 368. (ubi *νοῦσον* pro *νῆσον* Robortellus) Euripidem Iph. A. 1189.

v. 873. *γήμας τύραννον, καὶ κασιγνήτους τέκνοις | ἐμοῖς φυτεύων.*] Id est, *τυράννους κασιγνήτους*. Supplendum enim *τυράννους* e priore membro. Conferantur Jasonis verba v. 596.

v. 876. *οὐκ εἰσὶ μέν μοι παῖδες; οἶδα δὲ χθόνα | φεύγοντας ἡμᾶς, καὶ σπανίζοντας φίλων.*] Interrogationis signum non post *παῖδες* sed post *φίλων* collocandum est.

v. 881. *ἐγὼ δ' ἄφρων, | ἧ χρῆν μετεῖναι τῶνδε τῶν βουλευμάτων, | καὶ ξυμπεραίνειν καὶ παρεστάναι λέχει, | νύμφην τε κηδεύουσαν ἥδεσθαι σέθεν.*] Male Portus, *et gaudere quod sponsa tua te curet.* Quem secutus, male hunc locum cum Sophocleo *σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω* similibusque comparavit Matthiæ Gramm. Gr. §. 551. Cujus quo major est auctoritas, eo diligentius ejus errores corrigendos arbitror. Recte Musgravius, viam monstrante Reiskio, *et gaudere, sponsæ tuæ curam habentem.*

v. 890. *ὦ τέκνα, τέκνα, δεῦτε, λείπετε στέγας.*] Si *δεῦτε* alibi in tragicorum scriptis exstat, hic etiam servandum est. Sin minus, legendum *δεῦρο* ex Heracl. 48. *ὦ τέκνα, τέκνα, δεῦρο λαμβάνεσθ' ἐμῶν | πέπλων.* Aristophanes Pac. 1115. *ἄγε δή, θεαταί, δεῦρο συσπλαγχνεύετε | μετὰ νῷν.*

v. 897. *ἆρ', ὦ τέκν', οὕτω καὶ πολὺν ζῶντες χρόνον φίλην ὀρέξετ' ὠλένην;*] *Οὕτω δαὶ* male Musgravius. Vide infra ad 1008. *Καὶ* delevit Brunckius, et edidit, *ἆρ', ὦ τέκν', ἆρ' οὕτω.* PORSON. Aristophanes Ach. 694. *πολλὰ δὴ ξυμπονήσαντα, καὶ | θερμὸν ἀπομορξάμενον | ἀνδρικὸν ἱδρῶτα δὴ καὶ πολύν.* Archytas apud Stobæum Eclog. Phys. p. 12. ed. Heeren. *Καὶ δοκεῖ ἁ λογιστικὰ ποτὶ τὰν ἄλλαν σοφίαν τῶν μὲν ἄλλων τεχνῶν καὶ πολὺ διαφέρειν.* Toties occurrunt *καὶ πολύς, καὶ λίαν, καὶ μάλα*, et similia, ut mirer Musgravium Brunckiumque de delendo *καὶ* cogitasse.

v. 901. *ὄψιν τερείνην τήνδ' ἔπλησα δακρύων.*] Imo, *τέρειναν.* Æschylus Suppl. 1005. *τέρειν' ὀπώρα δ' εὐφύλακτος*

οὐδαμῶς. Adde Euripidem Cycl. 513. Ipsa poëtæ verba apposuissem, si locum corruptum emendare potuissem.

v. 910. ὑμῶν δὲ, παῖδες, οὐκ ἀφρονtίστως πατὴρ | πολλὴν ἔθηκε σὺν θεοῖς προμηθίαν.] Ὑμῖν edd. MSS. Ὑμῶν est emendatio Valckenarii ad Phœniss. 1475. Σωτηρίαν Ald. Προμηθίαν A. B. D. Fl. P. Προμῠθίαν Lasc. PORSON. An Græce dicitur θεῖναι προμηθίαν μέριμναν, σπουδὴν, aut aliquid ejusmodi, eo sensu quem hic locus requirit? Saltem media forma in his locutionibus longe usitatior est. Ita Sophocles Œd. T. 134. πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν. Aj. 12. ἐννέπειν δ' ὅτου χάριν | σπουδὴν ἔθου τήνδ'. Ibid. 536. Ἐπῆνεσ' ἔργον, καὶ πρόνοιαν ἣν ἔθου. Videor tamen mihi activam formam alicubi reperisse, sed locum in præsentia indicare nequeo.

v. 925. Τί δῆτα λίαν τοῖσδ' ἐπιστένεις τέκνοις;] Τὶ δὴ τάλαινα A. B. D. Cott. Fl. L. P. PORSON. Recepit hanc scripturam Matthiæ, quæ rejicienda esset, etiamsi in centum codicibus reperta esset. Quid enim usitatius adverbio λίαν in hujusmodi locutionibus? Homerus Il. E. 361. λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ &c. Similia sunt μὴ λίαν τάκου supra v. 159. μέγα στένειν v. 293.

v. 934. ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ.] Malim ἀπαροῦμεν, ut jam monui ad Heracl. 323. Vide Porsonum ad v. 848.

v. 937. ΙΑ. Οὐκ οἶδ' ἄρ' εἰ πείσαιμι. πειρᾶσθαι δὲ χρή. | ΜΗ. Σὺ δ' ἄλλα σὴν κέλευσον. αἰτεῖσθαι πατρὸς | γυναῖκα, παῖδας τήνδε μὴ φεύγειν χθόνα.] [Vulgo] οὐκ οἶδ' ἂν εἰ πείσαιμι, ubi constructio esset, εἰ πείσαιμι ἄν, sed hoc durum. Mutavi igitur literam, sæpe cum altera confusam. PORSON. Vulgatam revocarunt Zimmermannus et Matthiæ. Male fecisse Porsonum ostendit similis locus a multis ante me cum nostro comparatus. Euripides Alc. 49. Λαβὼν ἴθ'. οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε. Sic etiam Plato Timæo III. p. 26. B. ἐγὼ, ἃ μὲν χθὲς ἤκουσα, οὐκ ἂν οἶδα εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν. Quæ verba attulit Matthiæ Gramm. Gr. §. 598. c. Ordo est, οὐκ οἶδ' εἰ πείσαιμ' ἄν, ut recte monet Porsonus. In hac particulæ εἰ significatione, optativus locum non haberet, nisi adderetur ἄν. Diverso ordine Aristophanes Av. 1017. ΜΕ. Ὑπάγοιμι τἄρ' ἄν. ΠΕΙ. Νὴ, Δί', ὡς οὐκ οἶδά γ' εἰ | φθαίης ἄν. ἐπίκεινται γὰρ ἐγγὺς αὐταί. Ceterum ex Medeæ responso

patet verba οὐκ οἶδ' ἂν εἰ πείσαιμι idem significare quod φόβος εἰ πείσω v. 187. i. e. *vereor ut persuadere possim; non puto me persuasurum.* Sic etiam in Alcestidis loco. Simili ratione verba οὐκ ἂν οἶδα εἰ δυναίμην &c. apud Platonem significant *vereor ut possim* &c. verba οὐκ οἶδα εἰ φθαίης ἄν apud Aristophanem *vereor ut evadere possis.* Hoc moneo, ut ostendam verba Græca οὐκ οἶδα εἰ non posse Latine reddi *haud scio an.* Hæc enim Latina verba apud probatos scriptores semper affirmandi sensum habere docent grammatici. Græca contra aut negant, aut saltem rem in medio relinquunt, ut nostræ fabulæ v. 71. ὁ μέντοι μῦθος, εἰ σαφὴς ὅδε | οὐκ οἶδα. De locutione σὺ δ' ἀλλὰ vide ad Heracl. 565.

v. 966. πατρὸς νέαν γυναῖκα, δεσπότιν τ' ἐμὴν,] Legendum δεσπότιν δ' ἐμὴν, levi quidem mutatione, sed magni momenti, ut infra manifestum fiet. Æschylus Pers. 150. ἀλλ' ἥδε θεῶν ἴσον ὀφθαλμοῖς | φάος ὁρμᾶται μήτηρ βασιλέως, | βασίλεια δ' ἐμή, προσπίτνωμεν. Sophocles Œd. C. 1275. ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες. Trach. 741. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω | πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ. Euripides Hec. 532. ὁ δ' εἶπεν, Ὦ παῖ Πηλέως, πατὴρ δ' ἐμός. Herc. 97. ἔλθοι τ' ἔτ' ἂν παῖς οὐμός, εὐνήτωρ δὲ σός. El. 1243. σφαγὰς ἀδελφῆς (sub. ἠμετέρας) τῆσδε, μητέρος δὲ σῆς. In his omnibus reticetur μὲν in priore membro, quod tamen interdum exprimitur. Noster Œneo I. 3. Τυδεὺς, τόκος μὲν Οἰνέως, πατὴρ δ' ἐμός. Interdum etiam in utroque membro est τε. Assentior Marklando legenti in Iph. A. 1153. καὶ τῷ Διός τε (vulgo γε) παῖδ', ἐμώ τε συγγόνω. Sophocles Trach. 405. Πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως | κόρην, δάμαρτά θ' Ἡρακλέους (εἰμὴ κυρω | λεύσσων μάταια) δεσπότιν τε τὴν ἐμήν. Verte, *Dejaniram Œnei filiam, quæ et uxor Herculis est, et mea domina.* Si vero τε non est in priore membro, non potest esse in posteriore, nisi hujus subjectum, ut vocant, diversum sit a subjecto prioris. Optime se habet δεσπότιν τ' ἐμὴν supra v. 17: προδοὺς γὰρ αὐτοῦ τέκνα, δεσπότιν τ' ἐμὴν, | γάμοις Ἰάσων βασιλικοῖς εὐνάζεται. Diversi enim sunt Jasonis liberi ab uxore, quæ verbis δεσπότιν τ' ἐμὴν significatur. Quod si λέκτρα (i. e. γυναῖκα) pro τέκνα scripsisset poëta, jam non δεσπότιν τ' ἐμὴν, sed δεσπότιν δ' ἐμὴν scribendum esset, quod recte, ni fallor, reposuimus nostro loco, ubi eandem mulierem et novam Jasonis uxorem et suam dominam appellat Medea. Simile mendum est in An-

drom. 25. πλαθεῖσ' Ἀχιλλέως παιδὶ, δεσπότῃ τ' ἐμῷ. Cum de solo Neoptolemo sermo sit, repone δεσπότῃ δ' ἐμῷ. Minus recte Brunckius δεσπότῃ γ' ἐμῷ. Hæc tamen scriptura adhibenda videtur in Iph. A. 1455. Πατέρα τὸν ἀμὸν μὴ στύγει, πόσιν τε σόν. Lego πόσιν γε σὸν, *maritum scilicet tuum*, quem odisse non debeş. Confer Androm. 247. Ἑλένη νιν ὤλεσ', οὐκ ἐγὼ, μήτηρ γε σή. Bacch. 923. Τί φαίνομαι δῆτ'; οὐχὶ τὴν Ἰνοῦς στάσιν, | ἢ τὴν Ἀγαύης ἑστάναι, μητρός γ' ἐμῆς; In his γε valet *scilicet*.

v. 972. Νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας,] Omnes præter Porsonum ζωᾶς. Quod hæc forma in Atticorum scriptis hodie apparet, librariorum culpa factum arbitror. In Iph. T. 150. neutra forma cum metro conciliari potest. In Herc. 664. primo adspectu præstare videtur ζωᾶς, sed alterum metro satisfacere videbit, qui versus 663. et 665. cum strophicis comparabit.

v. 979. Πείσει χάρις, ἀμβρόσιός τ' αὐγὰ πέπλων, | χρυσεότευκτον στέφανον περιθέσθαι.] Versus 980. non omnino cum strophico congruit. Scio quam periculosum sit nova verba confingere, sed analogiæ conveniret χρυσεόπλεκτον. PORSON. Præter metricas rationes, nonnihil vitii subesse ostendit ipsa verborum sententia, puellæ scilicet persuasuram esse venustatem divinumque splendorem *pepli*, ut *coronam* capiti imponat. Reiskii conjecturam, πέπλους χρυσεότευκτόν τε στέφανον, a tot editoribus neglectam esse miror. Sed nusquam verius est quam in re critica id quod dicitur, λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν | κἀκ τῶν δοκούντων αὐτὸς, οὐ ταυτὸν σθένει. Cum autem fluctuent libri inter πέπλου et πέπλων, πέπλον potius quam πέπλους legendum arbitror. Deinde χρυσότευκτον, quod metro convenientius est quam χρυσεότευκτον, in interpretatione scholiastæ legitur, eamque formam exhibet Æschylus Theb. 666. et Περῤῥαιβίσιν apud Athenæum p. 499. A. Apud Euripidem Phœn. 227. libri partim χρυσεοτεύκτοις partim χρυσοτεύκτοις, sed hoc postulare videtur metrum. In Ion. 1085. metri caussa legendum χρυσοστέφανον pro χρυσεοστέφανον. In El. 470. χρυσοτύπῳ pro χρυσεοτύπῳ nuper reposuit Seidlerus, etiam recte facturus, meo quidem judicio, si v. 725. χρυσόμαλλον pro χρυσεόμαλλον scripsisset. Ceterum intellige nostro loco τὴν χάριν τοῦ πέπλου, καὶ τὴν αὐγὴν τοῦ στεφάνου.

v. 986. Σὺ δ', ὦ τάλαν, ὦ κακόνυμφε | κηδεμὼν τυράννων, | παισὶν οὐ κατειδὼς | ὀλέθριον βιοτὰν προσάγεις, | ἀλόχῳ τε σᾷ

στυγερὸν θάνατον.] Primus hujus carminis versus est, Νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας. Itaque non miror ὀλέθριον βιοτὰν pro certa morte dictum Reiskio displicuisse. Quod ille conjecit, ὄλεθρον οὐ βιοτὰν, minime malum est, sed meliora præbet scholiastes, cujus verba apponam: σὺ δέ, φησὶν, ὦ ἐπ' ὀλέθρῳ γινόμενε νυμφίε τῆς Γλαύκης, καὶ ἐπιγαμβρίαν οὐκ εὐτυχῆ ταύτην πρὸς τοὺς βασιλεῖς ἐσχηκὼς, ὄλεθρον τοῖς αὐτοῦ παισὶ καὶ τῇ νύμφῃ κατασκευάζεις, οὐ συνεὶς τὸ ἐπ' ὀλέθρῳ μηχάνημα. βιοτᾷ (vulgo βιοτὰν) δὲ παισὶν, ἀντὶ τοῦ, τῇ βιοτῇ τῶν παίδων. Legendum igitur ὄλεθρον βιοτᾷ, et in antistrophico versu 995. delendum τὰ vel σὰ, quorum neutrum habet Lascaris. Geminatum dativum παισὶν et βιοτᾷ sequentia exempla satis illustrabunt. Noster Tro. 630. Ἄκουσον, ὡς σοι τέρψιν ἐμβάλλω φρενί. Heracl. 63. Βούλει πόνον μοι τῇδε προσθεῖναι χερί; Hel. 81. ξύγγνωθι δ' ἡμῖν τοῖς λελεγμένοις, γύναι. (Confer El. 348.) El. 330. ποῦ παῖς Ὀρέστης; ἆρά σοι τύμβῳ καλῶς | παρὼν ἀμύνει;

v. 1055. μὰ τοὺς παρ' Ἅιδην νερτέρους ἀλάστορας,] Παρ' Ἅιδῃ legendum monui ad Sophoclis Aj. 634. Mus. Crit. I. p. 365. Contrarium errorem, dativum scilicet pro accusativo, exhibent codices Parisienses in Heracl. 949. ubi recte edd. ὃς καὶ παρ' Ἅιδην ζῶντά νιν κατήγαγες.

v. 1067. ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι κάρα, | καὶ σχῆμα, καὶ πρόσωπον εὐγενὲς τέκνων, | εὐδαιμονοῖτον.] Repone εὐδαιμονοίτην. Vide ad Aristophanis Ach. 733. Legendum etiam ὁρῴτην Alc. 273. ἠρκεσάτην El. 1300. In Alc. 664. recte ἠλλαξάτην edd. fere omnes.

v. 1080. ἀλλὰ γὰρ ἔστιν | μοῦσα καὶ ἡμῖν, ἣ προσομιλεῖ | σοφίας ἕνεκεν· πάσαισι μὲν οὔ· | παῦρον γὰρ δὴ γένος ἐν πολλαῖς | εὕροις ἂν ἴσως | οὐκ ἀπόμουσον τὸ γυναικῶν.] Ita Porsonus ex conjectura. Edd. pleræque, παῦρον δὴ γένος ἐν πολλαῖσιν. Lascaris et codd. plerique, παῦρον δὲ δὴ γένος ἐν πολλαῖς, unde παῦρον τόδε δὴ γένος ἐν πολλαῖς Musgravius in annotatione, quod receperunt Brunckius, Beckius, Zimmermannus, Matthiæ. Omnes etiam præter Reiskium et Porsonum κοὐκ ἀπόμουσον. E Reiskii sententia locus ita constituendus est: παῦρον δὲ γένος ἐν πολλαῖσιν | εὕροις ἂν ἴσως | οὐκ ἀπόμουσον τὸ γυναικῶν. Cui hactenus assentior, ut δὲ ob præcedens μὲν repræsentandum, et οὐκ pro κοὐκ legendum opiner. Sophocles Ant. 255. ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μέν οὔ· | λεπτὴ δ',

ἄγος φεύγοντος ὡς, ἐπὴν κόνις. Phil. 545. ἐπείπερ ἀντέκυρσα, δοξάζων μὲν οὖ, | τύχῃ δέ πως εἰς ταυτὸν ὁρμισθεὶς πέδον. El. 905. καὶ χερσὶ βαστάσασα, δυσφημῶ μὲν οὖ, | χαρᾷ δὲ πίμπλημ' εὐθὺς ὄμμα δακρύων. Adde Euripidem Heracl. 195. Hel. 42. 1020. Ion. 1534. &c. Ita si semper locuti sunt tragici, quis non videt, neque *παῦρον τόδε δὴ γένος* cum Musgravio, neque *παῦρον γὰρ δὴ γένος* cum Porsono scribendum esse? Si codex *ἀρχέτυπος* hujus fabulæ hodie superesset, non is quidem quem histrionibus ediscendum dedit poëta, sed is qui annis octingentis aut nongentis post Christum natum in alicujus monasterii angulo repertus est, parum dubito quin in eo legeretur, *παῦρον δὲ γένος ἐν πολλαῖς*. Quam scripturam alii aliter majori studio quam successu emendare conati sunt. Quid multa? Scripsit Euripides, *παῦρον δὲ γένος (μίαν ἐν πολλαῖς | εὕροις ἂν ἴσως) | οὐκ ἀπόμουσον τὸ γυναικῶν*. Μίαν inserendum patet ex Heracl. 328. *ἕνα γὰρ ἐν πολλοῖς ἴσως | εὕροις ἄν, ὅστις ἐστὶ μὴ χείρων πατρός*. Ex scholiastæ verbis, *οὐ πάσαις, ἀλλ' ὀλίγαις, ὧν οὖσα μία καὶ αὐτὴ τυγχάνω*, eum *μίαν* in exemplari suo habuisse erit fortasse qui suspicetur.

v. 1105. *σώματά θ' ἥβην εἰσῆλθε τέκνων,*] Longe melius membranæ, *σῶμά τ' ἐς ἥβην ἦλυθε τέκνων*, ut ediderunt Brunckius, Beckius, Zimmermannus, Matthiæ. Σῶμα pro *σώματα* noster Suppl. 62. (*σῶμα ταλαίνας ἄταφον*) Herc. 703. Sic etiam *δέμας* Suppl. 273.

v. 1113. *Φίλαι, πάλαι τοι προσμένουσα τὴν τύχην,*] Legendum *πάλαι δή*, si quid in his rebus video. Sophocles Œd. C. 1627. Ὦ οὗτος, οὗτος Οἰδίπους, τί μέλλομεν | χωρεῖν; *πάλαι δὴ τἀπὸ σοῦ βραδύνεται*. Phil. 806. Ἀλγῶ *πάλαι δὴ τἀπὶ σοὶ στένων κακά*. Euripides Palamede VIII. Αἴας, *πάλαι δή σ' ἐξερωτῆσαι θέλων*, | σχολή μ' ἀπεῖργε. Aristophanes Av. 921. Πάλαι, *πάλαι δὴ τήνδ' ἐγὼ κλήζω πόλιν*. Adde *οὐ νεωστὶ δὴ* Heracl. 485. Passim autem invicem permutari *δὴ* et *τοι* sæpe monuit Porsonus cum aliis. Altero abhinc versu inter *καὶ δὴ* et *καίτοι* fluctuant libri. Vide ad Sophoclis Aj. 1368. Mus. Crit. I. p. 487.

v. 1126. Τί *φῄς*; *φρονεῖς μὲν ὀρθά, κοὐ μαίνει, γύναι,*] Non est sollicitandum hoc *μέν*, licet vis ejus paullo obscurior sit. Noster Ion. 520. Εὖ *φρονεῖς μέν, ἤ σ' ἔμηνε θεοῦ τις, ὦ ξένε, βλάβῃ*; Sic etiam *ὑγιαίνεις μέν, sanane es*, Aristophanes Av. 1214.

v. 1154. *καὶ πρὶν ἐκ δόμων | μακρὰν ἀπεῖναι πατέρα καὶ παῖδας σέθεν, | λαβοῦσα πέπλους ποικίλους ἠμπέσχετο.*] Ἡμπέχετο. Ἡμπίσχετο potius videtur legendum, ab *ἀμπίσχομαι, ἐκ τοῦ ἀμφὶ, καὶ ἴσχομαι.* PORTUS. Ἡμπέσχετο, non *ἠμπέχετο*, edd. omnes. Hic aoristus Aristophani vulgo tribuitur Thesm. 164. *καὶ Φρυνίχος (τοῦτον γὰρ οὖν ἀκήκοας) | αὐτός τε καλὸς ἦν, καὶ καλῶς ἠμπέσχετο.* Ubi sententia postulante reponendum videtur preteritum imperfectum *ἠμπίσχετο*[1]. Nostro loco non esset sollicitanda vulgata, si certo constaret aoristos *ἠμπέσχον* et *ἠμπεσχόμην* ab Atticis usurpatos esse. Sed suspicioni locus est, præterita hujus verba tempora augmentum in prima tantum syllaba habuisse. Euripides Ion. 1158. *τοίχοισιν δ' ἔπι | ἤμπισχεν ἄλλα βαρβάρων ὑφάσματα.* Aristophanes Eq. 893. *Καὶ τοῦτό γ' ἐπίτηδές σε περιήμπισχεν, ἵν' ἀποπνίξῃ.* Lys. 1155. *κήλευθέρωσον, κἀντὶ τῆς κατωνάκης | τὸν δῆμον ὑμῶν χλαῖναν ἤμπισχον πάλιν.* Eccl. 540. *ἔπειθ' ἵν' ἀλεαίνοιμι, τοῦτ' ἠμπισχόμην.* Ubi *ἠμπεσχόμην* Lexicon Seguerianum apud Bekkerum p. 381. In his omnibus, et si qua alia ejusdem generis occurrunt, sententiæ multo convenientior est aoristus quam præteritum imperfectum. Simili ratione *ἠμπεχόμην* potius quam *ἠμπειχόμην* Atticos dixisse arbitror, licet apud Platonem Phædone p. 87. B. pro vulgato *ἠμπίσχετο* plerique codices exhibeant *ἠμπείχετο*. Idem obtinuit in verbo ejusdem fere significationis *ἀμφιέννυμι*. Xenophon. Paed. I. 3, 17. *παῖς μέγας, μικρὸν ἔχων χιτῶνα, ἕτερον παῖδα μικρὸν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας αὐτὸν, τὸν μὲν ἑαυτοῦ ἐκεῖνον ἠμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ.*

v. 1230. *ὦ τλῆμον, ὡς σου ξυμφορὰς οἰκτείρομεν, | κόρη Κρέοντος,*] Pæne inducor, ut scripturam a Brunckio dubitanter propositam, *ὡς σὲ συμφορᾶς οἰκτείρομεν*, genuinam censeam. Æschylus Prom. 397. *Στένω σε τᾶς οὐλομένας | τάχας, Προμηθεῦ.* Euripides Phœn. 1440. *Φεῦ φεῦ, κακῶν σῶν, Οἰδίπους, σ' ὅσον στένω.* Vulgo deest *σ'*. Hipp. 1409. *Στένω σὲ μᾶλλον ἢ 'μὲ τῆς ἁμαρτίας.* Heracl. 233. *Ὠίκτειρ' ἀκούσας τούσδε συμφορᾶς, ἄναξ.* Ita uterque cod. Parisiensis, quorum

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1. Euripides Heracl. 634. *Φρόντις τις ἦλθ' οἰκεῖος, ᾗ ξυνειχόμην.* Sic mea editio. Ceteræ omnes *συνεσχόμην*, cujus loco hodie malim *ξυνισχόμην*. Plato Gorgia p. 479. A. *ὥσπερ ἂν εἴ τις τοῖς μεγίστοις νοσήμασι συνισχόμενος*, &c.

alter a secunda manu vulgatam τάσδε συμφορὰς habet. Prætermisit hanc varietatem Musgravius.

v. 1231. ἥτις εἰς Ἅιδου πύλας | οἴχει, γάμων ἕκατι τῶν Ἰάσονος.] Sic Brunckius ex A. L. pro Ἅιδου δόμους. PORSON. Licet πύλας Ἀΐδαο περῆσαι dixerit Homerus, non memini apud tragicos legere εἰς Ἅιδου πύλας οἴχεσθαι, aut aliquid ejusmodi.

v. 1233. Φίλαι, δέδοκται τοὔργον ὡς τάχιστά μοι | παῖδας κτανούσῃ, τῆσδ' ἀφορμᾶσθαι χθονὸς, | καὶ μὴ σχολὴν ἄγουσαν, ἐκδοῦναι τέκνα | ἄλλῃ φονεῦσαι δυσμενεστέρᾳ χερί.] Schol. Σχολὴν ἄγουσαν. διατριβήν, βραδυτῆτα. πάλιν δὲ τῷ συνήθει σχήματι ἐχρήσατο. καὶ ἔστιν ἀντὶ τοῦ ἀγούσῃ. Obstitisse videtur ingratus auribus vocalium concursus, quo minus ἀγούσῃ in textum reciperetur. Eadem caussa fortasse veram scripturam servavit v. 810. Οὐκ ἔστιν ἄλλως. σοὶ δὲ συγγνώμη λέγειν | τάδ' ἐστὶ, μὴ πάσχουσαν, ὡς ἐγὼ, κακῶς. Equidem non dubito Euripidem nostro loco non solum ἄγουσαν sed etiam κτανοῦσαν scripsisse. Similis error, ut mihi videtur, Sophoclis exemplaria insedit El. 958. ποῖ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων | βλέψασ' ἔτ' ὀρθήν; ἢ πάρεστι μὲν στένειν | πλούτου πατρῴου κτῆσιν ἐστερημένῃ, | πάρεστι δ' ἀλγεῖν, εἰς τοσόνδε τοῦ χρόνου | ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε. Utrobique utrumque accusativum in dativum mutassent librarii, si per metrum licuisset.

v. 1237. ἀλλ' εἶ' ὁπλίζου, καρδία. τί μέλλομεν | τὰ δεινὰ κἀναγκαῖα μὴ πράσσειν κακά;] Legendum videtur μὴ δὺ πράσσειν. Æschylus Prom. 628. Τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; Sophocles Aj. 540. Τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν; Euripides Tro. 792. τίνος ἐνδέομεν μὴ οὐ πανσυδίᾳ | χωρεῖν ὀλέθρου διὰ παντός; Aristophanes Ach. 319. Εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημόται, | μὴ οὐ καταξαίνειν τὸν ἄνδρα τοῦτον εἰς φοινικίδα. In his locis particula interrogativa negativum sensum exprimit. Idem valent verba τί μέλλεις μὴ οὐ γεγωνίσκειν quod μὴ μέλλε γεγωνίσκειν, idem τίνος ἐνδέομεν quod οὐδενὸς ἐνδέομεν. Si secus esset, non diceretur μὴ οὐ, ut obiter post alios monui ad v. 221. In hujusmodi locutionibus librariorum negligentia sæpius excidisse οὐ monet Hermannus de Ell. et Pl. p. 220. In Æschyli Sophoclisque locis supra allatis οὐ omittunt nonnulli codices. Apud Sophoclem μὴ παρουσίαν ἔχειν habet utraque ed. Juntina.

v. 1244. *καί γὰρ εἰ κτενεῖς σφ', ὅμως | φίλοι γ' ἔφυσαν, δυστυχὴς δ' ἐγὼ γυνή.*] Κτείνεις Ald. Κτενεῖσα Lasc. unde, levi errore correcto, edidi *κτενεῖς*. Mox *φίλοι τ'* Lasc. PORSON. Distinguendum, *καὶ γὰρ εἰ κτείνεις σφ' ὅμως, | φίλοι γ' ἔφυσαν*, &c. Vide ad Sophoclis Aj. 15. Mus. Crit. I. p. 351.

v. 1246. *Ἰὼ γᾶ τε καὶ παμφαὴς | ἀκτὶς ἀελίου, κατίδετ' ἴδετε τὰν | ὀλομέναν γυναῖκα, πρὶν φοινίαν | τέκνοις προσβαλεῖν χέρ' αὐτοκτόνον.*] Ita recte hos versus distribuit Matthiæ, præeunte Hermanno de Metris p. 247. et Seidlero de Verss. Dochm. p. 290. In secundo legendum *ἀκτὶς θεοῦ*, propter versum antistrophicum 1258. de quo suo loco dicetur. Sophocles Trach. 145. *καί νιν οὐ θάλπος θεοῦ, | οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ.* Euripides Or. 1023. *φέγγος εἰσορᾶν θεοῦ | τόδ' οὐκέθ' ἡμῖν τοῖς ταλαιπώροις μέτα.* Med. 353. *εἴ σ' ἡπιοῦσα λαμπὰς ὄψεται θεοῦ.* Alc. 725. *Φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.* Suppl. 208. *αἴθον ἐξαμύνασθαι θεοῦ.* Ibid. 469. *πρὶν θεοῦ δῦναι σέλας.* Heracl. 748. *Γᾶ, καὶ πανύχιος σελάνα, | καὶ λαμπρόταται θεοῦ | φαεσιμβρότον* (vulgo *φαεσίμβροτοι*) *αὐγαί.*

v. 1251. *σᾶς γὰρ ἀπὸ χρυσέας γονᾶς | ἔβλαστεν* (malim *ἔβλαστον*), *θεῶν δ' | αἷμα πιτνεῖν φόβος ὑπ' ἀνέρων.*] Vide Porsonum. *Τᾶς σᾶς γὰρ ἀπὸ χρυσέας γονᾶς* ex emendatione Seidleri dedit Matthiæ. Versus antistrophicus est 1262. *δειλαία, τί σοι φρενῶν βαρὺς.* Si *δειλαία* dactylus esset, vel etiam spondeus, stare posset *σᾶς γὰρ ἀπὸ κ. τ. λ. Δειλαίαν* spondeus esse videtur in Suppl. 278. *ἄντομαι, ἀμφιπίτνουσα τὸ σὸν γόνυ καὶ χέρα, δειλαίαν | οἴκτισαι ἀμφὶ τέκνων μ' ἱκέτιν* [*τάφου*] &c. Aut neuter locus corruptus est, aut uterque eadem medicina eget. Mox *αἵματι πιτνεῖν* Lascaris et Matthiæ cum codd. plerisque. Quæ scriptura certe metro convenientior est ea quam exhibent ceteræ editiones. Satis bene enim sibi congruunt syzygiæ iambicæ *αἵματι πίτνειν* et *καὶ δυσμενὴς*. Perpetuo confundi, aut a se invicem perdi, *ιτ, π, τι,* monet Porsonus ad Phœn. 1277, 8. Exempla *τι* ante *π* omissi præbent Æschylus Theb. 1074. (a Blomfieldio, ni fallor, emendatus) Euripides Alc. 545. Hel. 363[1]. Cratinus apud Suidam v. *Ἄθυρμα.*

1. Hic Locus ita fere legendus videtur: *θῦμα τριζύγοις θεαῖσι, | τῷ τε συρίγγων ἀοιδαῖς | ἐντραφέντι Πριαμιδᾶν Ἴ|δας ποτ' ἀμφὶ βουστάθμους.*

v. 1254. ἀλλά νιν, ὦ φάος διογενὲς, κάτειρ|γε, κατάπαυσον, ἔξελ' οἴκων φοινίαν | τάλαινάν τ' Ἐριννὺν ὑπ' ἀλαστόρων.] Lascaris, Brunckius, Beckius, Zimmermannus, Matthiæ, φονίαν τάλαιναν τ'. Seidlerus τάλαιναν φονίαν τ', quod verum videtur. Recte etiam αὐτοφόνταις pro αὐτοφόνταισι v. 1266. Lascaris, Seidlerus, Matthiæ. Legendum autem, ni fallor, Ἐριννὺν ἀπ' ἀλαστόρων, licet ὑπὸ a scholiasta agnoscatur.

v. 1257. Μάταν μόχθος ἔῤῥει τέκνων. | μάταν ἆρα γένος φίλιον ἔτεκες, ὦ] Sic, aut μάταν ἄρα, e Musgravii conjectura post eum omnes. Edd. superiores una excepta καὶ μάταν. Codices partim καὶ μάταν, ut videtur, partim ἄρα μάταν. Solus Lascaris μάταν omisso καὶ et ἄρα. Ita proculdubio scribendum. Glossema ἀελίου, quod in strophicum versum irrepserat, antistrophicum corrupit.

v. 1271. ἰὼ τλᾶμον, ὦ κακοτυχὲς γύναι.] Ἰὼ Ald. Ὦ sumsi e Lasc. Schol. PORSON. Aristophanes Ach. 566. Ἰὼ Λάμαχ', ὦ βλέπων ἀστραπὰς, &c. Ita vulgatam ἰὼ βλέπων emendavit Hermannus de Metris p. 255. Nostro loco malim ὦ κακοτυχὴς γύναι, licet alterum habeat scholiastes.

v. 1272. παρέλθω δόμους; ἀρῆξαι φόνον | δοκεῖ μοι τέκνοις.] Verbis παρέλθω δόμους interrogationis notam primus, ni fallor, addidit Musgravius. Ea omissa sensus est, *let me enter the house;* addita, *shall I enter the house?* Hæc subjunctivi significatio omnibus satis nota est. Alteram exemplis confirmare conatus sum ad Heracl. 559. De plurali numero nulla difficultas est. Si παρέλθωμεν δόμους nostro loco reperisset Musgravius, nunquam de signo interrogationis addendo cogitasset. Neque cuiquam moram faceret φέρε παρέλθω δόμους sine interrogatione. Noster Or. 1275. Φέρε νυν ἐν πύλαισιν ἀκοὰν βάλω. Phœn. 283. φέρ' εἰς σκοτεινὰς περιβολὰς μεθῶ ξίφος, | καὶ τάσδ' ἔρωμαι τίνες ἐφεστᾶσιν δόμοις. Ita passim loquuntur scriptores Græci. Utrum vero ita omitti possit φέρε, ut nihil in ejus locum substituatur, necne, non sum paratus dicere. Exempla enim quæ ad Heracl. 559. attuli, cum nostro loco non optime congruunt,

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στάθμους. Pro ἀοιδαὶ σέβιζον (σεβίζοντι Musgr.) dedi ἀοιδαῖς ἐντραφέντι, non quo Euripidem ita scripsisse arbitrer, sed nihil melius succurrit. Τῷ Πριαμιδᾶν, *illi Priamidarum*, ut τῷ Ἀτρειδᾶν Iph. T. 139. quod non intellexerunt interpretes.

quippe in quibus subjunctivus imperativo subjectus sit, ut apud nostrum Bacch. 341. ὃ μὴ πάθῃς σὺ, δεῦρό σου στέψω κάρα | κισσῷ. Δεῦρο enim hic imperativi vim obtinet. Grammaticus apud Bekkerum p. 88. Δεῦρο ἀντὶ τοῦ ἔρχου. Πλάτων Πολιτείας τρίτῳ. Anglice, *Come hither, let me crown your head with ivy*[1].

v. 1276. Τάλαιν', ὡς ἄρ' ἦσθα πέτρος ἢ σίδα|ρος, ἅτις τέκνων, ὧν ἔτεκες, | ἄροτον αὐτόχειρι μοίρᾳ κτενεῖς.] Non mihi displiceret, si quis codex ὧν ἔτεκες omitteret. PORSON. Recte ὃν ἔτεκες Seidlerus, qui sagaciter vidit totum hoc carmen a versu 1268. usque ad v. 1289. quodammodo antistrophicum esse. Si versus 1268. cum tribus sequentibus hoc ordine starent, C. D. A. B. vix quidquam metri caussa mutandum esset. Sed ne sic quidem carmen vere antistrophicum esset. Nam in stropha, si ita loqui licet, quatuor senarii Medeæ pueris post scenam exclamantibus tribuuntur. Qui his respondent in antistropho, chori sunt, neque a reliqua ejus oratione separari possunt.

v. 1287. τί δή ποτ' οὖν γένοιτ' ἂν ἔτι δεινόν; ὦ | γυναικῶν λέχος πολύπονον, | ὅσα δὴ βροτοῖς ἔρεξας ἤδη κακά.] Prius δὴ in δὲ mutat Seidlerus, alterum prorsus omittit. De tertio versiculo facile Seidlero assentior, etsi non video cujusnam rei gratia δὴ a librariis hic additum sit. Non enim senarium efficit, quæ dochmiacorum corrumpendorum præcipua fuit caussa[2]. Sed quoties bona emendatione privaremur, si caussam corruptæ scripturæ indicare necesse esset? Primo versu malim τί δῆτ', quo admisso, hi tres versus cum versibus 1276—1278. ita congruent, ut syllaba syllabæ respondeat. Eadem varietas apud Sophoclem Œd. T. 1337. ubi recte τί δῆτ' multi codices, imo fortasse plerique, τί δή ποτ' edd. omnes ante Erfurdtium. Simili errore οὔποτε pro οὔτε, μήποτε pro μήτε, in nonnullis exemplaribus tam scriptis quam impressis exhibent Æschylus Prom. 155. Theb. 1067. Sophocles Œd. T. 652. Euripides Phœn. 1242.

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1. Homerus Il. Ψ. 71. θάπτε με (an θάπτετέ μ') ὅττι τάχιστα, πύλας Ἀΐδαο περήσω. *Bury me, as soon as possible, let me pass the gates of hell.* Ubi frustra sunt, qui ἵνα deesse arbitrantur.

2. v. 1280. γυναῖκ' ἐν φίλοις χέρα βαλεῖν τέκνοις. Aldus, γυναῖκα φίλοις χέρα προσβαλεῖν τέκνοις. *Si versus iambicus est,* inquit Musgravius, *legendum,* γυναῖκα φιλίοις χεῖρα προσβαλεῖν τέκνοις.

Thucydides I. 90. &c. Si quis autem οὖν in ἂν mutare velit, non desunt loca, quæ hanc mutationem confirmare videantur. Sophocles Phædra III. 1. *οὐ γάρ ποτ' ἂν γένοιτ' ἂν ἀσφαλὴς πόλις.* Euripides Hipp. 960. *ποῖοι γὰρ ὅρκοι κρείσσονες, τίνες λόγοι, | τῆσδ' ἂν γένοιντ' ἄν, ὥστε σ' αἰτίαν φυγεῖν;* Suppl. 447. *πῶς οὖν ἔτ' ἂν γένοιτ' ἂν ἰσχυρὰ πόλις.* El. 534. *Πῶς δ' ἂν γένοιτ' ἂν ἐν κραταιλέῳ πέδῳ | γαίας ποδῶν ἔκμακτρον;* Apud Sophoclem Phil. 116. vide an legendum, *Θηρατὲ ἂν γίγνοιτ' ἄν, εἴπερ ὧδ' ἔχει. Θηρατὲ οὖν* pro *Θηρατέα* edd. pleræque ex emendatione Triclinii. Aristophanes Thesm. 772. *πόθεν οὖν γένοιντ' ἂν ἀθλίῳ πλάται; πόθεν;* Hic etiam fortasse geminandum *ἄν.*

v. 1293. *δεῖ γάρ νυν ἤτοι γῆς σφε κρυφθῆναι κάτω, | ἢ πτηνὸν ἆραι σῶμ' ἐς αἰθέρος βάθος,*] Δεῖ γάρ νιν vulgo. Mutavit Barnesius. PORSON. Particulas *μέν νυν* sæpe conjungunt tragici. Ita noster Or. 1214. Hipp. 20. 1338. Andr. 955. Heracl. 834. Ion. 1039. El. 664. 873. 1244. Qui autem *γάρ νυν* dixerit, neminem eorum reperio[1]. Legendum videtur, *δεῖ γάρ νιν ἤτοι γῆς γε κρυφθῆναι κάτω.* Quæ scriptura ne cui ex Heathii officina petita videatur, hunc usum particulæ *γε* exemplis nonnullis illustrabo. Euripides Ion. 431. *ἤτοι φιλοῦσά γ' ἧς ὑπερμαντεύεται, | ἢ καί τι σιγῶσ' ὧν σιωπᾶσθαι χρεών.* Incertus Rhes. 816. *εὖ νυν τόδ' ἴσθι, (Ζεὺς ὀμώμοται πατὴρ) | ἤτοι μάραγνά γ', καρανιστὴς μόρος, | μένει σε δρῶντα τοιάδ'.* Herodotus I. 11. *ἀλλ' ἤτοι κεῖνόν γε τὸν ταῦτα βουλεύσαντα δεῖ ἀπόλλυσθαι, ἢ σὲ τὸν ἐμὲ γυμνὴν θηησάμενον, καὶ ποιήσαντα οὐ νομιζόμενα.* Plato Apol. Socr. p. 27. C. *τοὺς δὲ δαίμονας οὐχὶ ἤτοι θεούς γε ἡγούμεθα εἶναι, ἢ θεῶν παῖδας;* Gorgia p. 460. A. *ἀνάγκη αὐτὸν εἰδέναι τὰ δίκαια καὶ τὰ ἄδικα, ἤτοι πρότερόν γε, ἢ ὕστερον μαθόντα παρὰ σοῦ.* Plura exempla dare supersedeo. Sine *γε* Æschylus Agam. 671. 858. Sophocles Ant. 1182. Euripides Or. 1508. Hipp. 1193. Hel. 1191.

v. 1300. *ἐμῶν δὲ παίδων ἦλθον ἐκσώσων βίον, | μή μοι τι δράσωσ' οἱ προσήκοντες γένει, | μητρῷον ἐκπράσσοντες ἀνόσιον*

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1. Euripides Bacch. 32. *τοιγάρ νυν αὐτὰς ἐκ δόμων οἴστρησ' ἐγὼ | μανίαις.* Ita, vel *νῦν*, edd. pleræque. Recte *νιν αὐτὰς, eas ipsas,* Aldus et codd. Parisienses.

φόνον.] Vertit Portus, *Meorum vero liberorum veni ut servarem vitam, ne aliquid mihi faciant Creontis cognati, vindicantes injustam cædem matris.* Paullo melius Barnesius et Musgravius, *vindicantes injustam cædem a matre* eorum *perpetratam.* Sed quam ineptum est illud, *ne aliquid mihi faciant Creontis cognati.* Scripsit proculdubio Euripides, μή νιν τι δράσωσ' οἱ προσήκοντες γένει. Hanc scripturam sententia flagitante in Italica versione expressit Carmelius, in Anglica Wodhullus, in Teutonica Bothius, ut alias versiones taceam, quarum in præsentia copiam non habeo. Cum supra v. 285. dixerit noster, μή μοι τι δράσῃς παῖδ' ἀνήκεστον κακόν, erunt fortasse qui vulgatam nostri loci scripturam servari posse putent, modo subaudiatur αὐτούς. Sed hoc durum videtur, et altera ratio lenissima est. Vocabula νιν, μιν, μέν, μοι, facile permutantur. Δρᾶν τι accusativum postulare nemo nescit. Vide vv. 94. 285. 290.

v. 1350. οἵ' ἐξ ἐμοῦ πέπονθας, οἷά τ' εἰργάσω.] Malim οἷα δ' εἴργασαι. De particula vide ad Heracl. 874. ubi e nostra fabula attuli κινεῖ δὲ χόλον v. 98, ἔκλυον δὲ βοάν v. 131. πικρὸν δὲ κῆδος v. 401. δοκεῖς δὲ χρυσοῦ v. 957. ἄλλως δ' ἐμόχθουν v. 1026. φίλτατον δέ μοι κάρα v. 1067. Εἰργάσω an εἴργασαι legatur parum interest. Utrumque a tragicis passim usurpatum, sed post πέπονθας paullo melius videtur εἴργασαι. Hoc etiam fortasse restituendum Sophocli Phil. 928. οἷά μ' εἰργάσω, | οἵ' ἠπάτηκας.

v. 1351. σὺ δ' οὐκ ἔμελλες, τἄμ' ἀτιμάσας λέχη, | τερπνὸν διάξειν βίοτον, ἐγγελῶν ἐμοί, | οὔθ' ἡ τύραννος, οὔθ' ὁ σοὶ προσθεὶς γάμους | Κρέων ἀνατεὶ τῆσδέ μ' ἐκβαλεῖν χθονός.] Legendum, οὐδ' ἡ τύραννος, οὐδ' ὁ σοὶ προσθεὶς γάμους | Κρέων ἀνατὶ &c. Οὔτε enim post οὐ vel οὐδὲ solœcum est. Citat Matthiæ Gramm. Gr. §. 602. Thucydidem III. 48. καὶ μηδὲ οἴκτῳ πλέον νείμαντες, μήτ' ἐπιεικείᾳ. Ubi μήτε οἴκτῳ habent omnes fere codices, et quatuor antiquissimæ editiones. Sed hujusmodi errores etiam contra librorum consensum tollendi sunt.

v. 1364. Λέχους σφέ γ' ἠξίωσας οὕνεκα κτανεῖν;] Σφε κηξίωσας Ald. Σφέ γ' ἠξίωσας A. D. L. Porson. Omnes edd. notam interrogationis, addunt quæ, ni fallor, particulam γε adesse vix patitur[1]. Si compositum ἐπαξιῶ apud Euripidem

1. Non sum oblitus annotationis meæ ad v. 500. Verum ibi particula

exstaret, indubitanter reponerem σφ' ἐπηξίωσας. Ἐπαξιῶ legitur apud Sophoclem El. 658. ἐπαξιοῖ Œd. C. 1497. ἐπηξίωσα Phil. 803. ἐπαξιώσας El. 1274. Apud nostrum Or. 607. ἐπαξία pro ἐστ' ἀξία, Bacch. 246. ἐπάξια pro ἔστ' ἄξια legendum alibi monui.

v. 1375. Οὐ δῆτ', ἐπεί σφας τῆδ' ἐγὼ θάψω χερί,] Recte Zimmermannus ἐπεὶ σφᾶς. Ὀρθοτονεῖσθαι pronomina σφῶν, σφίσι, σφᾶς, docent veteres grammatici. Aldus in hac re parum sibi constat, qui σφᾶς dederit apud Sophoclem Œd. T. 1470. 1508. (ubi σφᾷς) apud Euripidem Or. 1125. Bacch. 231. 955. 958. σφὰς apud Æschylum Prom. 442. σφας apud Sophoclem Œd. C. 486. Ant. 128. Aj. 839. Idem σφίσιν dedit apud Æschylum Prom. 480. apud Sophoclem Œd. C. 59. El. 1070. (ubi recte Schæferus σφιν). Comici ab horum pronominum usu consulto se abstinuisse videntur.

v. 1393. ΜΗ. Οὔπω θρηνεῖς. μένε καὶ γήρασκ'. | ΙΑ. Ὦ τέκνα φίλτατα. ΜΗ. Μητρί γε, σοὶ δ' οὔ.] Ita pro μένε καὶ γῆρας metri caussa Porsonus. Si quid mutandum est, equidem malim Φεῦ τέκνα φίλτατα. Ita paullo ante v. 1390. Φεῦ φεῦ μυσαρὰ καὶ παιδολέτορ. Sophocles Ant. 1299. φεῦ φεῦ μᾶτερ ἀθλία. φεῦ τέκνον. Apud Æschylum Prom. 98. αἲ αἲ pro φεῦ φεῦ omnes edd. ante Porsonum. Sed vulgatam scripturam defendere videtur simile violatæ συναφείας exemplum in El. 1333. ΟΡ. Τάδε λοίσθιά μοι προσφθέγματά σου. | ΗΛ. Ὦ χαῖρε πόλις. χαίρετε δ' ὑμεῖς | πολλά, πολίτιδες. De formula ὦ χαῖρε dixit Porsonus ad Or. 470. Quinquies in una fabula συνάφειαν propter mutatam personam violavit Sophocles. Vide Œd. C. 139. 143. 170. 173. 1757. Hoc si Sophocli licuit, quidni Euripidi licuerit? Multa de hac quæstione habet Seidlerus de Verss. Dochm. p. 80. Cujus diligentiam quidem laudo, licet nostrum locum prætermiserit; judicium non item.

v. 1410. οὓς μήποτ' ἐγὼ φύσας ὤφελον | ἐκ σοῦ φθιμένους ἐπιδέσθαι.] Ita primus Musgravius ex propria conjectura. Vulgatam πρὸς σοῦ recte, ut mihi quidem videtur, revocavit Matthiæ: non quo creticos in hoc metro admittendos censeam, sed pericu-

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ticula γε non est otiosa, sed magnam vim addit pronomini σοῦ, q. d. *such a wretch as you.*

losum est receptam scripturam quamvis mendosam mutare, nisi magnam veritatis speciem habeat quæ in ejus locum substituatur. Quis autem sibi persuaderi sinat πρὸς σοῦ pro ἐκ σοῦ librariorum errorem esse, quibus πρὸς hoc sensu usurpatum fraudi fuisse ostendit Porsonus ad Hec. 762. Alterum argumentum contra Musgravii emendationem a metro ducit potest. Rarissime dactylum spondeo aut anapæsto in eadem carminis anapæstici dipodia subjicit Euripides. In omnibus ejus tragœdiis quæ ad nostram ætatem pervenerunt, vix plura exempla reperias, quæ quidem non sint manifesto corrupta, quam λευκὴν αἰθέρα Andr. 1229. θνητῶν δ' ὄλβιος Iph. A. 161. πυρὶ τῷδ' αἰθέρος Ion. 84. καθαρὰς θήσομεν ibid. 105. φυγάδας θήσομεν ibid. 109. θάρσει. Παλλάδος El. 1319. μόχθων σώζομεν ibid. 1353[1]. Multa hujusmodi olim apud Euripidem lecta ex edd. recentibus sublata sunt. Talia fuerunt in hac fabula παῦρον δὴ γένυς v. 1083. πημαίνουσά σε v. 1395. Brunckius celato lectore μείζους ἦλυθον dedit v. 1079. ubi recte vulgo legitur ἦλθον μείζους. Quid nostro loco faciendum sit, equidem nescio. Bentleii emendationi ὄφελον favet ejusdem licentiæ alterum exemplum in Cretensium fragmento II. ἀγνὸν δὲ βίον τείνομεν, ἐξ οὗ | Διὸς Ἰδαίου μύστης γενόμαν. Quæ verba in legitimo systemate anapæstico leguntur. Nonnihil de hac quæstione dixi ad Iph. A. 46. Censuræ Trim. t. VII. p. 456. Si neque ὤφελον neque πρὸς corruptum est, fieri nequit quin aliquid exciderit. Non indignum esset Euripide, οὓς μήποτ' ἐγὼ φύσας ὁ τάλας | ὤφελον ὅσσοις | πρὸς σοῦ φθιμένους ἐπιδέσθαι. Sed quo facilius est quid scribere potuerit poëta, eo difficilius est quid re vera scripserit conjicere. P. E.

1. Horum nonnulla, imo pleraque, nullo fere negotio, si opus esset, emendari possent. Quid enim facilius e. g. quam λευκὸν ἂν' αἰθέρα πορθμευόμενος pro λευκὴν αἰθέρα π. reponere? Sed nullum locum ob hanc solam caussam sollicitandum censeo, quæ tamen in locis alioqui suspiciosis suspicionem haud parum auget. In El. 1319. vide an legendum, Θάρσει. ζαθέαν Παλλάδος ἥξεις | πόλιν. ἀλλ' ἀνέχου. Longe melius ζαθέαν πόλιν quam ὁσίαν πόλιν. Vide Tro. 219. Ion. 184. Longe melius ζαθέαν Παλλάδος quam Παλλάδος ὁσίαν, ubi quatuor sunt breves syllabæ deinceps.

JOSEPHI JUSTI SCALIGERI
EPISTOLÆ QUÆDAM SELECTÆ.

EPIST. V. (Lib. I. 20.)
Francisco Vertuniano [1].

Ternas a te uno die accepi, sed omnes eodem argumento, addo etiam eadem indole animi tui, hoc est, illa amoris in te mei significatione. Qui erit unus character tuarum literarum, ut, cum eo obsignatas ad me mittes, semper possim agnoscere esse tuas. Gratum etiam officium tuum, quo me erga puellam Catharinam Rupæam et matrem ejus prosecutus es. Omnes literæ tuæ, ut jam dixi, idem continebant. In quo præcipuis duobus respondebo: *de Critico* et de verbo *Macte*. Ac primum de eo, quod prius ordine est, de Critico. Non est quod vos Asclepiadæ gloriemini de vetustate Medicinæ vestræ, qui nobis objicitis Machaona et Podalyrium. Habet et ista doctrina quam Grammaticam vulgus vocat, neque tamen intelligit, habet, inquam, et vetustissimos suos vindices, Linum et Palamedem, et Cadmum et alios. Sed hoc nihil ad Criticum. Ita sane. Volebam tamen nescius ne esses, eam a maximis viris non solum cultam, sed etiam excultam fuisse. Qui enim de ea libros reliquerunt, maximi viri, etiam in aliis studiis, fuerunt, Crates, Aristophanes, Nicander, Callimachus, Apollonius ille Rhodius, Chrysippus, alii heroes magni. Illi igitur in monumentis suis reliquerunt nobis, Grammatices tres partes [2] esse: quarum primam τεχνικὴν vocarunt, secundam ἱστορικὴν, tertiam ἰδιαιτέραν. Τεχνικὴν πραγματείαν vocant eam, quæ in elementorum et syntaxeos disciplina tota est: Ἱστορικὴν, eam quæ in mythologiis poetarum, in Oratorum et Historiarum descriptionibus,

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1. Franciscus Vertunianus, medicus, cliens Ludovici Castanæi Rupiposæi, de quo vide Museum Crit. T. I. p. 349.

2. De hac artis Grammaticæ divisione vide Museum Crit. T. I. p. 124. De ipsa Critica, et de iis qui eam exercuerunt, omnino consulendus est Henricus Valesius in Libello de Critica a Petro Burmanno evulgato Amstelod. 1740. Ob materiæ affinitatem huic Epistolæ proxime subjiciendam putavimus aliam quam ad Scriverium scripsit.

locis, montibus, fluminibus versatur, et si quid simile. Ἰδιαιτέραν intelligi volunt, quæ non illis finibus contenta est, sed ulterius evagatur, et in abditiora sapientiæ penetralia se insinuat: cum scilicet spurios versus poetarum a veris et legitimis discernit, depravata emendat, falso attributa suis auctoribus asserit ac vindicat: omne genus Poetarum, Oratorum, Philosophorum recenset, atque excutit. Hanc partem propterea κριτικὴν vocarunt. Atque ut veteres Romani quatuor partes anni singulas in tres alias diviserunt, ut de vere dicerent, ver primum, ver adultum, ver præcipitatum: ita etiam jure merito per illos gradus voluerunt φιλόλογον ad perfectissimam φιλολογίας cognitionem pervenire. Itaque primam illam τεχνικὴν omnes vulgo de fæce pædagogorum quotidie tractant, ut sibi videntur. In ea tamen excelluerunt clarissimi viri veteres, Herodianus, Tryphon, Apollonius Alexandrinus apud Græcos: apud Romanos autem Scaurus, Donatus, Cæsar ipse, et Plinius Secundus. Illam tertiam, id est, nobilissimam omnium, ac vere Philosopho dignam, tractarunt Græci, Crates, Aristophanes, Aristarchus, qui propterea et vulgo κριτικὸς dictus est: Romani autem infiniti; inter quos Varro, Sisenna, Ælius Jurisconsultus, et alii. Mediam, quæ secunda est, imprimis Hyginus, Palæphatus, Stephanus, et Cæsar etiam, coluerunt. Quanto tertiam illam quam alias pluris fecerint, ex nomine intelligere potes: non enim ab officio vocarunt; ut a tractanda arte primam τεχνικὴν, secundam, ab enarratione historiarum ἱστορικὴν: sed quia non omnium est, sed pauciorum, neque in quibusvis autoribus, sed in nobilissimis versatur, ἰδιαιτέραν, quasi peculiarem, vocarunt. Hæc nos de Critice. Quam cum jam plene cognoscas, illi mercipretium jam recte dicere poteris. Quanti enim tibi judicanda sit, scire poteris. Versus Homeri illi tantum admissi sunt, quos Aristarchus probavit. Comœdiæ Terentii, quas Calliopius[1]. Sic Tragœdia vetus Achilles Aristarchi, quod ab eo emendata esset.

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1. Omnes, qui hodie exstant Terentii Codices, ex uno profluxerunt, in cujus fine scriptum fuit *Calliopius recensui*, sicut in Suetoniorum archetypo *Julius Celsus recensui.* Cornelii Nepotis exemplar recensuit atque suum nomen adscripsit Æmilius Probus, unde de ipsius auctoris nomine magna inter viros doctos exstitit contentio. De hac consuetudine Grammaticorum vid. Vales. de Crit. I. 34. et ad Euseb. p. 314. item La Monnoye in Menagianis T. III. p. 158.

De Macte quod petis, plane tractandum est nobis non κριτικῶς, neque ἱστορικῶς, sed τεχνικῶς. A significatione igitur. *Mactum* veteres Romani vocant *auctum*[1]. Herbam adultam Cato vocavit *mactam*: nempe quod ita aucta esset. *Macta hostia*, cum frugibus et mola aucta erat. Sic *macta ara*, quod verbenis aucta et cumulata. *Mactare hostiam* postea, pro *cædere hostiam*, dicebant κατ' εὐφημισμόν· ne scilicet cædem nominarent. Quare *mactare* pro *cædere*? quia nunquam cædebatur, nisi frugibus macta esset: a præcedentibus consequentia, ut vulgo Rhetores et Dialectici Scholiastici loquuntur. Ut veteres Chrysippei ἀπὸ τῶν προσηγουμένων τὰ ἐπιφερόμενα. Nunquam mactabant hostiam quin dicerent: *Macta esto hac mola salsa.* Sic cum Deo alicui vinum libabant: *Macte hoc vino esto.* Sed cur vocandi casu *Macte*? In hoc quoque est τεχνικὸν Grammaticorum. Nam *mactus esto* dicendum erat. Sed utriusque linguæ auctores ita loqui solent. Theocritus,

—ὄλβιε Κῶρε γένοιο.

dicendum erat ὄλβιος. Tibullus.

—*Huc venias hodierne.* hodiernus.

Persius. *Stemmata quod Thusco ramum millesime ducis.* millesimus. Ausonius creber est in hoc genere loquendi. Quare et *Macte esto*, pro *mactus*. Propterea non mirum si in Atticismo ἡ κλητικὴ confunditur cum ὀνομαστικῇ: cum contra hic videamus vocandi casum cum nominativo commutari. Sic igitur dictum, *Macte esto virtute.*

Habes ἀκανθολογίας Grammaticorum, sed quæ seria ducant. Quid? nonne et veteres illi Asclepiadæ cum ab arte deficiuntur, ad Physica, et περιάμματα confugiunt? Sed hoc quod dixi eo tolerabilius, quo minus aliter dici potuit. Nam Grammatica quomodo tractabis, nisi Grammatice? Vale, et me ama. VIII. Kalend. Januarias.

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1. *Mactus* est *mage auctus*, ut *malo* est *mage volo.* De hac voce, *macte*, vid. Scaligeri Conjectan. in Varron. p. 48. Turnebi Adv. XI. Heyne. ad Virgil. Æn. IX. 641. Noltenii Lexic. Antibarb. p. 1040.

EPIST. VI. (LIB. IV. 451.)

PETRO SCRIVERIO [1].

TRIA genera Grammaticorum: alii τεχνικοὶ, alii ἱστορικοὶ, tertium genus κριτικοὶ vocantur. Τεχνικοὶ elementa et primores literas docent; item partes orationis, structuram verborum, et similia. Eos Græci γραμματιστὰς potius, quam γραμματικοὺς: et Latini *litteratores*, non *litteratos* vocant. Catullus.

Munus dat tibi Sylla litterator.

Ars autem non Grammatica, sed litteratura. Historici in fluminum, montium, regionum nominibus occupati sunt; abstrusas historias, aut μυθολογούμενα aut ποιητικῶς θεολογούμενα explicant; genealogias Deorum ac priscorum Heroum diligenter rimantur. Plane sunt quos indicat Juvenalis,

Ut legat historias, auctores noverit omnes,
Tanquam ungues digitosque suos: ut forte rogatus
Dum petit aut thermas, aut Phœbi balnea, dicat
Nutricem Anchisæ; nomen patriamque novercæ
Archemori; dicat quot Acestes vixerit annos,
Quot Siculus Phrygibus vini donaverit urnas.

Eadem quoque in Historico Grammatico ridet Lucianus ἐν τῷ περὶ τῶν ἐπὶ μισθῷ συνόντων. Sed quanquam hæc ridentur ab

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1. Petrus Scriverius Leidæ et Harlemæ degit. Vir parum castus. Historiam de eo narrat P. Colomesius (*Recueil de Particularitez* p. 102.) quam jure mirabilem vocat Morhofius in Polyhist. I. xxiv. 89. Facetum ejus dictum memoratur in Menagianis I. p. 43. Quum Isaacus Pontanus, qui versus Musis et Apolline nullo conscripserat, ænigma monostichum de foramine proposuisset,

Dic mihi, quid majus fiat, quo pluria demas.

Scriverius statim respondisse dicitur,

Pontano demas carmina, major erit.

De Scriverio, quem multis laudibus extollit Janus Rutgersius in Variis Lectionibus, quique Scaligeri poemata Græca ediderat, ita loquitur noster in Scaligeranis. "Scriverius habet multos libros bonos: *non legit.* Doctus est; sed Latine." Sic de Lindenbrogio, quem in Epistolis *carissimum* vocat, hoc judicium tulit; *Lindembruch est un fat, et un plagiaire.* Et plagiarius quidem certe fuit; quippe qui bibliothecæ S. Victorianæ apud Parienses multos codices suffuratus sit; quo comperto, in carcerem conjectus est, unde post aliquot dies exiit. Vid. Colomesii librum supra citatum, p. 120.

illis, tamen propria sunt hujus partis Grammaticæ, quæ ἱστορικὴ vocatur. Nobilior utraque κριτικὴ. Nam Critici tanquam censores quidam, et veterum librorum Senatum legere possunt; ut ille apud Ausonium:

Quique sacri lacerum collegit corpus Homeri.

et non probos tribu movere; ut apud eundem,

Quique notas spuriis versibus addiderat.

quia παρεγγεγραμμένα, ἐμβολιμαῖα, νοθεύοντα, et similia deculpare, ut eorum verbo utar, solent, et nota culpæ apposita damnare: neque tantum quæ perperam ab auctoribus dicta, scripta, pronunciata sunt, ἀθετεῖν, ὀβελίζειν; sed et aliorum Criticorum temere scita notare ac castigare, quam κρίσιν εἰκαίους ἀθετήσεις vocabant. Iidem etiam duplices et ambiguas lectiones recensebant, quas διττὰς χρήσεις dixerunt. Nam χρήσεις, Oratorum, Poetarum, Historicorum, sunt auctoritates et scita. Sed præcipua hujus studii pars, transposita in auctoribus suis sedibus vindicare, ut fecit ille, *Qui sacri lacerum collegit corpus Homeri:* quo nomine μεταθέσεις τῶν γραφῶν valde celebrarunt. Et conciliatio sententiarum etiam in Philosophis ad eos pertinebat; ejusmodi sunt συμφωνίαι τῶν δογμάτων in Platone a veteribus Criticis notatæ. Sunt et eorum ἐκλογαὶ καλλιγραφίας, quæ sunt ab illis in quodam auctore venuste novata: hujus enim artis et hæc pars est.

Criticæ principes apud Græcos sunt Aristophanes, Crates, Aristarchus, Callimachus. Apud Hebræos *Masorethæ* sunt, qui apud Græcos Critici; ii incertas ac vagantes artis Grammaticæ regulas in ordinem coegerunt: Bibliorum sacrorum scripta apicibus ac punctis vocalibus, quæ Hebraismi anima est, exornarunt: διττὰς χρήσεις, quas ipsi vocant legenda non scripta, et scripta non legenda, συμφωνίας, διορθώσεις, ὀβελισμοὺς, et si quæ sunt his cognata, in illorum Criticis Commentariis hodie passim videmus. Denique ἡ κριτικὴ apud eos *Masora* vocatur. Apud Latinos nobilissimi Critici sunt Varro, Santra, Sisenna; sed omnium Princeps Varro. Ejus Critica docuit, ex multis fabulis unam tantum et viginti Plautinas esse, quæ postea Varronianæ dictæ sunt. Cum enim Plautinarum fabularum censum ageret, eas nominavit, cæteras præterivit. Hæc sunt quæ de Critica habui. Plura habebam: sed pauciora quæ ad rem facerent, ex tempore delegi.

EPIST. VII. (Lib. I. 35.)

Isacio Casaubono[1].

Eximia eruditio tua, mi Casaubone, expressit a me primum admirationem tui, deinde etiam amorem. Quem si non, uti debeo, palam et apud omnes profitear, malignus sim æstimator non solum tui, sed etiam literarum, quæ in hac senectute studiorum, et pene interitu suo te vindicem unicum nactæ sunt, a quo dignitati et vigori pristino restituantur. Quum primum mihi salivam movissent Theophrastei Characteres tui, dicam serio, de potestate mei exivi, neque me continere potui, quin ea de te prædicarem, quæ et meritum tuum, et amor meus postulabant: quanquam quicquid de te dixero, omne infra virtutes ingenii tui fuerit. Quantum enim memoria repetere possum omnes, qui de literis bene meruerunt, nullus succurrit, qui aut meliora quam tu præstiterit, aut de quo præstantiora sperare possimus. Sic mihi persuasi: neque me fallit opinio mea. Omnia me tua delectant, eruditio, judicium, oratio. Nihil eorum prædicavero quin prius laudavero. Ceteri fortasse, qui meliore judicio sunt, plura dixerint de te, ut faciunt; sed præcipua laudum tuarum nemo libentius commemoraverit quam ego; in quo si mihi indulgere videor, non tamen tibi adulabor. Neque enim is sum, qui in laudandis aliis officii aut existimationis meæ obliviscar. Nos vero, qui nihil unquam nisi abortivum edere potuimus, nihil aliud quam vestigia tua premere possumus, et quæ a nobis infeliciter tentata, ea tibi explicanda relinquere. Tuum enim est hoc facere, non eorum, qui ab omni

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1. Casaubonum meritis laudibus ubique ornavit Scaliger, qui tamen suas laudes quanti æstimaverit ex his verbis intelligere licet: *Monsieur Casaubon, pour avoir esté loué par moy, et pour sa doctrine, comme aussi Rhodomannus, ont esté estimez—Il m'appelle* autorem famæ suæ: *cela est vray.* Ibidem de Casauboni Persio inquit, *Au Perse de Casaubon, la saulce vaut mieux que le poisson.* In Græcis literis primas Casaubono Scaliger libenter deferebat. Quantum autem Scaligerum vicissim amaverit vir ille sæculi sui princeps, testantur epistolæ ejus ad amicos de obitu Scaligeri scriptæ; Epp. pp. 326. seqq. Dolorem suum in carmine Sapphico Epichoriambico effudit, cujus initium est,

Ὦ μεγίστου παῖ πατέρος μέγιστε,
Ἐξ ἴσου Μοῦσαι Χάριτές τε κεδναὶ
Ἐκθαρύντ' ἐκ νηδύος ὃν φίλαντο,
Σκάλανε δῖε.

doctrina et humanitate imparati, nostra potius carpunt, quam corrigunt. Dignitas earum literarum, quas illustrandas susceperamus, fecit, ut omne, quod scripsimus, curiose rimati sint adversarii; ærugo autem et malevolentia eorum, ut aliovorsum, ac a me scripta sunt, accipiantur. Sed tu quantum ab eruditione potes in illis animadvertendis, tantum ab æquanimitate poteris in excusandis. Desultoria enim semper fuit vita nostra, neque ullo loco me consistere passa est sive infelicitas mea, sive vis major; ita ut optimum studiorum coagulum otium mihi semper defuerit. Deinde et illa, quam in te non agnosco, ὀψιμάθεια καὶ αὐτοδιδαξία facile mihi parabunt patrocinium, quod ab hostibus exspectare non possum, qui mihi obtrectant, non ob eam, quæ in me est, sed quam in me hariolantur esse, virtutem. At hæc querela erat alius loci et temporis. Tu, mi Casaubone, fac, ut amicitia tua nobis pateat, ad cujus aditum usque nos admiratio tui deduxit. Si quis est, qui in eam admitti, et non postremum in ea locum habere debet, is ego sum. Strabonem, Athenæum, Suetonium tuos, avidissime exspecto. Quicquid ex ingenio tuo prodibit, erit plane τοῦ πατρὸς τὸ παιδίον. Binas a te accepi literas, pene eodem tempore; quarum prioribus quum heri respondere vellem, alteræ me in ipso articulo oppresserunt. Utinam plures accipiam! Vale. Lugduni Batavorum. Nonis Maii cIↃIↃxciiii.

EPIST. VIII. (Lib. I. 46.)

Isacio Casaubono.

Frequentiores a me acciperes, si quis meas ad te tuto deferret: imo si quem nobis casus aut bona sors objiceret, qui ad vos iret. Non enim operæ parcerem, neque committerem, ut meum officium desiderares. quod si quem nanciscimur, cui nostras literas committere possimus, scito nos hoc magni ἑρμαίου loco habere. Tam rara est occasio literas ad te dandi, quum frequentissima sit scribendi. Iste qui has pertulit, Genevam commodum ibat. Nolui tam bonam occasionem amittere: et fortasse cumulus accesserit, si Genevæ meas accipies; ubi te adfore familiæ[1] her-

1. Scilicet Henrici Stephani. Casauboni socer fuit, sed eum non amabat, nec bibliothecæ suæ fores genero unquam recludebat. Lugduni e vivis excesserat haud multum ante has literas ad Casaubonum datas.

ciscundæ, Golardus noster ad mé scripsit, siquidem decessus illuc te evocaret τοῦ δεῖνα. Magna vero jactura Græcarum literarum ille decessit, si præterita ejus in literas beneficia spectes; quæ majora fuissent, nisi ipse literis, imo potius sibi, defuisset. Equidem non possum facere, quin ejus et vivi actus et mortui vicem ægre feram. Doleo, quod non præstitit quæ potuisset; doleo, quod amicum perdidi. Sed oro te, mi Isaci, ut typographio unico totius Hellenismi custodi, culpa illius ruenti, vestra opera aliqua fultura accedat; quæ a principio tam exigua esse non potest, ut non maximæ ruinæ obsistere possit, quam necesse est exspectari, nisi mature illi occurratur. Vidi apud illum egregia exemplaria ἀνέκδοτα: Sextum Empiricum, et alia; quæ tuam ita diligentiam expectant, ut hoc nomine a socero neglecta videantur, ut tibi posteritas hoc deberet, quod ad ipso æquum erat præstari. Sed Lexicon Zonaræ[1], quod in illis ἀνεκδότοις reperies, tuam quoque operam flagitat: quod utinam mensem unum habere liceret! Certe neque te pœniteret expletæ sitis meæ (avidissime enim illud desidero) neque operæ nostræ in illud collatæ; si quidem ejusmodi est, quale amici retulerunt. Si vobis tanti, nostro voto satisfacere, nihil est quod gratius nobis facere possis: sin autem, æquo animo feremus. Scito tamen tutissimo ad nos deferri per mercatores, atque eadem remitti posse. Unius mensis tantum usuram postulamus.

Misi ad te librum De emendatione temporum quem accipies

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1. Iterum in Epist. 48. p. 171. "Ego videor mihi non inutiliter posse Zonaræ Lexicon tractare, quod est in libris soceri tui, si per te affinem tuum Paulum Stephanum ejus usura brevis mihi contingat." Quibus respondet Casaubonus Epist. 175. "De Zonaræ Lexico subirascor tibi. Sic enim id petis a me, quasi diffideres daturum si possem.—Videbo igitur, quid possit fieri, et si ulla μηχανῇ possum, statim id curabo ad te mittendum. Volo tamen scias, nondum mihi visam τοῦ μακαρίτου Stephani bibliothecam—in quo tanta fuit ἀναρμοστία τῶν τρόπων, ut bibliothecam ipsi genero inviderit." Rursus Scaliger in Epist. 49. p. 172. "De Lexico Zonaræ εὐφήμει. Non tibi diffidebam, sed affini tuo, qui fortasse me non novit. Sed putavi, quia aliquid de bonis soceri ad te pertinet, te jure tuo id posse excipere, aut concedi a cohæredibus: sin aliter, orabam te, ut impetrares a Paulo Stephano. Fortasse sunt ἄνθρακες θησαυρός. vellem tamen aliquot dies ejus copiam mihi fieri; idque ut per te etiam administretur, etiam atque etiam oro." A vero haud multum aberravit vir magnus, quum thesaurum istum carbonem esse posse innueret. Vid. Titmanni Prolegomena in Joannis Zonaræ Lexicon p. LXV.

a Golardo nostro. Manilius propediem recudetur. In libro tertio, trajectionem quinquaginta duorum versuum offendimus[2]. Non potest dici, quanta lux illi scriptori ex illorum versuum restitutione affulserit. Infinita ex Gemblacensi exemplari emendavimus. Quod nemo illum poëtam hactenus intellexerit, tam mihi constat, quam a nullo etiam peritissimo astronomo emendari potuisse. Astronomia enim parum apud eum nos juvat; qui nec Astronomus semper est, et quem dolendum erat tam neglectum hactenus jacere.

Athenæum μηχανικὸν[3], quem mihi missurus es, exspecto. Valde necessarius est mihi ad aliquod negotium, quod sine illo aggredi non possum. Vale, mi Isaci. Lugd. Batavor. XVII. Kal. Jun. Julian. CIↃ IↃ XCVIII.

EPIST. IX. (Lib. I. 61.)

Isacio Casaubono.

Nihil est, quod avidius cupiam scire, quam quid rerum agas, quo in statu sint res tuæ. Nam perculerant animum meum postremæ illæ tuæ, quibus rebus tuis diffidere videbaris. Sed prosperiora amici nostri rescripserunt: melius tecum agi, ac blande te a Rege[4] compellatum. Ego, mi carissime, καὶ πρῶτα τῶν φίλων, in iis quæ ad tua pertinent, nulla te propria cura affici volo. Ego ut lætitiæ, ita et mœroris tui sum particeps. qui me in societatem omnis fortunæ tuæ offero: quæ me perinde ac te afficit. Testis erit mihi Nobilissimus Buzenvallius[5], (qui tibi has reddet,) quanta in solicitudine rerum tuarum fuerim, et quanti semper fecerim et rem familiarem tuam bene stabilitam esse, et securitati studiorum tuorum optime consuli. Id si consecutus es, (ut consecuturum spero,) nihil ultra peto. Nam satis me anxium res tuæ habuerunt: quarum statui cur consultum velim, primum amor in te meus, deinde publica utilitas facit; quæ non nisi rebus tuis salvis constare potest: quum a te nihil prodierit, quod non eximium, præ-

2. Vide eum ad Manil. p. 264.

3. Athenæi μηχανικὰ inter veterum mathematicorum opera postea edita sunt Parisiis 1693.

4. Henrico Magno; qui Casaubonum bibliothecæ regiæ præposuit.

5. Qui legatus munere apud Hollandiæ ordines functus erat.

stantissimum, et reip. literariæ fructuosissimum sit. Multos habes discipulos, id est, totidem lectores operum tuorum, in quibus eorum, qui multum te magistro se profecisse dicant, ego aut non deterrimus, aut recte inter præcipuos sum[1]. Hanc confessionem, hoc testimonium a me exprimit tuus Athenæus, a cujus lectione longe doctior et melior prodii. Sed hæc privatim. Et alia longe luculentiora de te judicia mea vel iste nobilissimus vir, vel alii amici nostri, tibi referent.

Eusebius meus jam annum cessat: intervenit illi mora ex desiderio nostro. Est quidam scriptor[2] in Bibliotheca Regia, qui multum exornare auctorem nostrum potest; imo sine eo non nisi imperfectus prodire potest: ejus usuram a Thuano Præside postulo. Si impetro, spero me totum Eusebium Græcum publicaturum: sin minus, nihil aliud, quam per Thuanum nostrum stetisse dicam, quin melior prodiret autor noster. Si veretur librum sub idoneis fidejussoribus credere, saltem ut tibi tradat excerpenda ea quæ ille scriptor ex Eusebio accepit: tu, quamquam occupatissimus, laborem non refugies, certo scio; tantam enim amicitiæ nostræ fiduciam cepi, ut nihil non a te me impetraturum confidam. Quaternis literis Thuanum de hac re convenī. Expecto quid me sperare jubeat. Optimus vir est, et nostri studiosissimus: sed utinam tantum auderet, quantum potest; nam hoc unicum deesse illi videtur. Quid gloriosius illi, quam literas, quas ipse unice amat, promovere? Oro te, amice, expisceris quid ex hoc lento negotio spei tandem mihi affulgeat. Daniel Heinsius, puto, tibi scribit. At scis quantum ingenium? quam rara eruditio in illa ætate? quæ probitas? Nolo verbum addere: alias melior erit dicendi locus. Vale. Lugd. Batavorum VII. Kalend. Octobr. Juliani cIↃIↃcI.

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1. Sic in Scaligeranis; "Casaubonus doctissimus. Ego ejus discipulus; gustum habes rerum, sed non doctrinam."

2. "Monachus Georgius, qui Chronologumena a conditu rerum "ad tempora Maximinorum descripsit." Verba sunt Scaligeri ex Epist. 62. Idem in Epist. 63. "Sed Georgium frustra a vobis expectavi, quantum video; et quia periit; et quia non impetrassem, "etiamsi in vestra potestate fuisset.—Barnabas Brissonius bonam "partem librorum Regiorum domum suam transtulit. Post casum "ejus, vidua avara frustò panis, si ita loqui fas est, divendidit. "Aliquot vidimus in istis regionibus."

V. IMMORTALITAS ANIMÆ.

Σκόπει δὴ—τῷ μὲν θείῳ, καὶ ἀθανάτῳ, καὶ νοητῷ, καὶ μονοειδεῖ, καὶ ἀδιαλύτῳ, καὶ ἀεὶ ὡσαύτως, καὶ κατὰ ταυτὰ ἔχοντι ἑαυτῷ ὁμοιότοτον εἶναι ψυχήν. PLATO.

NEQUICQUAM ergo animos nigræ formidine mortis
Solverit, humanisque offusa crepuscula rebus
Purior eluerit ratio ; nequicquam animaï
Nataram, penitusque altos patefecerit ortus
Religio—quoniam interea dulcedine vitæ
Sollicitamur, et ancipitis sub limine leti
Plangimus, et lugemus, inhæremusque dolori
Immemores! quasi demum animæ vivata potestas,
Mortalem induta eluviem, terrenaque vincla,
Occubet, atque arcti patiatur claustra sepulcri.
Jam vero imprimis sacræ penetralia mentis
Explorare, adeoque ipsos exquirere fontes
Profuerit—simplex ergo atque intactilis illa est,
Quæ neque vulneribus laniari, nec potis ullâ
Vi labefacta quati, et quino dominatur in artus
Cincta satellitio, tenuis quibus addita circum
Compages nervorum, et molli stamina nexu
Multimodis agitata, levisque capacia tactûs.
Qualis ubi tremuli excipiens suspiria venti
Increpuit chelys, elicitos ea percita sensim
Solvitur in numeros, ultroque per omnia mœstum
Fila bibit melos, et molli languescit in aurâ.
Haud secus assiduo tremulos ferit impete sensus
Materies circumvolitans : mens unde recepto
Tangitur impulsu, et salientibus incita nervis,
Vel placidi murmur Zephyri, et sinuosa sonorum
Flumina, vel liquidum lucis bibit acrior imbrem.
Non tamen his animám ex rebus constare putandum est
Vivam illam et vegetam, quæ quanquam adjuncta parumper
Vincula, et humanæ patitur contagia labis,
Excutitur tamen interdum, et dominantior ipsa
Majestate sedet propriâ, nihil indiga sensûs
Corporei, interiusque suo se lumine lustrat—

Qualem etiam in somnis videas, ubi corpore vincto
Emicat exultans anima, ætheriique volatûs
Prima rudimenta affectans; jam tota sub auras
Velle videtur abire, ultraque ascendere tardos
Materiæ fines, et rupta repagula rerum.
Istanè, cum vitæ Sol occidit, ista sepulto
Cæca comes cineri, et mutis immixta favillis,
Indignâ peritura nece est; penitusque silenti
Nocte jacens, inhonora, extinctaque, nil aget ultra
Infelix spatium, et fluxæ proscenia vitæ?
Quare igitur cupidi angustos diffringere fines,
Debilibusque brevi saltem superesse triumpho
Corporibus, tumulos, umbrataque busta coronis,
Ossaque honorato recubantia Mausoleo
Sacramus, memorique juvat mandarier ævo?
Aut illud quare humanâ sub mente futuri
Increscit desiderium, semperque volentes
Raptat agens animos vitæ melioris imago?
Scilicet indignans lacero plangentia dorso
Lora, catenarumque gravi sub Sole laborem,
Crudele imperium, impositumque libentius Afer
Hâc patitur mercede jugum; cum rura prioris
Conscia desidiæ, et patrii sibi gaudia fingit
Post mortem reditura soli: jamque ardet amœnam
Propter aquam, et suaves Daradi sub vallibus umbras,
Membra toro desueta superposuisse, neque ultra
Flagra gravis domini, aut comitum meminisse querelas.
Nec temere illa rudem ludunt insomnia mentem.
Esse Deum, ultorem sceleris, tardæque ministrum
Justitiæ natura docet: nec cernere frustra
Credibile est illum lacrymas, et tristia mentis
Vulnera.—Sic vobis ultra confinia vitæ
Leniat, afflicti, gemitus, sic limine mortis
Excipiat, puroque animos soletur amore.
Jam vero Elysios saltus, habitandaque castis
Arva piorum animis, et amœni umbracula luci,
Mœrentesve Acherontis aquas, Lethesque soporum
Flumen, et ad tristes æterna crepuscula ripas,
Ultricemque metum, exurendaque crimina flammâ,

Quid tibi, mortalis, tanti est garrire? quid illa
Usque adeo majora tuâ mysteria mente
Nequicquam exägitas animi miser? inque peditus
Hæres, conquererisque, et inani falleris umbrâ?
Vástæ illic obstant tenebræ, ulteriusque vagari
Impediunt caligantes velantia sensus
Nubila, dum brutâ mentem sub mole fatigat
Pondus hebes membrorum, et vincula materiaï.
Esse autem immortalem animam, fractæque ruinis
Materiæ, atque orbi penitus superesse revulso,
Vividus ingenii calor, et divina facultas,
Affectusque, metusque, et spes, quæ præscia lustrat
Æterna ulterius spatia, et felicius ævum;
Ipsa quoque exclamat, vadens opera omnia circum,
Ipsa Dei Natura—I, demens, crede tonantem
Nil curare, nec humanis intendere numen
Posse Deos, animamque perire, et lubrica rerum
Semina, saltantesque atomos fluitâsse, prius quam
Ingenitâ virtute novus coalesceret orbis.
Ista, soporatæ quoniam sic somnia menti
Arrident, tecum ista agita, tenebrasque secutus
Plaude tibi, penitusque solo adsternaris, et erres
Cæcus et infelix Epicureo in Labyrintho.

R. S. *Coll. Regal. et Univ. Schol.*

In Comitiis Posterioribus, 1795.

CARMEN ANTISTROPHICUM
EX ÆSCHYLI PROMETHEO.

Carminis Æschylei descriptionem veriorem ea, quam a Burneio accepit Blomfieldius, hodie lectoribus nostris apponimus. Sunt versus Promethei ed. Blomf. 582—629. quibus Io casus suos et miserias furibunda deplorat. Hos partim antistrophicos esse multi forsan suspicati sint: primus autem, quod sciam, Elmsleius, in Censura editionis Blomfieldianæ (*Edinb. Rev.* Tom. xvii. p. 235.) animadvertit verba ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ v. 591. stropham inchoare, antistropham vero v. 613. πόθεν ἐμοῦ σῦ πατρὸς ὄνομ' ἀπύεις; Multa etiam observavit ille, quæ ad veram lectionem hujus carminis constituendam pertinent, de versuum autem divisione judicium suum non interposuit. Elmsleii sententiæ accessit alius ejusdem editionis censor (*Quarterly Review*, Tom. v. p. 223.) adjectis pauculis de scriptura loci observationibus. Non multo post Seidlerus, in Libro de Versibus Dochmiacis Lipsiæ vulgato, hinc aliquos versiculos ut antistrophicos citavit, Hermanni judicium allegans, p. 164. Blomfieldius tamen, in altera sua hujus fabulæ editione, Burneii distributionem retinet, veritus, ut opinor, ne mutati versuum numeri, lectoribus molestiam afferrent. Quum vero certissime constet Poetam hæc antistrophice scripsisse, ejusque rei cognitio et faciliores numeros detegat, et non parum faciat ad sanas lectiones restituendas, visum est integrum carmen emendatius, uti spero, describere. Constat fere metris Iambicis, Creticis, et Dochmiacis, inter se venusto more, et Tragicis usitato, permixtis. Ad calcem paginæ lectiones notabo, in quibus a textu Blomfieldii disceditur.

ἀ, ἀ, ἔα, ἔα. 582

χρίει τις αὖ με τὰν τάλαιναν οἶστρος·
εἴδωλον Ἄργου γηγενοῦς·
ἄλευε, δᾶ· φοβοῦμαι 585
τὸν μυριωπὸν εἰσορῶσα βούταν·
ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων,
ὃν οὐδὲ κατθανόντα γαῖα κεύθει·
ἀλλά με τὰν τάλαιναν
ἐξ ἐνέρων περῶν 590
κυνηγετεῖ, πλανᾷ
τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμον·

Στροφή.

ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ
ἀχέτας ὑπνοδόταν νόμον.
ἰώ, ἰώ, πόποι· 595
πᾶ, πόποι, πᾶ μ' ἄγουσι
τηλέπλανοι πλάναι;
τί ποτέ μ', ὦ Κρόνιε παῖ,
τί ποτε ταῖσδ' ἐνε-
ζεύξας εὐρὼν ἀμαρ- 600
τοῦσαν ἐν πημοναῖς;
ἔ, ἔ. οἰστρηλάτῳ δὲ δείματι δειλαίαν
παράκοπον ὧδε τείρεις;

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v. 585. ἄλευ', ὦ δᾶ Blomf. ἄλευ' ἃ δᾶ alii.

596. Prius πᾶ inserui ob metrum: et sic scribi oportere patet, ut opinor, e vestigiis lectionis in vett. edd. ποῖ, ποῖ, πῶ, πῶ, πῶ· πῇ μ' ἄγουσι. Elmsleius ὦ πόποι, πᾷ μ'. Seidlerus ποῖ, πόποι, ποῖ μ' ἄ.

597. τηλέπλαγκτοι omnes. Correxit Elmsleius.

601. Vulgatur πημοναῖσιν;

πυρί με φλέξον, ἢ χθονὶ κάλυψον, ἢ
ποντίοις δάκεσι δὸς βορὰν,
μηδέ μοι φθονήσῃς
εὐγμάτων, ἄναξ· ἄδην με
πολύπλανοι πλάναι γε-
γυμνάκασ', οὐδ' ἔχω
μαθεῖν ὅπα πημονὰς ἀλύξω.
κλύεις φθέγμα τᾶς
βούκερω παρθένου;

Sequuntur quatuor Senarii.

Ἀντιστροφή.

πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις;
εἰπέ μοι τᾷ μογερᾷ, τίς ὢν,
τίς ἄρα μ', ὦ τάλας,
τὰν ταλαίπωρον ὧδ' ἐ-
τήτυμα προσθροεῖς,
θεόσυτόν τε νόσον ὠ-

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604. In edd. deest με, quod inserendum vidit Elmsl.

605. Ita edd. ante Brunckium, qui invexit ποντίοισιν.

608. Ita Ald. Turn. et tres MSS. Ceteri πολύπλαγκτοι. Verum πολύπλανοι, quod metrum flagitat, convenire cum illo δύσπλανος quo utitur v. 632. observavit H. Steph.

609. Vulgo γεγυμνάκασιν. Emendandum monuit Elmsl.

610. Constat hic versiculus e duobus Iambicis Penth. quod metrorum genus apud Æschylum satis frequentatum est.

611. 612. Sic legit et dividit Blomfieldius in notis. In textu retinet vulgatum πρόσφθεγμα. Hæc choro adsignant editiones; puellæ vero continuanda esse monuit Elmsleius, nisi antistrophica θρόει, φράζε τᾷ δυσπλάνῳ παρθένῳ choro tribuere malles.

616. ἐτήτυμα tres MSS. et Heath. Schutz. Butler. ἔτυμα ceteri.

618. Editur vulgo θεόσυτον δέ. θεόσυτον Morell. Butler. quod metro necessarium est, ut λαβρόσυτος v. 623. Supra v. 287. legitur

νόμασας, ἃ μαραί-
νει με χρίουσα κέν-
τροισι φοιταλέοις;
ἔ, ἔ. σκιρτημάτων δὲ νήστισιν αἰκίαις
λαβρόσυτος ἦλθον, Ἥρας
ἐπικότοισι μήδεσι δαμεῖσα· δυσ-
δαιμόνων δὲ τίνες, οἳ—ἔ, ἔ—
οἵ' ἐγὼ, μογοῦσιν;
ἀλλά μοι τορῶς τέκμηρον,
ὅ τι μ' ἐπαμμένει πα-
θεῖν. τί μῆχαρ, τί φάρ-
μακον νόσου, δεῖξον, εἴπερ οἶσθα.
θρόει, φράζε τᾷ
δυσπλάνῳ παρθένῳ.

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legitur κραιπνόσυτον in anapæsticis. τε pro δὲ habent Ald. Rob. et MSS. quidam.

620. κέντροισι omnes ante Burneium; recte.

621. φοιταλέοισιν omnes. Monuit Censor Trimestris (Q. R. V. p. 223.) legendum esse φοιταλέοις, secunda producta, conferens Eur. Orest. v. 321. ubi φοιταλέου. φεῦ μόχθων. respondet versui antistrophico 337. δεινῶν πόνων, ὡς πόντου.

623. Idem Censor vocem Ἥρας, quæ vulgo deest, e Scholiasta A. inserendam esse primus animadvertit; nec aliter Hermannus apud Seidler. de Dochm. p. 164.

624. Ita recte edd. vett. μήδεσιν Pauw. ἐπικότοισιν Burn.

629. Fluctuant libri inter τί μὴ χρὴ, τί με χρὴ, et τί μοι χρή. obelo notavit Porsonus. Feliciter, ut opinor, conjecit Elmsleius τί μῆχαρ, observans utrumque μῆχαρ et μῆχος non male per ἀπαλλαγὴ explicari posse.

In Stropha, si modo recte a nobis divisa sit, e metris dochmiacis constant versus 593. 595. 597. 599. 604. 611. Cretici dimetri sunt vv. 598. 600. 601. 609. 612. E creticis et dochmiacis conjunctis constant vv. 594. 605. e cretico et ditrochæo v. 596.

J. H. M.

STATEMENT OF SOME OPINIONS

RESPECTING THE

GREEK ACCENT.

THE question respecting the pronunciation of the Greek language has divided itself into two distinct parts, one relating to the sound of the vowels, diphthongs, and consonants; the other referring to the manner which should be adopted in the prolation of words with a proper regard to accent. In the controversy which arose on the former part of the subject many scholars of the Continent were engaged: among our own countrymen, Bishop Gardiner, Professor Cheke, and Sir T. Smith took the most active part. The diversity of opinion which has been entertained on the expediency or inutility of attending to the information pointed out by the Greek accents, has produced many treatises; the works of Primatt, Gally, Foster, Horsley, and Mitford are those of our own country, which contain the most detailed information on the subject.

It is probable, that on neither one, nor the other of these questions will the learned world ever come to an entire agreement: accents will still be considered by many, "mute and unmeaning marks;" (Gibbon): nor will the most strenuous advocates for the use of them either understand clearly, or be able to explain to others satisfactorily, "That secret power of Harmony and Tone[1]," which was so pleasing to the ear of a Greek. With respect to the pronunciation of the letters of the language, the various nations of Europe differ from each other, and all differ, in a greater or smaller degree, from the right mode. In England, we are almost singular in the erroneous and vitiated pronunciation of some letters; "we Englishmen," says Milton in his Tractate on Education, "being northerly, do not open our mouth in the cold air wide enough to grace a southern tongue." Scaliger was once complimented by an Irishman in Latin; but the sound of the words was so unlike any thing to which the ears of that scholar had been accustomed, that he supposed the stranger was addressing him in his native idiom; and in answer to his address, he replied, *Domine,*

1. Milton.

non intelligo Irlandice. If it could be possible to cite the best scholars in Europe before the Ἡλιαία at Athens, or the assembled senate of Rome, we suspect that few entire sentences of a pleading of Isæus, or a Verrine oration would be so spoken by them, as to be comprehended by their audience.—These questions must, from the nature of them, continue to be involved in doubt and obscurity; and although some light may be thrown upon them from what we find in Dionysius of Halicarnassus, and Grammarians and Scholiasts, yet there will be many things, which, to use the words of Sanctius, *fugient nostras aures.*

The first opponent of the *propriety* of accents was Isaac Vossius; for it does not appear that Scaliger doubted whether these *virgulæ* were properly placed, as we find them; he observed only, that if the nice tonical pronunciation of the antients could be expressed by a modern, it would be disagreeable to our ears. (Foster.) But Vossius questioned their situation upon the words, and thinking them inconsistent with the short syllables, he removed them to those which were long.

It has been remarked, that in examining the question concerning the use of accents, we ought to attend to the testimonies which the antients themselves afford; for they alone are competent to give proper evidence on the subject. Did they, then, consider them as opposed to quantity? The defenders of the accents, answer in the negative; for quantity is the foundation on which the accentual system stands; it is the circumstance which the most general rules for the seat or species of accent, regard. (Hors. 39.) "The antient Attics, says Eustathius (Od. H. p. 284.) made the final ᾱ of such words long; *wherefore* they acuted their penultima, and said ἀγνοΐα." (Foster, 339.)

The opponents of the accents say, that in the time of Aristophanes the grammarian, and his immediate successors, they were placed according to quantity, but that afterwards, the grammarians departed from that system, used them in a different manner, and assigned to them their actual position. Vossius contended that until the time of Antoninus and Commodus, and indeed to the seventh century, accents and quantity agreed, and that the marks were employed for instruction in metre. But the observations of Ælius Dionysius, Apollonius, Herodian, and other critics of the time of Hadrian, shew that they read *their* copies of the antient writers by the same visible notation of accent which was

used by the grammarians of Alexandria; and the scholiasts and commentators of subsequent ages to the times of Eustathius, Lascaris, Gaza, agree with those who preceded them. The chain of evidence on this part of the subject is unbroken.

Bishop Horsley endeavoured to shew, that the accentual system, as handed down to us was not phonetical merely, before the time of Aristophanes, but was a written notation used in Greece. The decision of this point does not appear very important. If it be asked, why accents were not used in writing, as in pronunciation, before the time of the Alexandrian critics, a visible notation, it is answered, was not wanted: this was necessary at Alexandria, not at Athens; it was of use to strangers and the children of strangers learning Greek, but not to those who were acquainted with it as a vernacular idiom. Mr. Blomfield has observed, that in the Venetian Scholia, when mention is made of the grammarians who succeeded Aristophanes, they are said to use the accentual marks; but that nothing of the kind is stated, when the names of those who lived before him are referred to; and this, he adds, is a strong presumptive proof in favour of the common opinion which ascribes the first introduction of them to that grammarian.

But accent (*προσῳδία*) it is said, had a reference to music only; it is defined, *τόνος πρὸς ὃν ᾄδομεν*—This, it was replied, is only one part of the definition; the other adds, *καὶ τοὺς λόγους ποιούμεθα*, which extends it to reading and speaking[1]. Dionysius also, when he mentions the constituent parts of perfect writing or speaking, uses the words *τάσεις φωνῆς, αἱ καλούμεναι προσῳδίαι, διάφοροι*, "different tones of voice, that are called accents," *Περὶ Συνθ.* They were musical marks.—*Ans.* This is not true; music had its own marks, namely characters formed from alphabetical letters. (Hors. 37.) They were metrical marks.—*Ans.* Quantity had its own separate marks.

The literary researches which are now actively carried on at Naples, will inform us whether the Virgulæ are observable in the Herculanean MSS. Villoison[2], on the authority of Winkelman quotes the word OYKOYN from the treatise of Philodemus on Rhetoric, as having accents. They have been seen on no inscription of the cursive character, of old date; for that which was said to have been discovered on a wall at Herculaneum, is now con-

1. Foster, p. 6. 2. Proleg. p. xi.

sidered by the best scholars on the continent as spurious. (Schow de P. B. 112.) In the following words which we give from Gruter, we find a rare instance of an accented inscription in uncial letters.

ΑΙΔΉΜΩΝ
ΠΡΌΜΟΙΡΟΣ
ΝΏΣΑΣ.

Variorum Corrigenda. CCCXLVII. That the want of a visible notation of them might sometimes lead to a misapprehension of a passage in the antient writers, is evident from the instances quoted by H. Stephanus, of the confusion of διαβαλὼν, διαβαλῶν, διαβολῶν in a passage of Plato. (Foster, 341.) Origen, we are told, read the words ΟΥΑΙΣΟΙΧΩΡΑΖΙΝ as if they meant, "Woe to thee, land of Zin," instead of "Woe to thee, Chorazin." We may add, that Jerome confounded ἅγνος and ἁγνὸς, and understood by ΚΑΘΑΙΡΕΙ, *subvertit* (καθαιρεῖ,) when the meaning of the passage requires, *καθαίρει emundavit*. (G. Vossius, de A. G. L. 2. c. 8.)

It was contended by those, who asserted that accent affected the syllable, over which it was placed, that the scholiast on Hephæstion quotes this line of Homer in the 12th Iliad, and adds that the acute in ὄφιν lengthens the first syllable.

Τρῶες δ' ἐρρίγησαν, ἐπεὶ ἴδον αἰόλον ὄφιν.

and that Eustathius on the line (Od. K. v. 60.) Βῆν εἰς Αἰόλου κλυτὰ δώματα, says, there is a violation of the metre, of which the acute in Αἰόλου is to be the θεραπεία, the *restorative medicine*. (Foster's Reply, 38.) *Ans.* The scholiast's explanation is wrong upon this principle; that if accent had made any part of the doctrine of quantity, it is strange that Hephæstion professing to treat on the latter, should not have mentioned the former in the course of his work, (Horsley, 137.) With respect to Eustathius, it appears, says Foster, that he was far from being satisfied with his own explanation. The two words were probably pronounced ὄπφιν, Αἰούλου. The reader will find in Mr. Gaisford's Hephæstion two passages cited from Eustathius and Scaliger, respecting the first of these words (pp. 181, 182.)

In examining the work of Dr. Gally, we may remark that a great part of it is irrelevant to the discussion of the question between himself, and Dr. Foster: for he observes towards the end of it, that his chief object was to shew, "that the Greek language

cannot be pronounced according to accent, i. e. according to that acute accent, which we use, without spoiling the quantity." This would be readily conceded by every one who has attended to the first principles of the question; because in our own language, quantity and accents usually go together: "the longest syllable in almost every word being that on which the accent falls." (Hors. p. 4.) Dr. G. should have shewn that they were not separated, nor separable in the Greek language.—If, as he asserted, elevation necessarily implied prolongation, some one of the syllables in λεγε, λεγετε, λεγομενα must be long; the acute must be placed on one of them; but which would be lengthened? (Foster, 265.)

The prejudice against the Greek accents, (the defenders of them remark) seems to have arisen from supposing that, because in most modern languages a long time is commonly connected with elevation of voice, they were necessarily connected in the languages of Greece and Rome. "You are deceived," says Melancthon, "if you say that acute and long, or grave and short are the same. The generality of grammarians are apt to blunder wretchedly in this affair. All long syllables are not acuted: in *Virgilius, Vir* is long, but not acuted; nor all acuted long; in *Virgilius, gi* is acuted, though short." (Foster, 120.) The distinction between accent and quantity, in Greek, as well as their use in ordinary pronunciation and discourse are pointed out by Dionysius in the following passage: "When we are taught our letters, we first learn their names, then their forms and powers:—after this, he adds, we proceed to whole words, with their particular modes and qualities. I mean the length, and shortness of them, and their *accents*." περὶ Συν. (Foster, 160.)

In answer to a question asked by Dr. G. whether an acute accent may be sounded in such a manner as will not make the short syllable on which it is laid, appear long, Dr. F. replied, that he would elevate and shorten the penultimate of κυρίου in the judgment of any ear that can distinguish a high from a low tone in as easy, and discernible a manner as he could shorten the grave penultima of *maximos*." He quoted Cheke's words, who said that many of his Greek scholars were capable of expressing the true sound of the letters, their quantity, their accent, with great ease. He had already referred to the words of Michaelis, who approved of the opinion of Gesner, "that the accents do

not at all determine which syllable is to be pronounced longest; that the accent for instance of ἄνθρωπος being placed on the first syllable doth not oblige us to pronounce the word as a dactyl; thus as the Greeks spoke somewhat more musically than we, they pronounced some syllables more distinctly than others; they raised their tone and dropped it; and the accents are evidences of this." The learned translator of Michaelis was informed by Professor Reiz, that he had frequently heard Eugenius a Greek priest, afterwards Archbishop of Cherson, read Greek verse, and that he marked by his pronunciation both accent and quantity. *Marsh's Mich.* Vol. II. p. 901.

It is to be regretted that some of those eminent scholars who were well qualified to treat this subject with great accuracy and clearness, have only left us a few remarks upon it. Bentley uses the words, *Ratio hodie præpostera atque perversa Græcorum accentuum.* (Epist. ad Millium, p. 82.) He seems to have thought with Dawes, that the use of them now would be wrong, because it would be difficult to apply them without vitiating the quantity of the syllables. But whatever was his opinion in the passage we have cited, in a later work, as Foster remarks, written professedly on Metre and Rythm (*de Terent. metris*) he considers the Greek accents as differing from the Latin, without hinting the least suspicion of their present visible system being vicious or corrupted.

Valckenaer allowed that they were to be used, as being necessary to " determine a diversity of signification in words," but was of opinion that no one verse of a Poet, or sentence of an Orator, should be read according to them. *Vid. Dawes. Misc. Crit. edit. Burgess.* p. 369.

D'Orville thought they were formerly used, *non quantitatis indicandæ causa, sed ad pronunciationem et rythmum regendum. Crit. Vann.* p. 333.

The remarks of Gerard Vossius (c. x. l. 2. de A. G.) shew that he thought the Romans shortened and sharpened the penultimate of *calefacis, tepefacis,* saying, καλεφάκις, τεπεφάκις, but that the moderns either pronounce, καλεφᾶκις, τεπεφᾶκις, or καλέφακις, τεπέφακις; similar errors, he says, pervade our pronunciation of Greek. *Hodie quisquis Poetæ alicujus versus recitat, aut accentus tantum rationem habet, aut solum quantitatis. Veteres, me judice, longe aliter, qui utriusque rationem habebant.*

Markland, in a letter to Dr. Taylor, thinks, they were designed by those who left Greece to settle in a nation of a different tongue, and were desirous that their children or successors should continue in the knowledge or use of speaking the Greek language; and in a letter to Dr. Foster, he says, he has long been satisfied of the antiquity of the Greek accents; he thought no real scholar could ever doubt of it; and adds, "the present common way of quoting Greek without accents, I always took for nothing more than a subterfuge for ignorance."

Those who have directed their attention to the subject of accent, cannot have forgotten the two remarks made by one of the most judicious and accurate scholars of modern times: *οὐ* the negative particle, was pronounced in the age of Aristotle *ὀξυτόνως*, but we never find it acuted in the middle of a sentence: again; the same particle *οὐ*, and the adverb *οὖ*, aspirate and circumflexed, were confounded in pronunciation in Aristotle's time. (*Tyrwhitt in Aristot. Poet. Sec.* 46.) As nothing can be collected from the treatises on accent which we have examined, we should be glad to see some solution of these difficulties.

If, after all that has been written, we might venture to offer an opinion, we should say, that the pronunciation according to the marks invented by Aristophanes, was attended to by the Alexandrians and their successors; that a gradual abuse of the power of the acute was introduced, and at last prevailed to a great degree. Part of the evidence which we should bring to prove this, would be taken from many verses in Greek, in which we find the acute lengthening the syllable over which it is placed. That this tone in the days of the Scholiast on Hephæstion, and Eustathius, was considered by some as affecting the metre is evident from the passages we have referred to. We have no doubt, that if we were to attempt to use the accents, the same erroneous pronunciation would be adopted, which has been established among the Greeks for many centuries. If a modern Greek was to recite the following verse of Archilochus, it would be impossible to discover the second and fourth Iambic feet; *πεπαρμένος δὶ ὀστέων. In alterutrum vitium incidebant omnes, qui, me audiente, accentuum vim in Græcæ linguæ pronunciatione exprimere conati sunt; aut enim, voce sublata et sono intentiore, vocalem producebant; aut ictu vel impetu quodam vehementiore*

articulandi, consonantem secutam conduplicabant[1]. The abuse of the accents in their poetical compositions is one of long standing among the Greeks, and must have arisen from a wrong application of them in common discourse. Mr. Mitford remarks "that we are no way positively assured whether the Greek restorers of Grecian learning in the West expressed exactly the ancient quantities of syllables; but we know that in poetical composition they were justly attentive to them." We cannot agree with him in this observation, because instances of metrical inaccuracy, which we shall on a future occasion produce, are to be found not only in the writings of C. Lascaris and Philelphus, but in the works of Greeks who preceded them more than a thousand years.

R. W.

1. Knight, Proleg. 88.

ON THE

DRAMATIC REPRESENTATIONS

OF THE

GREEKS.

THE following account of the origin and progress of dramatic representations amongst the Greeks, is intended principally for our younger readers, and has no other merit than that of comprizing in small compass the most important of the information which is widely scattered in different books relating to this subject. The labours of Casaubon, and of the Commentators on Aristotle, have left but little to be added to what is already known respecting it: but the great attention which is paid by scholars of the present day to the remains of the Greek drama, induces us to hope that a summary view of the leading facts in its history may be permitted with advantage to occupy some portion of our Journal.

I.

On the Origin of Tragedy and Comedy.

The ancient Greeks met annually in their villages (κῶμαι) at the end of harvest or vintage; to offer sacrifices to the Gods, and to partake of relaxation and festivity; διὰ τῆς συντονίας ἀνάπαυσιν, as Aristotle says[1]. The principal object of their reverence was Διόνυσος, Bacchus, the inventor of wine, and an important personage in the most ancient mythology of the Greeks; who was worshipped together with Ceres in the Eleusinian mysteries, as joint patron of agriculture, and who was perhaps the most ancient of all the Grecian deities. He seems to have been typical of the first generating principle; and therefore his most conspicuous emblem was the φάλλος. At these meetings two kinds of poetry were naturally introduced; the one in honour of Bacchus, which Aristotle says was ὑψηλὸν καὶ ἐγκωμιαστικόν; the other ludicrous and satyrical, interspersed with mutual sarcasms and jests; γελοιότερον καὶ ἰαμβίζον. *Versibus alternis opprobria rustica fundens.* But this species also was in honour of Bacchus, although of a lighter and more familiar cast than the former.

The loftier and more poetical song was afterwards termed διθύραμβος, a term, of which no satisfactory explanation has yet been given[2].

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1. Eth. Nicom. VIII. αἱ ἀρχαῖαι θυσίαι καὶ σύνοδοι φαίνονται γίνεσθαι (1. γενέσθαι) μετὰ τὰς τῶν καρπῶν συγκομιδάς, οἷον Ἀπαρχαί. μάλιστα γὰρ ἐν τούτοις ἐσχόλαζον τοῖς καιροῖς. Horace applies this account of the origin of poetical contests to his own country. "*Agricolæ primi,*" &c.

2. Proclus says, ὁ δὲ διθύραμβος γράφεται μὲν εἰς Διόννσον, προσαγορεύεται δὲ ἐξ αὐτοῦ, ἤτοι διὰ τὸ κατὰ τὴν Νύσαν ἐπ' ἄντρῳ διθυράμβῳ τραφῆναι τὸν Διόννσον· ἢ διὰ τὸ, λνθέντων τῶν ῥαμμάτων τοῦ Διὸς, εὑρεθῆναι αὐτόν· ἢ διότι δὶς δοκεῖ γενέσθαι. p. 382. ed. Gaisf. Instead of ἐπ' ἄντρῳ διθυράμβῳ, which is nonsense, we should read, from the Scholia on Plato p. 158. ὑπ ἄντρῳ διθύρῳ. The words ἴαμβος, θρίαμβος and διθύραμβος, seem to be related to each other. Perhaps they are corruptions of Egyptian words; for the worship of Bacchus was unquestionably of Egyptian origin. Διθύραμβος was an ancient title of that deity, as Παιὰν was of Apollo; and both terms were afterwards applied to songs in honour of their respective possessors. The oldest mention of the dithyramb is in a fragment of Archilochus, *ap. Athen.* XIV. p. 628. Ὡς

To the more jocose effusions are to be referred the Phallic songs, which were sung during the procession of the Φάλλος. The singers of the Dithyrambs, says Aristotle, gradually improved Tragedy; and those of the Phallic song Comedy; both having originally been extemporaneous[3].

The second age of dramatic representations was that in which the actor prepared beforehand some story, which he represented to the audience partly by narration, partly by dancing and gesticulation. It was then that Tragedy was no longer an extemporaneous song, indiscriminately poured forth by the votaries of Bacchus as wit or wine prompted them, but became a profession or art. The first who exercised it was Thespis; but even he, although he was not long prior to Æschylus, left no written drama[4], and it is most probable that he never committed any to writing. In his time the

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Ὡς Διωνύσοι' ἄνακτος καλὸν ἐξάρξαι μέλος
Οἶδα διθύραμβον, οἴνῳ συγκεραυνωθεὶς φρένας.

We may observe, by the way, that, as the first syllable of διθύραμβος is uniformly long, (see Porson ad Eurip. Orest. 5.) it can have nothing to do with δίθυρος, the first syllable of which is invariably short. A bold Etymologist would suppose that Δι must be for Διΐ, as in Δίφιλος, and that perhaps Διθύραμβος was originally Διΐ θρίαμβος, or that θρίαμβος was originally θυρίαμβος. In this case Διὸς would be *Bacchus*, as in the name Διόνυσος, or Διὸς Νύσιος, *the Nysian Jove*. But of such speculations as these there is no end; *Sir William spins a thousand such a day*. Mr. Romani de Timkowsky (we give his name as we find it, and are nowise accountable for it's structure) in a *Commentation* upon Dithyrambs, published at Moscow in 1806, has a pleasant conceit upon the origin of this term, which is also sanctioned by Proclus and the Scholiast on Pindar. Διθύραμβος ὁ Διόννσος, παρὰ τὸ διὰ δύο θύρας βῆναι, τήν τε τῆς μητρὸς Σεμέλης, καὶ τῶν μηρῶν τοῦ Δίος. The same Mr. Timkowsky says, that the word was *undoubtedly* invented by some man when he was drunk; if this be true, it might have been intended for Διΐ θρίαμβος, or Διονύσῳ θρίαμβος, or any other θρίαμβος: for there is no saying to what lengths the inventor might unwittingly have gone in clipping the standard Greek.

3. γενομένη οὖν ἀπ' ἀρχῆς αὐτοσχεδιαστικὴ καὶ ἡ τραγῳδία καὶ ἡ κωμῳδία, καὶ ἡ μὲν ἀπὸ τῶν ἐξαρχόντων τὸν διθύραμβον, ἡ δὲ ἀπὸ τῶν τὰ φαλλικά, ἃ ἔτι καὶ νῦν ἐν πολλαῖς τῶν πολέων διαμένει νομιζόμενα, κατὰ μικρὸν ηὐξήθη. De Poetic. §. 9. We are not to conclude that the Dithyramb was changed into Tragedy, since the former was still an important part of the Dionysiac festival, and was performed by a chorus of fifty men.

4. Bentl. Diss. Phal. p. 238.

word τραγῳδία appears to have been first used. It seems probable, as Bentley supposes, that Tragedy and Comedy may originally have had one common name, Κωμῳδία, being both of them equally *songs of the village.*

It appears, however, to me somewhat doubtful, whether there were any distinction at all between Tragedy and Comedy before the time of Thespis; and even he, as we shall see hereafter, represented none but ludicrous stories. Comedy, from the nature of it, must have been of later date than Tragedy. I mean Comedy, as it is usually understood: viz. that which concerns itself in the transactions of common life: for it seems probable that the most ancient Comedy, the Doric, related to mythological subjects, and differed only in title from the Tragedy of the earliest Athenian actors, which was itself much the same as the Satyric drama, occasionally composed by the Tragedians in later times, one of which species of drama was usually added to the trilogia, or three serious plays, out of respect to the original form of Tragedy[1]. To establish our position with respect to the original constitution of Comedy, we need only refer to the titles of some of the plays of Epicharmus, such as Ἀλκύων, Ἀταλάντη, Βάκχαι, Βούσιρις, Διόνυσοι, Ἅβας γάμος, Κύκλωψ, Μῶσαι, Νᾶσοι, Ὀδυσσεὺς αὐτόμολος and ναναγὸς, Πύῤῥα καὶ Προμαθεὺς, Σειρᾶνες, Σφὶγξ, Φιλοκτήτης, Χείρων.

One name for Comedy was τρυγῳδία; but it was only called

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1. Aristotle §. 10. says of Tragedy, ἔτι δὲ τὸ μέγεθος ἐκ μικρῶν μύθων καὶ λέξεως γελοίας διὰ τὸ ἐκ σατυρικοῦ μεταβαλεῖν, ὀψὲ ἀπεσεμνύνθη, which says Tyrwhitt, is not to be understood, as if the Satyric drama was anterior to Tragedy, for Suidas says that this was first composed by Pratinas a few years after Thespis, and as Mr. Tyrwhitt thinks, not till after the addition of a second actor by Æschylus. I am not of this opinion. I do not believe that the plays of Pratinas differed in any respect from those of Thespis, except in their being more dramatic. Phrynichus and Æschylus forsook the ludicrous style, and were the inventors of the grave or doleful tragedy; Pratinas confined himself to the former, and was the first who committed his compositions to writing, whence he is considered as the inventor of the Satyric drama. Pausanias II. 13. informs us that the Σάτυροι of Pratinas and his son Aristias were the most highly esteemed of any, except those of Æschylus. The Tragic poets, in proportion as the serious drama was perfected under their hands, seem to have by degrees neglected the Satyric, and at length to have laid it aside altogether.

so in derision, because the actors smeared their faces with the lees of wine, as the earliest tragedians did, according to Horace.

The etymology of τραγῳδία is clearly τράγος and ᾠδή; but the reason of it is involved in some obscurity. The common notion is, that it was so called because a goat was the prize of the singer. So the Arundel Marbles, καὶ ἆθλον ἐτέθη ὁ τράγος: and Horace, speaking of Thespis, *Carmine qui tragico vilem certavit ob hircum.* This opinion is adopted as the most probable by Bentley[2]. It is not unlikely that the singer originally wore a goatskin, the usual ornament of the priests and votaries of Bacchus. Hesych. Τραγηφόροι. αἱ κόραι Διονύσῳ ὀργιάζουσαι, τραγῆν περιήπτοντο. (See also in v. Νεβρίς.) This they may have done in order to assimilate themselves to the Σάτυροι, the usual attendants of Bacchus. Hesych. Τράγους. Σατύρους, διὰ τὸ τράγων ὦτα ἔχειν.

Tragedy, therefore, was originally nothing more than a song in honour of Bacchus, accompanied by gesticulations and dancing. In process of time were introduced relations of some mythological story, by a second person, who relieved the singer; an improvement first adopted by Thespis. Then another actor was added, who kept up a dialogue with the other performer, the singer introducing the Bacchic hymn between the different portions of their performance. The subject of this song was afterwards less strictly confined to Bacchus, and frequently bore some reference to the matter of the dialogue. Upon the first introduction of this innovation, the audience are said to have exclaimed, οὐδὲν πρὸς τὸν Διόνυσον. *this has nothing to do with Bacchus*: which words passed into a proverbial mode of expression; and hence ἀπροσδιόνυσον signifies that which is nothing to the purpose. In consequence of the fault which was found with this mark of disrespect to Bacchus, it was judged expedient to revert in some measure to the original constitution of Tragedy; and accordingly *the Satyric drama* was added to the graver representations. For this account, which is very different from the notions commonly entertained of the origin of the Satyric drama, we have the authority of Zenobius, who no

2. Diss. Phalar. p. 292. Cf. Schol. in Dionys. Thrac. ap. Villoison. Anecd. Gr. II. p. 178.

doubt borrowed his relation from some more ancient writer. As his words are very remarkable, I have subjoined them in a note[1].

Although the subject of the dithyrambic song was thus changed, the custom of singing it before the altar of Bacchus was still retained: and when afterwards a stage was invented by Æschylus, a portion of it, called the ὄρχηστρα, or *dancing-space*, was set apart for the performance of the song and dance round the θυμέλη or *altar*. Hence θυμέλη is sometimes put for the orchestra where it stood. Artemidorus II. 3. p. 84. τοῖς ἐπὶ θυμέλην ἀναβαίνουσι, *to those who tread the stage*, who are called in the same chapter θυμελικοί. Alciphr. II. 3. p. 240. δραματουργεῖν τι καινὸν ταῖς ἑτησίαις θυμέλαις δρᾶμα. v. Διον, τεχνῖσται. So θυμελικοὶ ἀγῶνες in Athenæus XV. 16. See Aulus Gellius XX. 3.

This account of the origin of dramatic exhibitions will serve to explain the reasons why such entertainments were confined at Athens to the Dionysiac festivals; and why the actors were called Διονυσιακοὶ τεχνῖται. *Inscriptio Corcyræa ap. Montfaucon. Diar. Ital.* p. 412. Ἀριστομένης Ἀριστολαϊδαλεὺς δίδωτι τᾷ πόλει τῶν Κερκυραίων, εἰς τὰν τῶν τεχνιτᾶν μίσθωσιν τῷ Διονύσῳ, ἀργυρίου Κορινθίου μνᾶς ἑξήκοντα. Artemidorus l. c. θυμελικοῖς καὶ σκηνικοῖς καὶ τοῖς περὶ τὸν Διόνυσον τεχνίταις. Cf. Pollux. III. 144.

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1. Οὐδὲν πρὸς τὸν Διόνυσον. ἐπὶ τῶν τὰ μὴ προσήκοντα τοῖς ὑποκειμένοις λεγόντων ἡ παροιμία εἴρηται. ἐπειδὴ τῶν χορῶν ἐξ ἀρχῆς εἰθισμένων διθύραμβον ᾄδειν εἰς τὸν Διόνυσον, οἱ ποιηταὶ ὕστερον ἐκβάντες τῆς συνηθείας ταύτης, Αἴαντας καὶ Κενταύρους γράφε εἰνπεχείρουν. ὅθεν οἱ θεώμενοι σκώπτοντες ἔλεγον, Οὐδὲν πρὸς τὸν Διόνυσον. διὰ γοῦν τοῦτο τοὺς Σατύρους ὕστερον ἔδοξεν αὐτοῖς προεισάγειν, ἵνα μὴ δοκῶσιν ἐπιλανθάνεσθαι τοῦ θεοῦ. From this expression, προεισάγειν, it might seem that the Satyric drama was acted before the three tragedies; but in the extracts from the Didascaliæ we always find it the last in order. It appears from Plutarch Sympos. I. 1. that Phrynichus and Æschylus were the first who took for the subjects of their tragedies mythological and pathetic stories, and gave occasion to the above mentioned remark of the audience. If Pratinas wrote any tragedies, as Suidas says he did, it must have been after he had seen Æschylus succeed in his new species of composition; but it seems not probable that he ever did.

II.

Of the Tragic Contests.

The contests of Tragic Poets were not thought of, till their art had attained a certain degree of consistency and polish. In the time of Thespis, who acted his own interludes, it was not thought of sufficient importance to be made a public concern. ἀρχομένων τῶν περὶ Θέσπιν ἤδη τὴν τραγῳδίαν κινεῖν, καὶ διὰ τὴν καινότητα τοὺς πολλοὺς ἄγοντος τοῦ πράγματος, οὔπω δ' εἰς ἅμιλλαν ἐναγώνιον ἐξηγμένου—*Plutarch. in Solone.* p. 173. HSt. Plutarch observes, that the circumstance of Thespis having acted upon *a waggon*, afforded a hint to his contemporary, Pisistratus, to harangue the populace from a similar stage; ἦκεν εἰς ἀγορὰν ἐπὶ ζεύγους κομιζόμενος, καὶ παρώξυνε τὸν δῆμον, which explains the peculiar meaning of Solon's reproach, Οὐ καλῶς, ὦ παῖ Ἱπποκράτους, ΥΠΟΚΡΙΝΕΙ τὸν Ὁμηρικὸν Ὀδυσσέα, *You do ill, to act the Ulysses of Homer.* But this appears to be one of the many stories for which Plutarch was indebted to his own imagination. Bentley has convicted him in this case of an anachronism.

The dramatic contests always took place at the *Dionysia*, or festivals of Bacchus, of which there were three holden in Attica at different times in the year.

1. τὰ κατ' ἀγρούς, celebrated in the month Ποσειδεών (the sixth Attic month, answering to the latter part of December and the beginning of January) in all the δῆμοι and villages of Attica.

2. τὰ Ληναῖα, or τὰ ἐν Λίμναις, so called from Λίμναι, a part of the city near the Acropolis, in which was a sacred περίβολος, or enclosure, of Bacchus, called Ληναῖον, from ληνὸς, *a wine press.* In this enclosure plays were acted, the audience being placed upon a wooden scaffolding. But, afterwards a regular theatre was erected. This festival was celebrated in the eighth month Ἀνθεστηριών, originally called Ληναιών; answering to part of February and March. The festival itself in later times went by the name of τὰ Ἀνθεστήρια, and was holden on three consecutive days, the eleventh, twelfth, and thirteenth of the month; the first day's ceremonies were called Πιθοίγια, *the Broachings*; those of

the second day, Χόες, *the Cups*, or *drinking-bout;* those of the third, Χύτροι, *the messes of pottage*[1].

3. τὰ ἐν ἄστει, or τὰ κατ' ἄστυ, or τὰ ἀστικὰ, holden in the ninth month, Ἐλαφηβολιῶν, answering to part of March and April, and about the 17th day of the month[2]. And this festival is always to be understood, when the words τὰ Διονύσια are used by themselves.

It appears then that all the Dionysiac festivals occurred in the early part of the year; a circumstance alluded to by Aristophanes in the Clouds v. 310. which passage has been misunderstood by Ernesti and Brunck.

εὐστέφανοί τε θεῶν θυσίαι θαλίαί τε,
παντοδαπαῖσιν ἐν ὥραις,
ἦρί τ' ἐπερχομένῳ Βρομία χάρις,
εὐκελάδων τε χορῶν ἐρεθίσματα,
καὶ Μοῦσα βαρυβρόμος αὐλῶν.

that is, *we have festivals and banquets at all seasons of the year; and, on the approach of spring, the delights of the Dionysia, and the contests of harmonious Chorusses, and the loud resounding strains of the flutes.* Kuster and Ernesti translate ἐρεθίσματα *cantus;* Brunck *incitamenta;* but it evidently means the *contests* of the chorusses, tragic and cyclic. Schol. Βρομία χάρις. οἱ Διονυσιακοὶ ἀγῶνες, ἐν οἷς αἱ ἅμιλλαι τῶν χορῶν—ἐρεθίσματα, ἤγουν ἅμιλλαι.

This fact does not seem to agree very well with the account which has been already given of the origin of the Drama; viz. that it took its rise from the festive meetings of the countrymen *after the vintage.* Lynceus in Athenæus XIV. p. 654. A. says of a sort of grape which might be kept a whole year, βότρυν, ὃς ἀπὸ Ἑκατομβαιῶνος μηνὸς, ὥσπερ ἀγαθὸς οἰκέτης, διαμένει τὴν

1. The reader who wishes for a full account of this festival, may consult the *Atticæ Lectiones* of Meursius, IV. 13. p. 189. The *Lenæa* have been confounded with the Διονύσια κατ' ἀγρούς. But Ruhnken in the *Auctarium Emend. in Hesych.* v. Διονύσια, has clearly proved that they were the same as the festival ἐν Λίμναις and the *Anthesteria.* The contrary opinion is unsuccessfully maintained by G. A. Oderici. See *Biblioth. Crit.* II. iii. p. 51. The Scholiast on Plato says, that the Lenæa were in the month Mæmacterion.

2. Æschin. c. Ctesiph. §. 24.

αὐτὴν ἔχων εὔνοιαν; he speaks of a Rhodian grape, which must have ripened considerably earlier than those of Attica, where the vintage probably began in August, about a fortnight or three weeks later. Hesiod in his directions for the latitude of Ascra says that the vintage should be begun about the middle of August. Ἔργα v. 607. The Geoponic writers say October. Photius, or rather some Grammarian whom he copies, must have been very ignorant to give the following etymology of Μαιμακτηριών, the fifth Attic month, ἀπὸ τοῦ μαιμάσσειν. μαιμάξαντες γὰρ, ὅ ἐστιν ὁρμήσαντες, ἐτρύγησαν ἄμπελον καὶ οἶνου ἐποίησαν. The Scholiast on Aristoph. Acharn. 375. is manifestly wrong, when he says that the Lenæa were held in the autumn.

Dramatic representations were introduced at all these festivals, but prizes were contended for only in the two last. In the τὰ κατ' ἀγρούς the actors seem to have gone about from one δῆμος to another; and their exhibitions were probably little superior to those of Mr. Richardson's *Dionysiac artizans* at the present day.

In the two city festivals the scenic contests were made public concerns, and subjected to strict regulations; which will be the subject of a subsequent section. At present we will consider those which related to the pieces produced.

Each poet was expected to exhibit three tragic and one satyric drama, which together constituted a τετραλογία. In imitation of which custom Plato is said by Thrasyllus (*ap. Diog. Laërt.* III. 56.) to have published his Dialogues by tetralogies, or quaternions. Diogenes Laërtius adds, that the tragic poets contended with four dramas, at the *Dionysia*, *Lenæa*, *Panathenæa*, and *Chytri*, an assertion which contains nearly as many inaccuracies as it does words. But Laërtius is almost as much to be relied upon for his historical accuracy, as he is to be admired for his poetical talents. The cyclian chorusses contended at the Panathenaïca, but never the tragic or comic. The *Chytri* and *Lenæa* belong to the same festival.

Sometimes the three tragedies were of a kindred argument, as for instance, the Agamemnon, Choëphori and Eumenides of Æschylus, all relating, more or less directly, to the story of Orestes; for which reason the tetralogy, of which they formed the principal part, was called τετραλογία Ὀρέστεια. Aristoph. Ran. 1124.

Πρῶτον δέ μοι τὸν ἐξ Ὀρεστείας λέγε.

A poet of the name of Philocles is mentioned, in an extract from

the Didascaliæ of Aristotle *ap. Schol. Aristoph. Av.* 280. as the author of a Τετραλογία Πανδιονὶς, relating to the tragical story of Tereus. Our younger readers will bear in mind that the Satyric drama had nothing to do with the Tragic τριλογία, but was thrown in as a sort of make-weight, to please the *mobile* of Athens.

When Diogenes Laërtius speaks of plays, acted at the Panathenaic festivals, he refers to a more recent age, when that custom may probably have prevailed. But long before that time tetralogies had been discontinued. See Bentley, Diss. Phal. p. 233[1]. Sophocles is said to have introduced the custom of producing only one drama instead of four; or perhaps one tragedy and a satyric drama. And yet we find cited a tetralogy of Philocles, who lived, Suidas tells us, *after* Euripides. But instead of τοῖς χρόνοις μετὰ Εὐριπίδην, we should read τοῖς χρόνοις κατὰ Εὐριπίδην. Philocles was the nephew of Æschylus, who was at least forty years older than Euripides, and Philocles was rather a contemporary of Sophocles, from whose first Œdipus he bore away the prize. We find Euripides producing a tetralogy Ol. XCI. 1. B.C. 415[2]. Plato also, when he attempted to compose tragedies, τετραλογίαν εἰργάσατο[3]. And from this circumstance may have arisen the notion of his having written his dialogues in tetralogies.

The custom of presenting four dramas at once was not of very long duration; for it seems not to have been introduced till the later years of Æschylus; who wrote, as the author of his life informs us, seventy tragedies, but only about five satyric dramas; ἐποίησε δράματα ἑβδομήκοντα, καὶ ἐπὶ τούτοις σατυρικὰ ἀμφὶ τὰ πέντε. But the more ancient life of Æschylus in the edition of Robortellus, says merely, δράματα ὃ ἐποίησεν. Suidas, *ninety*. If this account of his Satyric dramas be correct, it is clear that he could have presented only five tetralogies, of which the

1. It appears, however, from a decree of the Athenian people, preserved in Josephus A. J. XIV. 8. p. 699. that even as late as the age of Hyrcanus, the Tragic *contests* were confined to the Dionysia. ἀνειπεῖν δὲ τὸν στέφανον ἐν τῷ θεάτρῳ Διονυσίοις, τραγῳδῶν τῶν καινῶν ἀγομένων, καὶ Παναθηναίοις καὶ Ἐλευσινίοις ἐν τῷ γυμνικῷ ἀγῶνι.

2. Ælian V. H. II. 8.

3. Id. II. 30.

Orestean was the last. But this does not very well accord with the circumstance of his having acquired great reputation by his satyric drama. According to Pausanias, p. 56, 32. ed. Sylburg. the Satyrs of Æschylus were the most celebrated; and in the next place those of Pratinas and Aristias. Diogenes Laërtius relates, that Menedemus thought Æschylus the first in this species of composition, and Sophocles the second. In the catalogue of the plays of Æschylus, which is prefixed to some editions, there are five acknowledged to be Satyric; viz. Γλαυκὸς Πόντιος, Κερκύων, Κίρκη, Προμηθεὺς Πυρκαεύς, Πρωτεύς. And these are all that Stanley has pointed out. But there can be little doubt but that this number should be augmented, as follows:

ΔΙΟΝΥΣΟΥ ΤΡΟΦΟΙ.

Hemsterhuis on Lucian, Vol. I. p. 312. who observes that this drama is the same as that which is called by Photius and Hesychius ΤΡΟΦΟΙ, says that he has no doubt of its having been Satyric.

ΘΑΛΑΜΟΠΟΙΟΙ.

This appears to have been Satyric, as well from the title, as from a fragment preserved by Julius Pollux VII. 122[4].

ΙΞΙΩΝ.

Athen. IV. p. 182. C.

τὸν δ' ἡμίοπον καὶ τὸν ἐλάσσω
ταχέως ὁ μέγας καταπίνει.

The language of this fragment betrays a Satyric drama.

ΛΕΩΝ.

Stephanus de Urb. v. Χώρα. Καὶ Αἰσχύλος ἐν Λέοντι, σατυρικὸν ὁδοιπορῶν δήλημα χωρίτης δράκων.

Gataker, M. A. P. X. p. 529. had corrected ἐν Λέοντι Σατυρικῷ; and ὁδοιπόρων, long before Toup. Ep. Crit. p. 124. To these should perhaps be added ΘΕΩΡΟΙ ἢ ΙΣΘΜΙΑΣΤΑΙ.

But to return to the Dionysiac festivals; I have said, in compliance with the received notion, that the scenic contests took place only at the Ληναῖα, and the μεγάλα Διονύσια. I think there is reason to suppose that the Comedians most commonly

4. It is great pity that this play has perished; it might have been adapted to the English stage, and represented with great effect at the theatre at Barnwell. It is evident from the title that the chorus consisted of *Bedmakers*. The different colleges might have taken the χορηγία in their turns, as the tribes used to do at Athens.

contended at the former, and the Tragedians at the latter of these festivals. *Argum. Aristoph. Ran.* ἐδιδάχθη—ἐπὶ Ληναίῳ. where we should read ἐπὶ Ληναίων; (although it is true that they used the phrase ἀγὼν ἐπὶ Ληναίῳ.) *Argum. Equit.* ἐδιδάχθη τὸ δρᾶμα—εἰς Λήναια. whence Αἴρεσθε—θόρυβον Ληναΐτην v. 548. *Argum. Acharn.* ἐδιδάχθη—ἐν Ληναίοις· *Argum. Vesp.* ἐδιδάχθη—εἰς Λήναια. But it appears that the first Νεφελαὶ, and the Ὄρνιθες were acted at the great Dionysia. The Argument of the former says, ἐδιδάχθησαν ἐν ἄστει. that of the latter, ἐπὶ Χαβρίου τὸ δρᾶμα καθῆκεν εἰς ἄστυ, διὰ Καλλίου. εἰς δὲ Λήναια, τὸν Ἀμφιάραον ἐδίδαξε διὰ Φιλωνίδου.

The Tragic *contests* must always have taken place at the great Dionysia; for at that festival the *new* plays were represented, and new actors appointed by lot; as appears from several decrees quoted by Æschines and Demosthenes, of which it will be sufficient to mention one—ἀναγορεῦσαι τὸν στέφανον ἐν τῷ θεάτρῳ Διονυσίοις, τραγῳδοῖς καινοῖς. Lex. Sangerm. p. 309. ed. Bekker. Τραγῳδοῖσι· τῶν τραγῳδῶν οἱ μὲν ἦσαν παλαιοὶ, οἱ παλαιὰ δράματα εἰσάγοντες· οἱ δὲ καινοὶ, οἱ καινὰ καὶ μηδέποτε εἰσαχθέντα. ὅταν οὖν τοῦτο γίνηται, πλείων ἐστὶ σπουδὴ τῶν Ἀθηναίων περὶ τὸ καινὸν δρᾶμα καὶ μηδέποτε ἠγωνισμένον. This point has been illustrated by Hemsterhuis with his usual learning in his notes on Lucian. I. p. 166. See also Taylor's Preface to the Orations περὶ Στεφάνου.

One thing more is to be remarked about these contests. The reason why new plays and new actors were brought upon the stage at the great Dionysia was this; at that festival strangers from various parts of Greece, and especially deputies from all the states tributary to Athens, were present in that city; whereas at the Lenæa none but the inhabitants of Attica composed the audience. Hence Æschines reproaches the vanity of Demosthenes, who was not satisfied to have the honour of a crown proclaimed in the public assembly, οὐδὲ ἐκκλησιαζόντων Ἀθηναίων, ἀλλὰ τραγῳδῶν ἀγωνιζομένων καινῶν· οὐδ' ἐναντίον τοῦ δήμου, ἀλλ' ἐναντίον τῶν Ἑλλήνων, ἵν' ἡμῖν συνειδῶσιν οἷον ἄνδρα τιμῶμεν[1]. Aristophanes says in Acharn. v. 499. Οὐ γάρ με καὶ νῦν διαβαλεῖ Κλέων, ὅτι Ξένων παρόντων τὴν πόλιν κακῶς λέγω. Αὐτοὶ γάρ ἐσμεν, οὐ πὶ Ληναίῳ τ' ἀγών· Κοὔπω ξένοι

1. c. Ctesiph. §. 14.

πάρεισιν· οὔτε γὰρ φόροι Ἥκουσιν, οὔτ' ἐκ τῶν πολέων οἱ ξύμμαχοι, where the Scholiast informs us, upon the authority of Eupolis, that the tribute was brought to Athens from the dependent states εἰς τὰ Διονύσια.

It appears then, that, although tragedies were acted on the Lenæan festival, the contests of new pieces took place at the Dionysia ἐν ἄστει. These were made a national concern; they were regulated by laws, and the expense of paying and equipping the chorusses was one of the λειτουργίαι, or state burthens, imposed upon the richer members of the commonwealth. This charge was called Χορηγία[1], and the person who bore it Χορηγός[2]. The different χορηγίαι were assigned to the different tribes in their turns, and the ἐπιμεληταί of the tribe fixed them before the Dionysia on some wealthy individuals.

The different *Choragi*, according to their appointment, defrayed the expenses of the dithyrambic or cyclian chorus[3], or of the tragic or comic chorus[4], or of the Αὐλητῶν χορὸς[5], (who

1. Libanius *Argum. Demosth.* c. *Midiam.* Ἑορτὴν ἦγον οἱ Ἀθηναῖοι Διονύσῳ, ἣν ἐκάλουν, ἀπὸ τοῦ θεοῦ, Διονύσια. ἐν δὲ ταύτῃ τραγικοὶ, καὶ κωμικοὶ, καὶ αὐλητῶν χοροὶ διηγωνίζοντο. καθίστασαν δὲ τοὺς χοροὺς αἱ φυλαὶ, δέκα τυγχάνουσαι. χορηγὸς δὲ ἦν ἑκάστης φυλῆς, ὁ τὰ ἀναλώματα παρέχων τὰ περὶ τὸν χορόν. Demosth. *Philipp.* I. 13. ἐκεῖνα μὲν ἅπαντα νόμῳ τέτακται, καὶ προεῖδεν ἕκαστος ὑμῶν ἐκ πολλοῦ, τίς χορηγὸς, ἢ γυμνασίαρχος τῆς φυλῆς. *Contra Mid.* p. 128. Ald. ἐπειδὴ γὰρ οὐ καθεστηκότος χορηγοῦ τῇ Πανδιονίδι φυλῇ τρίτον ἔτος τουτὶ, παρούσης δὲ τῆς ἐκκλησίας, ἐν ᾗ τὸν ἄρχοντα ἐπικληροῦν ὁ νόμος τοῖς χοροῖς τοὺς αὐλητὰς κελεύει, λόγων καὶ λοιδορίας γιγνομένης, καὶ κατηγοροῦντος τοῦ μὲν ἄρχοντος τῶν ἐπιμελητῶν τῆς φυλῆς, ἐμῶν δ' ἐπιμελητῶν τοῦ ἄρχοντος, παρελθὼν ὑπέσχόμην ἐγὼ χορηγήσειν ἐθελόντης.

2. The Latins always wrote *Choragus*.

3. Plutarch. Andocid. p. 835. B.

4. See the Notes on Hesychius v. Πῦρ περέγχει. Lysias. Ἀπολ. Δωροδ. §. 1.

5. An Inscription in Spon, *Voyage*, T. I. p. 399. ed. Amsterd. Ο ΔΗΜΟΣ ΕΧΟΡΗΓΕΙ ΠΥΘΑΡΑΤΟΣ ΗΡΧΕΝ + ΑΓΩΝΟΘΕΤΗΣ ΘΡΑΣΥΚΛΗΣ + ΘΡΑΣΥΛΛΟΥ ΔΕΚΕΛΕΥΣ + ΙΠΠΟΘΩΝΤΙΣ ΠΑΙΔΩΝ ΕΝΙΚΑ + ΘΕΩΝ ΘΗΒΑΙΟΣ ΗΥΛΕΙ + ΠΡΟΝΟΜΟΣ ΘΗΒΑΙΟΣ ΕΔΙΔΑΣΚΕΝ. i. e. "The expenses of the chorus were defrayed by the public. Pytharatus was Archon. Thrasycles, son of Thrasyllus, of Decelea, was superintendant of the contest. The tribe Hippothoöntis gained the victory with a chorus of boys. Theo of Thebes played the flute; Pronomus of Thebes taught the chorus." An inscription which is very deserving of our notice.

danced and sang while a musician played on the flute,) or of the *Pyrrhichistæ*[1], (boys who danced in armour.) An enumeration

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notice. In the first place, it ascertains the age of Pronomus, the celebrated Theban flute-player, who, as we are informed by Athenæus XIV. p. 631. E. and Pausanias IX. p. 38. ed. Fac. was the first that played the three moods on the same flutes; which he probably effected by means of a moveable top or bottom joint of the instrument, a device which is used in the flutes of the present day. Now Pytharatus, who is mentioned in the inscription, was Archon B. C. 272. Secondly, Spon and Larcher, in his *Chronologie d' Hérodote*, T. VII. p. 722. make a great mistake in speaking of Pronomus as a dramatic writer. They were misled by the word ἐδίδασκεν, which was used, not only of the poet who instructed his chorus in their songs and dances, but of musicians and dancing-masters, who made the teaching of the different chorusses a regular profession. Demosthenes c. Mid. p. 134. mentions one *Sannio*, who having been convicted of eluding the military conscription, was hired by Theosdotidas, a choragus, to teach his tragic chorus; and from that time, says the orator, διδάσκει τοὺς χορούς. In p. 128. b. he complains of Midias, ἀλλὰ καὶ τὸν διδάσκαλον διέφθειρέ μοὺ τοῦ χοροῦ. Clearchus in Athen. XV. p. 697. F. speaks of a comical sort of chorus, each of whom was to sing whatever came into his head, προσέχοντα οὐδὲν τῷ προκαθημένῳ καὶ διδάσκοντι τὸν χορόν. A different mistake from that of Larcher is committed by Toup. *in Suid.* I. p. 212. who, quoting some verses of Cratinus, ἵτω δὲ καὶ τραγῳδίας Ὁ Κλεομάχου διδάσκαλος, παρατιλτριῶν Ἔχων χορὸν Λύδιστὶ τιλλονσῶν μέλη, translates, *Cleomachi tragœdiæ actor.* The true reading is Κλεόμαχος — *Cleomachus the tragic poet.* There is a very remarkable Epigram of Simonides, which relates that the tribe Acamantis won the victory, Antigenes taught the chorus of men, Aristo the Argive played on the Doric flutes, Hipponicus the son of Strutho was choragus. (Epigr. LXXVI.) Thirdly, the elliptical mode of expression, νικᾷν ἀνδρῶν or παιδῶν, χορῷ being understood, is not noticed by the writers on Greek Ellipses. These chorusses of boys, which are mentioned in a law, quoted by Demosthenes l. c. (τοῖς ἐν ἄστει Διονυσίοις ἡ πομπὴ, καὶ οἱ παῖδες, καὶ ὁ κῶμος, καὶ οἱ κωμῳδοὶ καὶ οἱ τραγῳδοί.) were of very ancient date, according to Max. Tyrius XXXVII. p. 437. Ἀθηναίοις ἡ μὲν παλαιὰ μοῦσα χοροὶ παιδῶν ἦσαν καὶ ἀνδρῶν, γῆς ἐργάται, κατὰ δήμους ἱστάμενοι, ἄρτι ἀμητοῦ καὶ ἀρότου κεκονιμένοι, ᾄσματα ᾄδοντες αὐτοσχέδια. But Maximus talks rather at random. The Χορὸς ἀνδρῶν, we are informed by the Arundel marbles, Ep. 61. first contended for the prize about 509. B. C. There are four other inscriptions in Spon, commemorating victories gained with chorusses of men and boys, one by the tribe Hippothoontis, which Simonides extols as having been frequently successful. The reader may likewise compare an imperfect marble in the Oxford collection, p. 53. ed. Maittaire. In a most curious

inscription

of the different expenses of the χορηγία is given by Lysias, Ἀπολ. Δωροδ. 1. which deserves to be inserted here, as rendered into English by Dr. Bentley, Diss. Phal. p. 360.

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inscription found at Orchomenus, and given in Meletius, we find commemorated both the Παῖδες Αὐληταὶ and the Ἄνδρες Αὐληταί. The flute-playing was originally intended only as an accompaniment to the chorus, but before long, the Musician became the principal performer; a change much complained of by Pratinas, quoted by Athenæus XIV. p. 617. B. Πρατίνας ὁ Φλιάσιος, αὐλητῶν καὶ χορευτῶν μισθοφόρων κατεχόντων τὰς ὀρχήστρας, ἀγανακτεῖν (φησὶ) τινας ἐπὶ τῷ τοὺς αὐλητὰς μὴ συναυλεῖν τοῖς χοροῖς, καθάπερ ἦν πάτριον, ἀλλὰ τοὺς χοροὺς συνᾴδειν τοῖς αὐληταῖς. It seems from the above passage, that the head Musician was paid a certain sum, and provided his own chorus. The songs sung by the chorusses while they danced to the flute were called ὑπορχήματα. See Athenæus l. c. and Lucian. *de Saltat.* T. II. p. 277. Pindar composed ὑπορχήματα, and it appears, from the inscription in Meletius above referred to, that the Αὐλητῶν χοροὶ contended at the Bœotian festival of the Χαριτήσια. I collect from Proclus, Chrestom. p. 345. (384. Gaisf.) that the Pyrrhic dance was one species of Hyporchema. There is a passage of Polybius IV. 20. quoted by Athenæus XIV. p. 626. B. so illustrative of these chorusses, that it deserves to be transcribed. He is speaking of the Arcadians. μετὰ δὲ ταῦτα, τοὺς Τιμοθέου καὶ Φιλοξένου νόμους μανθάνοντες, χορεύουσι κατ' ἐνιαυτὸν τοῖς Διονυσιακοῖς αὐληταῖς ἐν τοῖς θεάτροις· οἱ μὲν οὖν παῖδες, τοὺς παιδικοὺς ἀγῶνας, οἱ δὲ νεάνισκοι, τοὺς τῶν ἀνδρῶν— καὶ μὴν ἐμβατήρια μετ' αὐλοῦ καὶ τάξεως ἀσκοῦντες, ἔτι δὲ ὀρχήσεις ἐκπονοῦντες, μετὰ κοινῆς ἐπιστροφῆς καὶ δαπάνης κατ' ἐνιαυτὸν ἐν τοῖς θεάτροις ἐπιδείκνυνται. We may remark, in the last place, that the κῶμος mentioned in the Athenian law above cited, was a sort of dance accompanied by the flute, according to Trypho in Athen. XIV. p. 618. E. If we had been present at the burning of Ptolemy's Ψυχῆς Ἰατρεῖον, we should have wished to rescue from the flames, amongst other books, the work of Duris περὶ Τραγῳδίας, and that of Aristocles περὶ Χορῶν, from which we could probably have compiled a portable volume, for an accompaniment to Mr. Ralph Wewitzer's *Theatrical Pocket-Book.* But at present, since we have only a few scattered scraps of information on the subject, the above Memoir on some peculiarities of the Greek Opera may not be without its use; particularly as they have quite escaped the notice of Mr. John Weaver, in his "Essay towards an History of Dancing, dedicated to a Gentleman, who has very eminently adorned and dignified the Art, Mr. Caverly, at his house in Queen-Square, St. Andrew's, Holborn."

1. Lysias l. c. Isæus, p. 54. as corrected by Bentley, Diss. p. 361. Athenæus XIV. p. 630. tells us, upon the authority of Aristocles, that the Πυρρίχισται were always boys. The dance is described in p. 631. and by Dionysius Halicarnassensis quoted in the Notes on Proclus.

"When Theopompus was Archon (Ol. XCII. 2.) I was furnisher to a tragic chorus, and I laid out 30 *minæ*. Afterwards I got the victory with the chorus of men, and it cost me 20 *minæ*. When Glaucippus was Archon (Ol. XCII. 3.) I laid out 8 *minæ* upon the *Pyrrhichists*. Again I won the victory with the chorus of men, and with that, and the charge of the *Tripus*, I expended 50 *minæ*. And when Diocles was Archon (Ol. XCII. 4.) I laid out upon the *cyclian* chorus 3 *minæ* (qu?). Afterwards, when Alexias was Archon (Ol. XCIII. 4.) I furnished a chorus of boys, and it cost me above 15 *minæ*. And when Euclides was Archon (Ol. XCIV. 2.) I was at the charge of 16 *minæ* upon the Comedians, and of 7 upon the young *Pyrrhichists*." The charge of the cyclian chorus Dr. Bentley probably wrote CCC *minæ*, as it is in Lysias, quoted by Meursius. The printer changed this into III *minæ*.

The poets who were desirous of contending for the prize, presented their pieces to the first Archon, whose business it was to see that the Choragi gave their chorusses to none but those who deserved it. Cratinus (*ap. Athen.* XIV. p. 638. F.) complains of some Archon who refused a chorus to Sophocles, and gave it to one Cleomachus, an obscure poet[1].

Ὃς οὐκ ἔδωκ' αἰτοῦντι Σοφοκλέει χορὸν,
Τῷ Κλεομάχῳ δ', ὃν οὐκ ἂν ἠξίουν ἐγὼ
Ἐμοὶ διδάσκειν οὐδ' ἂν εἰς Ἀδώνια.

That the word ἔδωκε is to be referred to the Archon, appears from a gloss of Hesychius above referred to, the concluding words of which are, ἐπειδὴ χορὸν οὐκ ἔλαβε παρὰ τοῦ ἄρχοντος †ἔστιν οὗ ἠτήρει. Casaubon reads παρὰ οὗ ἠτήκει, but the true reading is, ἐπὶ οὗ ἠτήκει, *before whom*. Casaubon and others tell us, that the phrase Χορὸν διδόναι was used of the Choragus; but

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Proclus. Phrynichus, who was a dancing-master, was of course employed occasionally to teach the Pyrrichistæ. Ælian, having met with the expression διδάξας Πυρρίχιστας, or something to that effect, trumps up a story of Phrynichus's having introduced Pyrrhichists in one of his tragedies (V. H. III. 8.) Schottus in his Notes on Proclus improves upon this, and says that Phrynichus acted a tragedy called Πυρρίχισταί. A similar mistake about the meaning of διδάσκειν has got Simonides the credit of having written tragedies, as I have shewn elsewhere.

1. See Petit. *Leges Attic.* p. 352.

I rather believe it belonged to the Archon; before whom the demand for a chorus was made, and who was accordingly said *to give a chorus,* when he appointed a choragus to pay the poet's expenses. This is clear, from the words of Aristotle *de Poet.* §. 11. *καὶ γὰρ χορὸν κωμῳδῶν ὀψέ ποτε* ΕΔΩΚΕΝ Ο ΑΡΧΩΝ. This regulation was made, to secure the representation of the best pieces[1]. The choragus of a chorus of boys, was obliged by law to be above the age of forty years[2]. What age was fixed for the other *χορηγοὶ* is uncertain. Another law enacted that no foreigner should dance in the chorusses[3], under the penalty of 1000 drachms to be paid by the Choragus; but this referred only to the greater Dionysia; for at the Lenæan exhibitions it was lawful to introduce foreign dancers; at the latter festival the *Μέτοικοι* also were Choragi[4].

Sometimes the expenses of the chorus were voluntarily undertaken by some spirited individual, as in the case of Demosthenes quoted above; Hesych. *Ἐθελοντάς.· τοὺς βουλομένους χορηγούς.* or by the poet himself, Aristot. *de Poet.* §. 11. *καὶ γὰρ χορὸν κωμῳδῶν ὀψέ ποτε ἔδωκεν ὁ ἄρχων, ἀλλ' ἐθελονταὶ ἦσαν.* where Tyrwhitt adduces the words of Ælius Dionysius; *ἐκαλοῦντο δὲ καὶ ἐθελονταὶ διδάσκαλοι, δραμάτων δηλαδή, ὅτε τις, μὴ λαβὼν χορὸν, μηδὲ χορηγητὴν ἔχων, ἑαυτῷ τὰ πάντα παρεῖχε.* But this refers to an early age of the dramatic art. Sometimes the state was Choragus, as we have seen in the Inscription given from Spon. The plays of Æschylus were acted a second time after his death, at the public expense[5].

The Archon also, it seems, assigned, *by lot,* to the different poets, three actors apiece. But the poet who obtained the prize, was allowed to select his own performers for the next year. Hesychius. *Νεμήσεις ὑποκριτῶν.· οἱ ποιηταὶ ἐλάμβανον τρεῖς ὑποκρίτας, κλήρῳ νεμηθέντας, ὑποκρινουμένους τὰ δράματα, ὧν ὁ νικήσας εἰς τοὐπιὸν (the following year) ἀκρίτως παρελαμβάνετο*[6].

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1. Suid. *Χορὸν δίδωμι. ἐν ἴσῳ τὸ εὐδοκιμεῖν καὶ νικᾶν [ποιῶ]. παρὰ γὰρ τοῖς Ἀθηναίοις χορῶν ἐτύγχανον κωμῳδίας καὶ τραγῳδίας ποιηταὶ, οὐ πάντες, ἀλλὰ οἱ εὐδοκιμοῦντες, καὶ δοκιμασθέντες ἄξιοι.*
2. Petit. p. 386.
3. 4. Petit. p. 353.
5. See Stanley *in vitam Æschyli,* p. 707.
6. See Hemsterhuis on Lucian, T. I. p. 167.

But the author of the life of Aristophanes says that all his comedies were acted by two ὑποκριταὶ, Philonides and Callistratus. I am inclined to think that this writer misunderstood certain passages in the *Didascaliæ*, wherein it was stated that Aristophanes exhibited this or that play διὰ Φιλωνίδου, or διὰ Καλλιστράτου, i. e. in the name of Philonides or Callistratus. The argument of the Frogs says, ἐδιδάχθη ἐπὶ Καλλίου ἄρχοντος, τοῦ μετὰ Ἀντιγένην, ἐπὶ Ληναίῳ. Φιλωνίδης ἐπεγράφη, καὶ ἐνίκα. Argum. Acharn. ἐδιδάχθη—διὰ Καλλιστράτου. The wasps were acted διὰ Φιλωνίδου. The birds διὰ Καλλιστράτου. The author of the life himself has remarked this. The Plutus was the last play which Aristophanes presented in his own name. He wrote two comedies afterwards, Κώκαλος, and Αἰολοσίκων, but they were acted under the name of his son Araros. (Argum. Plut.) Platonius informs us that after Eupolis was drowned[1], Comedy abated of its personal invective, and the Choragi by degrees ceased to furnish the chorusses regularly, and that the Æolosico of Aristophanes had no choric songs. It seems, from the life above quoted, that the case was the same with the Cocalus: but I do not remember to have seen it remarked that there was no chorus in the Plutus; although amongst the Dramatis Personæ we find Χορὸς ἀγροικῶν, and some overwise grammarian has inserted at proper intervals in the body of the play, λείπει ἡ τοῦ Χοροῦ ᾠδή, an odd accident to have happened five times in the same comedy. It appears from Aristotle, quoted by the Schol. on Aristoph. Ran. 420. that Cinesias had procured a law to be passed, limiting the expenses of the dramatic Choragi, or abolishing them altogether. Harpocrates says, that this Cinesias was abused by the comic poets every year. The Χορηγίαι were renewed by Lycurgus. But see Spanheim on the Argument to the Frogs, and Wesseling *in Petit. Legg. Att.* p. 145.

It has been thought by some learned men, that, because each of the ten tribes appointed a Choragus for the Dionysiac contests, there must have been always ten competitors for the prize of Comedy, of which only three *were placed*, as the phrase is on the turf. But it is clear from the argument to the Plutus, that this was not the case. We are there informed that Aristophanes,

1. But Cicero tells us that Eratosthenes had refuted the common story of the death of Eupolis: *Ep. Attic.* VI. 1.

when he presented that play, had only four competitors; Nicochares, Aristomenes, Nicophon, and Alcæus. It is most probable that different Χορηγίαι were allotted to different tribes: so many for comic chorusses, so many for tragic, so many for dithyrambic, &c.

The contending Choragi were called Ἀντιχόρηγοι[1], the poetical or musical candidates Ἀντιδιδάσκαλοι[2]; the actors Ἀντίτεχνοι[3].

The names of successful Choragi and Poets were proclaimed to the people.

The author of the life of Sophocles says, ὅτε νικῶν ἐκηρύχθη, χαρᾷ νικηθεὶς ἐξέλιπε. See Callimachus Epigr. VIII. 3.

The Choragus consecrated to Bacchus a tripod, inscribed with the names of himself and his poet, and the Archon[4]. But perhaps this is true only of the dithyrambic contests. The tragic victor seems to have consecrated a tablet or marble slab. The oldest of these inscriptions which has been preserved is in Plutarch, *Themistocl.* p. 251. ἐνίκησε δὲ καὶ χορηγῶν τραγῳδοῖς, μεγάλην ἤδη τότε σπουδὴν καὶ φιλοτιμίαν τοῦ ἀγῶνος ἔχοντος· καὶ πίνακα τῆς νίκης ἀνέθηκε, τοιαύτην ἐπιγραφὴν ἔχοντα. ΘΕΜΙΣΤΟΚΛΗΣ ΦΡΕΑΡΙΟΣ ΕΧΟΡΗΓΕΙ. ΦΡΥΝΙΧΟΣ ΕΔΙΔΑΣΚΕΝ. ΑΔΕΙΜΑΝΤΟΣ ΗΡΧΕΝ. From the expression τοιαύτην ἐπιγραφήν, it appears that Plutarch had not seen the inscription itself, but took his information from the Didascaliæ. Here is no mention of the actor; and Mr. Tyrwhitt thinks that the actor's name was never mentioned in these inscriptions[5]. We certainly do not find it in any of the fragments which remain to us of the Attic Didascaliæ; but, since the Ὑποκρίτης is mentioned in a marble of uncertain date and place in the Oxford collection, p. 53. and in the Orchomenian inscription above referred to, it is probable that in later times the actor's name was added to those of the Choragus and the Poet.

It seems probable that the original prizes of tragedy and

1. Demosth. *c. Mid.* I. p. 134.
2. See Casaubon on Athen. VI. p. 235. D.
3. Alciphron III. 48.
4. See the Preface to the Persæ of Æschylus, p. xxii.
5. On Aristotle, p. 149.

comedy were discontinued when the dramatic art had attained its consistency and polish[1].

The successful poet was honoured with a crown of ivy; Callimachus Epigr. VIII.

Ἦλθε Θεαίτητος καθαρὴν ὁδόν· εἰ δ' ἐπὶ κισσὸν
Τὸν τεὸν οὐχ αὕτη, Βάκχε, κέλευθος ἄγει,
Ἄλλων μὲν κήρυκες ἐπὶ βραχὺν οὔνομα καιρὸν
Φθέγξονται, κείνου δ' Ἑλλὰς ἀεὶ σοφίαν.

Alciphr. II. 3. p. 230. μὰ τὸν Διόνυσον καὶ τοὺς Βακχικοὺς αὐτοῦ κισσούς, οἷς στεφανωθῆναι μᾶλλον ἢ τοῖς Πτολεμαίου βούλομαι διαδήμασιν. Cf. p. 238. To this Euripides alludes in the prayer with which he concludes his Orestes, Phœnissæ, and Iphigenia in Tauris.

Ὦ μέγα σεμνὴ Νίκη, τὸν ἐμὸν
Βίοτον κατέχοις,
Καὶ μὴ λήγοις στεφανοῦσα.

Cf. Aristoph. Ran. 390. Simonid. Ep. LXXII. Himer. Orat. XIII. 7. Epigr. ap. Steph. v. Φασηλίς.

The actors also of the successful pieces wore crowns of ivy. Alciphr. III. 48. p. 382. Κακὸς κακῶς ἀπόλοιτο καὶ ἄφωνος εἴη Λικύμνιος, ὁ τῆς τραγῳδίας ὑποκρίτης· ὡς γὰρ ἐνίκα τοὺς ἀντιτέχνους Κριτίαν τὸν Κλεωναῖον καὶ Ἵππασον τὸν Ἀμβρακιώτην ΤΟΥΣ Αἰσχύλου ΠΡΟΠΟΜΠΟΥΣ, τορῷ τινι καὶ γεγωνοτέρῳ φωνήματι χρησάμενος, γαῦρος ἦν, καὶ κιττοστεφὴς ἦγε συμπόσιον.

We have no document by which we can determine the number of tragedies represented at one sitting[2], but it appears that the time allowed to each poet was measured by the clepsydra[3].

The prizes were awarded by judges appointed by the Archon, usually five in number, but not always[4]. Their decision, as might have been expected, was not always impartial[5]. The judges of the Cyclian chorusses were punishable by fine, if they decided contrary to justice[6].

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1. Bentley Diss. Phal. p. 303.
2. Tyrwhitt. ad Aristot. p. 192.
3. Id. ibid. p. 144.
4. See Valesius in Maussac. Diss. Crit. p. 204. and Biblioth. Crit. II. iii. p. 45.
5. See Ælian II. 8. Aristoph. Av. 445. Tyrwhitt. p. 149.
6. Æschin. c. Ctesiph. 85.

The tripods and tablets commemorative of the Dionysiac conquerors, were placed in the Lenæan temple of Bacchus. From these, different authors at various times compiled chronological accounts of the dramatic contests, giving the names of the three first competitors, the titles of their plays, the success of each, and the name of the Archon in whose magistracy they were performed. The following extracts from them, preserved in the Arguments to the Medea of Euripides and the Plutus of Aristophanes, furnish a good specimen; Ἐδιδάχθη ἐπὶ Πυθοδώρου ἄρχοντος, κατὰ τὴν ὀγδοηκοστὴν ἑβδόμην Ὀλυμπιάδα. πρῶτος Εὐφορίων· δεύτερος Σοφοκλῆς, τρίτος Εὐριπίδης. Μηδεία, Φιλοκτήτης, Δίκτυς, Θερισταὶ Σάτυροι, οὐ σώζεται. The concluding words of which should be read as follows; τρίτος Εὐριπίδης Μηδείᾳ, Φιλοκτήτῃ, Δίκτυϊ, Θερισταῖς Σατύροις. οὐ σώζεται. i. e. *the Satyric drama was never published.* The Plutus of Aristophanes is thus recorded: Ἐδιδάχθη ἐπὶ ἄρχοντος Ἀντιπάτρου, ἀνταγωνιζομένων αὐτῷ, Νικοχάρους μὲν Λάκωσιν· Ἀριστομένους δὲ Ἀδμήτῳ· Νικοφῶντος δὲ Ἀδώνιδι. Ἀλκαίου δὲ Πασιφάῃ.

The principal compilers of Didascaliæ were Aristotle, Dicæarchus, Callimachus, Eratosthenes, Carystius of Pergamus, and Aristophanes the grammarian. The student who wishes to obtain full information on this subject must consult Casaubon on Athenæus VI. p. 235. E. Jonsius Hist. Script. Philos. I. 16. Bentley on the Fragments of Callimachus, p. 470. ed. Ernesti. Two fragments of marble Didascaliæ were published at Rome in 1777, by G. A. Oderici, and reviewed in Wyttenbach's Bibliotheca Critica II. iii. p. 41.

A curious inscription found at Corcyra is given by Montfaucon in his *Diarium Italicum*, p. 412. which says, that Aristomenes and Psyllas give each to the city of Corcyra 60 *minæ*, εἰς τὰν τῶν τεχνιτᾶν μίσθωσιν τῶ Διονύσω. of which Montfaucon makes strange work, by reading τῷ Διονύσῳ in the dative case—It directs that there should be hired with 50 Corinthian minæ three αὐληταὶ, three τραγῳδοὶ and three κωμῳδοί.

Our remarks on the number of the Chorus, the laws by which it was regulated, the actors and their dresses, will be reserved for another Number.

ON CERTAIN EARLY

GREEK HISTORIANS,

MENTIONED BY

DIONYSIUS OF HALICARNASSUS.

(Concluded from Vol. I. p. 225.)

HELLANICUS of LESBOS[1].

WE learn from Suidas v. Ἑλλάνικος that according to some authors the name of the father of Hellanicus was Andromenes; according to others Aristomenes; according to others Scamon—that he had a son whose name was Scamon—that he resided together with Herodotus in the court of Amyntas King of Macedon, during the time of Euripides and Sophocles—that he [2] was somewhat junior to Hecatæus, who flourished during the Persian wars—that he survived until the reign of Perdiccas—that he died at Perperene opposite to Lesbos—and that he composed many works both in prose and verse.

The chronology of this passage is not very accurate, since Amyntas, King of Macedon, died certainly before Euripides, and probably before Sophocles, was born. [3] The Paschal Chronicle assigns Ol. 67. as the date of Hellanicus, and says that he was contemporary with Democritus of Abdera, Heraclitus, and Anaxagoras. Aulus Gellius[4], on the contrary, states, on

1. A collection of the fragments of Hellanicus was published at Leipsic in 1787 by Frederick William Sturz. Another Hellanicus, who appears to have been a Grammarian, is quoted in the Sch. Min. on Homer, Od. β. 185. in the Sch. on Sophocles, Phil. v. 201. by Eustathius on Homer, pp. 816. 1035. 1173.

2. The Greek words are καὶ Ἑκαταίῳ τῷ Μιλησίῳ ἐπέβαλε, which Sturz translates, "familiariter Hecatæo usus est," but Suidas means to say that Hellanicus was young when Hecatæus was advanced in life, as appears from a similar expression under the article Μάγνης, ἐπιβάλλει δ' Ἐπιχάρμῳ νέος πρεσβύτῃ.

3. P. 146. Ed. Par.—See also Syncellus Ed. Par. p. 238.

4. Hellanicus initio belli Peloponnesiaci fuisse quinque et sexaginta annos natus videtur, Herodotus tres et quinquaginta, Thucydides quadraginta. Scriptum hoc est in libro undecimo Pamphilæ. *Lib.* 15. *c.* 23.

the authority of Pamphila, that Hellanicus was 65 years of age at the commencement of the Peloponnesian war: according to this account, which appears the most probable, he was born in Ol. 71: It is not, however, easy to reconcile this account of Aulus Gellius with the statement of Suidas, that Hellanicus survived until the reign of Perdiccas; since of the two kings of Macedon, who bore that name, and to whom the description of Suidas can possibly apply, the one began his reign in Ol. 81, the other in Ol. 103: whereas Hellanicus, who, according to Lucian[5], lived to the age of 85, died in Ol. 92.

His writings appear to have been very numerous. Strabo[6] accuses him of credulity and ignorance, and in one instance produces the authority of the historian Ephorus in support of the accusation, (p. 366.) Ἑλλάνικος μὲν οὖν Εὐρυσθένη καὶ Προκλέα φησὶ διατάξαι τὴν πολιτείαν (of Lacedæmon). Ἔφορος δ' ἐπιτιμᾷ, φήσας Λυκούργου μὲν αὐτὸν μηδαμοῦ μεμνῆσθαι, τὰ δ' ἐκείνου ἔργα τοῖς μὴ προσήκουσιν ἀνατιθέναι. Josephus says also that Ephorus had detected many erroneous statements in the writings of Hellanicus, as Hellanicus had before done in those of Acusilaus, ἢ τίνα τρόπον Ἔφορος μὲν Ἑλλάνικον ἐν τοῖς πλειστοῖς ψευδόμενον ἐπιδείκνυσιν (Cont. Apion. T. II. p. 439. See also Eusebius Præp. Evang. p. 478. and Mus. Crit. No. II. p. 218.) In our account of Cadmus of Miletus (Mus. Crit. No. I. p. 84.) we quoted a passage from Diodorus, in which Hellanicus is said to have had recourse to fable in his endeavours to account for the overflowing of the Nile.

Clemens Alexandrinus mentions him (Stromatum l. 6. p. 629. A.) as one of the writers, who stole from Melesagoras, and Porphyry, as quoted by Eusebius Præp. Evang. p. 466, accuses him of compiling from Herodotus and Damastes; τὰ βαρβαρικὰ νό-

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5. In Macrobiis.

6. Ἑλλάνικος δ' οὐδὲ τὴν περὶ ταύτας ἱστορίαν οἶδε, ἀλλ' ὡς ἔτι καὶ αὐτῶν οὐσῶν ἐν τῇ ἀρχαίᾳ καταστάσει μέμνηται· τὰς δ' ὕστερον καὶ τῆς τῶν Ἡρακλειδῶν καθόδου κτισθείσας, Μακύνιον καὶ Μολυκρίαν, ἐν ταῖς ἀρχαίαις καταλέγει, πλείστην εὐχέρειαν ἐπιδεικνύμενος ἐκ πάσῃ σχεδόν τι τῇ γραφῇ. p. 451. τοὺς δὲ Σκύθας Ἀλιζώνας φάσκοντες ὑπὲρ τὸν Βορυσθένη, καὶ Καλλίπιδας, καὶ ἄλλα ὀνόματα, ἅπερ Ἑλλάνικος, καὶ Ἡρόδοτος, καὶ Εὔδοξος καταφλυάρησαν ἡμῶν. p. 550. See Herodotus. L. 4. c. 17. See also Strabo pp. 43. 456, and 508.

μιμα Ἑλλανίκου ἐκ τῶν Ἡροδότου καὶ Δαμάστου συνῆκται. Cicero[1] says that his style was concise and without ornament, a criticism which appears to derive support from the testimony of Theopompus, as quoted by Photius Bibliotheca Cod. 176. We learn also from Hermogenes (De form. Orat. l. 2. p. 514.) that he was not esteemed by his countrymen a model of good writing. According to Dionysius (T. II. pp. 139, 140.) Hellanicus, following the plan of the other early Greek historians, kept the history of each particular city or country entirely distinct from the rest.

Agathemerus[2] and Strabo[3] mention him as an historian. Whether Athenæus[4], in the passage cited below, intended to refer to a work which has the general title of ἱστόριαι, or to some one of the particular histories enumerated in the following catalogue, does not appear altogether certain. Hellanicus is mentioned also by Rufus Festus Avienus, Ora Maritima, v. 43.

We learn from the express testimony of Thucydides[5] and Justin Martyr[6], that Hellanicus wrote a history of Attica. It is referred to by Diodorus Siculus[7], Plutarch[8], Tzetzes[9] on Lyco-

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1. De Orator. Lib. 2. See Mus. Crit. Vol. I. p. 218.

2. Ἑλλάνικος γὰρ Λέσβιος, ἀνὴρ πολυΐστωρ, ἁπλάστως παρέδωκε τὴν ἱστορίαν. p. 2.

3. Καὶ Ἑλλάνικος δὲ Λέσβιος συγγραφεύς. p. 618.

4. τὸν δὲ τῷ χερνίβῳ ῥάναντα παῖδα, διδόντα κατὰ χειρὸς Ἡρακλεῖ ὕδωρ, ὃν ἀπέκτεινεν ὁ Ἡρακλῆς κονδυλῷ, Ἑλλάνικος μὲν ἐν ταῖς ἱστορίαις Ἀρχίαν φησὶ καλεῖσθαι, δι' ὃν καὶ ἐξεχώρησε Καλυδῶνος. ἐν δὲ τῷ δευτέρῳ τῆς Φορωνίδος Χερίαν αὐτὸν ὀνομάζει. l. 9. p. 410. F.

5. τούτων δὲ ὅσπερ καὶ ἥψατο ἐν τῇ Ἀττικῇ ξυγγραφῇ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμνήσθη. l. 1. c. 97. Dion. Hal. Tom. II. p. 141.

6. καὶ οἱ τὰ Ἀθηναίων δὲ ἱστοροῦντες Ἑλλάνικός τε καὶ Φιλόχορος ὁ τὰς Ἀτθίδας. p. 10. A. Ed. Col. 1686. Justin says, that Hellanicus made mention of Moses. Compare Eusebius (Præp. Evang. p. 489.) who quotes from the Chronographia of Africanus.

7. ἐκλήθη δὲ Μουνύχιον. ὡς φησιν ὁ Διόδωρος, παραφέρων τὰ Ἑλλανίκου, λέχων * ὡς ὅτι Θρᾳκές ποτε στρατεύσαντες κατὰ τῶν οἰκούντων Ὀρχομενὸν τὸν Μίνυαῖον (Μινύειον vid. Thucyd. l. 4. c. 76.) τῆς Βοιωτίας ἐξέβαλλον αὐτοὺς ἐκεῖθεν. οἱ δὲ ἐξα[illegible]άντες ἦλθον εἰς Ἀθήνας ἐπὶ Μουνύχου βασιλέως· ὁ δὲ ἐπέτρεψεν αὐτοῖς οἰκῆσαι τὸν τόπον τὸν περὶ τὴν Μουνυχίαν, ὅστις ἐπωνομάσθη παρ' αὐτῶν εἰς τιμὴν τοῦ βασιλέως. This fragment of Diodorus is quoted by Ulpian. ad Demosth. Orat. de Coron. p. 73. C. Compare Harpocration v. Μουνυχία. Ἑλ-

λάνικος

phron, the Scholiasts on Euripides[10], Aristophanes[11], and Homer[12], by Eustathius[13] on Homer, by Suidas[14], and Harpocra-

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λάνικος δὲ ἐν τῇ δευτέρᾳ Ἀτθίδος ὠνομάσθαι φησὶν ἀπὸ Μουνύχου τινὸς βασιλέως τοῦ Παντακλέους. See also Suidas under the same article.

8. Ἑλλάνικος δέ φησιν οὐ τοὺς λαχόντας ἀπὸ κλήρου καὶ τὰς λαχούσας ἐκπέμπειν τὴν πόλιν, αὐτὸν δὲ τὸν Μίνω παραγενόμενον ἐκλέγεσθαι, καὶ τὸν Θησέα πάντων ἑλέσθαι πρῶτον ἐπὶ τοῖς ὁρισθεῖσιν. ὡρισμένον δ' εἶναι, τὴν μὲν ναῦν Ἀθηναίους παρέχειν, ἐμβάντας δὲ πλεῖν σὺν αὐτῷ τοὺς ἡϊθέους, μηδὲν ὅπλον ἀρήϊον ἐπιφερομένους· ἀπολομένου δὲ τοῦ Μινωταύρου, πέρας ἔχειν τὴν ποινήν. πρότερον μὲν οὖν οὐδεμία σωτηρίας ἐλπὶς ὑπέκειτο· διὸ καὶ μέλαν ἱστίον ἔχουσαν, ὡς, ἐπὶ συμφορᾷ προδήλῳ, τὴν ναῦν ἔπεμπον. τότε δὲ τοῦ Θησέως τὸν πατέρα θαρρύνοντος καὶ μεγαληγοροῦντος ὡς χειρώσεται τὸν Μινώταυρον, ἔδωκεν ἕτερον ἱστίον λευκὸν τῷ κυβερνήτῃ, κελεύσας ὑποστρέφοντα, σωζομένου τοῦ Θησέως, ἐπάρασθαι τὸ λευκόν· εἰ δὲ μή, τῷ μέλανι πλεῖν καὶ ἀποσημαίνειν τὸ πάθος. In Theseo, p. 7. See also p. 12.

οἱ δὲ πλείους, ὧν ἐστι καὶ Φερεκύδης, καὶ Ἑλλάνικος, καὶ Ἡρόδωρος, ὕστερον φασὶν Ἡρακλέους ἰδιόστολον πλεῦσαι τὸν Θησέα καὶ τὴν Ἀμαζόνα λαβεῖν αἰχμάλωτον, πιθανώτερα λέγοντες. οὐδεὶς γὰρ ἄλλος ἱστόρηται τῶν μετ' αὐτοῦ στρατευσάντων Ἀμαζόνα λαβεῖν αἰχμάλωτον. p. 12. Again, ἤδη δὲ πεντήκοντα ἔτη γεγονὼς, (Θησεὺς) ὡς φησιν Ἑλλάνικος, ἔπραξε τὰ περὶ τὴν Ἑλένην οὐ καθ' ὥραν. p. 14. Compare Tzetzes on Lycophron. v. 513.

9. Ἑλλάνικος δὲ ὁ Λέσβιός φησιν ὅτι, παγέντος τοῦ Κιμμερικοῦ Βοσπόρου, διέβησαν αὐτὸν καὶ ἦλθον εἰς τὴν Ἀττικὴν, καὶ τέτρασι μησὶ πολεμήσασαι ὑπεστράφησαν· οὐ λέγει δὲ τὴν αἰτίαν.. v. 1332. He is speaking of the Amazons. Compare Plutarch in Theseo. p. 12. E.

10. περὶ τῆς Ὀρέστου κρίσεως ἐν Ἄρειῳ πάγῳ ἱστορεῖ καὶ Ἑλλάνικος, ταῦτα γράφων. τοῖς ἐκ Λακεδαίμονος ἐλθοῦσι καὶ τῷ Ὀρέστῃ οἱ Ἀθηναῖοι ἔφασαν. τέλος δὲ ἀμφοτέρων ἐπαινούντων, οἱ Ἀθηναῖοι τὴν δίκην ἔστασαν ἐννέα γενεαῖς. ὕστερον δὲ Ἄρης καὶ Ποσειδῶν περὶ Ἀλιρρόθιον δίκην. εἶτα Κέφαλος ὁ Δηϊονέως, ὅστις Πρόκριν τὴν Ἐρεχθέως ἔχων γυναῖκα καὶ ἀποκτείνας ἐξ Ἀρείου πάγου δίκην ὡς δικασθεὶς ἔφυγεν ἔξ γενεαῖς ὕστερον· μετὰ δὲ τὴν Δαιδάλου δίκην, ἀδελφιδοῦν τὸν Τάλων ἀποκτείναντος δολόεντι θανάτῳ καὶ φυγόντος δίκην. τρισὶ γενεαῖς ὕστερον αὕτη ἡ Τυνδαρὶς Κλυταιμνήστρα Ἀγαμέμνονα ἀποκτείνασα καὶ ὑπὸ Ὀρέστου ἀποκτανθεῖσα, συγκροτηθῆναι δίκην τῷ Ὀρέστῃ ὑπὸ Ἐυμενίδων παρεσκεύασεν, ὃς μετὰ τὴν κρίσιν ἐπανελθὼν, Ἄργους ἐβασίλευσε. καὶ ἐδίκασεν δὲ Ἀθήνα καὶ Ἄρης. Orestes v. 1648. See Meursius de Areopago. c. 10.

11. τοὺς συνναυμαχήσαντας δούλους Ἑλλάνικός φησιν ἐλευθερωθῆναι καὶ, ἐγγραφέντας ὡς Πλαταιεῖς, συμπολιτεύεσθαι αὐτοῖς. Ranæ v. 701. φησὶ δὲ Ἑλλάνικος Κόλ[illegible], Ἑρμοῦ ἀπόγονον, ἐκ μαντείου ἱερὸν αὐτῆς ἱδρύσασθαι Κολαινίδος. Aves. v. 871.

12. ὡς γὰρ ἱστορεῖ Ἑλλάνικος, Πειρίθους καὶ Θησεὺς, ὁ μὲν Διὸς ὤν, ὁ δὲ Ποσειδῶνος, συνέθεντο γαμῆσαι Διὸς θυγατέρας, καὶ ἁρπάσαντες τὴν Ἑλένην

tion[1]. It appears to have contained at least four books[2].

Hellanicus wrote also a history of Persia. It is quoted by the Scholiasts on Aristophanes[3] and Æschylus[4], and by Stephanus

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Ἑλένην κομιδῇ νέαν παρατίθενται εἰς Ἄφυδναν τῆς Ἀττικῆς Αἴθρῃ, τῇ Πιτθέως μὲν θυγατρὶ, μητρὶ δὲ Θησέως. οὕτως εἰς ᾅδου παραγίγνυνται ἐπὶ τὴν Περσεφόνην. οἱ δὲ Διόσκουροι, μὴ ἀπολαμβάνοντες τὴν ἀδελφὴν, τὴν Ἀττικὴν σύμπασαν πορθοῦσιν, Αἴθραν δὲ αἰχμαλωτίζουσι. Sch. Min. Il. Γ. v. 144. Compare the Scholiast on Euripides Hec. v. 125. Ἑλλάνικος δὲ λέγει διὰ τοῦτο αὐτοὺς (Acamas and Demophon) ἀπελθεῖν ἐκεῖσε ὅπως, εἰ μὲν ἕλοιεν Ἕλληνες τὴν Τροίαν, λάφυρον αὐτὴν (Æthram.) καὶ γέρας λάβωσιν· εἰ δὲ μὴ, κἂν λυτρώσασθαι δώροις.

13. φασὶ γοῦν καὶ Ἑλλάνικον ἱστορεῖν, ὅτι Νηλεὺς Πελίᾳ τῷ ἀδελφῷ μαχεσάμενος ἦλθεν ἐξ Ἰωλκοῦ εἰς τὰ κατὰ Μεσσήνην καὶ ἔκτισε Πύλον, τῶν Μεσσηνίων μοῖραν τινὰ τῆς χώρας χαρισαμένων αὐτῷ. Od. γ. p. 1454. l. 30. Compare Harpocration and Phavorinus v. Ἐρυθραῖοι. Ἐρυθρὰ, μία τῶν ὑπὸ Νηλέως τοῦ Κόδρου κτισθεισῶν, ὡς φησιν Ἑλλάνικος ἐν Ἀτθίσιν.

14. Ἄρειος πάγος· δικαστήριον Ἀθήνῃσιν—ἐκλήθη δὲ Ἄρειος, ἐπεὶ τὰ φονικὰ δικάζει· ὁ δὲ Ἄρης ἐπὶ τῶν φόνων· ἢ ὅτι ἔπηξε τὸ δόρυ ἐκεῖ ἐν τῇ πρὸς Ποσειδῶνα ὑπὲρ Ἁλιῤῥοθίου δίκῃ, ὅτε ἀπέκτεινεν αὐτὸν βιασάμενον Ἀλκίππην, τὴν αὐτοῦ καὶ Ἀγραύλου τῆς Κέκροπος θυγατέρα, ὡς φησιν Ἑλλάνικος ἐν α'. See the Etym. Mag. v. Ἄρειος πάγος.

Ἀνδοκίδης Ἀθηναῖος, ῥήτωρ τῶν πρωτευόντων δέκα εἷς, υἱὸς Λεωγόρου, ἀπόγονος Τηλεμάχου τοῦ Ὀδυσσέως καὶ Ναυσικάας, ὡς φησιν Ἑλλάνικος. Compare Plutarch in Alcibiade, p. 201. F. τῶν οὖν δεθέντων καὶ φυλαττομένων ἐπὶ κρίσει τότε καὶ Ἀνδοκίδης ἦν ὁ ῥήτωρ, ὃν Ἑλλάνικος ὁ συγγραφεὺς εἰς τοὺς Ὀδυσσέως ἀπογόνους ἀνήγαγεν. And again, in *Vitis Decem Oratorum*. T. II. p. 834. B. Ἀνδοκίδης—γένους εὐπατριδῶν, ὡς δὲ Ἑλλάνικος, καὶ ἀπὸ Ἑρμοῦ. καθήκει γὰρ εἰς αὐτὸν τὸ κηρύκων γένος. According to Plutarch, Andocides was born Ol. 78.

1. v. Ἀλόπη. Κερκύονος θυγάτηρ, ἐξ ἧς καὶ Ποσειδῶνος Ἱπποθόων ὁ τῆς Ἱπποθοωντίδος φυλῆς ἐπώνυμος, ὡς Ἑλλάνικός τε ἐν τῇ δευτέρᾳ. v. Εἰλωτεύειν. Εἵλωτες γὰρ οἱ μὴ γόνῳ δοῦλοι Λακεδαιμονίων, ἀλλ' οἱ πρῶτοι χειρωθέντες τῶν Ἕλος τὴν πόλιν οἰκοῦντων, ὡς ἄλλοι τε πολλοὶ μαρτυροῦσι καὶ Ἑλλάνικος ἐν τῇ πρώτῃ. See Phavorinus.

v. Παναθήναια. ἦγαγε δὲ τὴν ἑορτὴν ὁ Ἐριχθόνιος ὁ Ἡφαίστου, καθά φησιν Ἑλλάνικός τε καὶ Ἀνδροτίων, ἑκάτερος ἐν πρώτῃ Ἀτθίδος. v. Στεφανηφόρος. εἴη δ' ἂν ὁ Στεφανηφόρος ἤτοι τῶν Ἡρακλέους υἱέων εἷς τῶν γενομένων ἐκ τῶν Θυέστου θυγατέρων, οὗ μνημονεύει Ἑλλάνικος ἐν δεκάτῳ Φορωνίδος, ἢ μή ποτε τοῦ Ἀττικοῦ Στεφανηφόρου τὸ ἡρῶον ἦν, οὗ πάλιν ὁ αὐτὸς Ἑλλάνικος ἐν δευτέρᾳ Ἀτθίδος μέμνηται. Compare Suidas. See also the words Ἱεροφάντης and Φορβα[illegible].

2. Harpocration refers to the fourth book, under the word Πηναί. See also Phavorinus.

3. ὁ δὲ Ἑλλάνικος ἐν τοῖς Περσικοῖς δύο φησὶ Σαρδαναπάλους γεγονέναι. Aves. v. 1019.

Byzantinus[5], from whom we learn that it consisted of two books. Clemens Alexandrinus[6] and Tatian[7] refer in all probability to this work, when they state on the authority of Hellanicus, that Atossa, the Persian Empress, was the first who composed Epistles. From a passage in Syncellus, p. 167. we may infer that this history contained an account of the origin of the Assyrian empire. We learn from Dionysius[8], that it was published before Herodotus composed his history; and in his treatise *de Herodoti malignitate*, Plutarch contradicts one of the statements of Herodotus on the authority of Hellanicus. Νάξιοι τρεῖς ἔπεμψαν τριήρεις συμμάχους τοῖς βαρβάροις· εἷς δὲ τῶν τριηραρχῶν Δημόκριτος ἔπεισε τοὺς ἄλλους ἐλέσθαι τὰ τῶν Ἑλλήνων. οὕτως οὐδὲ ἐπαινεῖν ἄνευ τοῦ ψέγειν οἶδεν, ἀλλ' εἰ εἷς ἀνὴρ *ἐγκωμιασθῇ, πόλιν ὅλην δεῖ κακῶς ἀκοῦσαι καὶ δῆμον. μαρτυρεῖ δὲ αὐτῷ τῶν μὲν πρεσβυτέρων Ἑλλάνικος, τῶν δὲ νεωτέρων Ἔφορος, ὁ μὲν ἓξ, ὁ δὲ πέντε ναυσὶν αὐτοὺς Ναξίους ἐλθεῖν τοῖς Ἕλλησι βοηθοῦντας ἱστορήσας. T. II. p. 869. A. Compare Herodotus l. 8. c. 46.

The Troica of Hellanicus, which consisted of more than one book, are quoted by Dionysius[9] of Halicarnassus, Strabo[10], Par-

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4. τοῦτον (Ἀρταφρένην) Ἑλλάνικος Δαφέρνην καλεῖ. Persæ. v. 778.

5. Ἑλλάνικος δέ φησιν ἐν πρώτῳ Περσικῶν ὅτι, Κηφέως οὐκέτι ζῶντος. στρατευσάμενοι ἐκ Βαβυλῶνος ἀνέστησαν ἐκ τῆς χώρας καὶ τὴν *Χογὴν ἔσχον, οὐκέτι ἡ χώρη Κηφηνίη καλεῖται, οὐδ' ἄνθρωποι οἱ ἐνοικοῦντες Κηφῆνες, ἄλλα Χαλδαῖοι. καὶ ἡ χώρα αὕτη πᾶσα νῦν Χαλδαϊκὴ καλεῖται. v. Χαλδαῖοι. See also v. Ἀρταῖα. The second book is quoted under the word Τυρέδιζα.

6. καὶ πρώτην ἐπιστολὰς συντάξαι Ἄτοσσαν τὴν Περσῶν βασιλεύσασάν φησιν Ἑλλάνικος. p. 807. D. See also Eusebius Præp. Evang. p. 476.

7. καὶ ἐπιστολὰς συντάσσειν ἡ Περσῶν ποτε ἡγησαμένη γυνή, καθάπερ φησὶν Ἑλλάνικος. Ἄτοσσα δὲ ὄνομα αὐτῇ ἦν. sub in.

8. See Museum Criticum, Vol. I. p. 221

9. ὁ μὲν οὖν πιστότατος τῶν λόγων, ᾧ κέχρηται τῶν παλαιῶν συγγραφέων Ἑλλάνικος ἐν τοῖς Τρωϊκοῖς περὶ τῆς Αἰνείου φυγῆς τοίοσδε ἐστίν. Antiq. Rom. T. I. p. 38.

The passage contains a detailed account of the capture of Troy and the subsequent conduct of Æneas.

10. Ἑλλάνικος δὲ χαριζόμενος τοῖς Ἰλιεῦσιν, οἷος ἐκείνου μῦθος (θυμὸς Xyl.) συνηγορεῖ τῷ τὴν αὐτὴν εἶναι πόλιν τὴν νῦν τῇ τότε. p. 602. Compare Eustathius p. 460. Ed. Rom. Il. Δ. v. 163.

thenius[1], Tzetzes[2] on Lycophron, the Scholiast[3] on Apollonius Rhodius, Harpocration v. Κριθωτή, and in Stephanus Byzantinus[4]. The following passages in the Scholia on Homer, Eustathius, Arrian, and Clemens Alexandrinus, ought probably to be referred to this work.

Il. Υ. 145. Ποσειδῶν καὶ Ἀπόλλων προστάξαντος Διὸς Λαομέδοντι θητεῦσαι ἐπὶ μισθῷ τεταγμένῳ, τὸ τεῖχος κατασκευάζουσι. Λαομέδων δὲ παραβὰς τοὺς ὅρκους καὶ τὰς συνθήκας, μὴ δοὺς τὸν μισθὸν ἀπήλασεν αὐτούς. ἀγανακτήσας δὲ Ποσειδῶν ἔπεμψε τῇ χώρᾳ κῆτος, ὃ τούς τε παρατυγχάνοντας ἀνθρώπους καὶ τοὺς γιγνομένους καρποὺς διέφθειρε. μαντευομένῳ δὲ τῷ Λαομέδοντι χρησμὸς ἐδόθη Ἡσιόνην, τὴν θυγατέρα Λαομέδοντος, βορὰν ἐκδοῦναι, καὶ οὕτως ἀπαλλαγήσεσθαι τοῦ δεινοῦ. προθεὶς δὲ ἐκεῖνος τὴν θυγατέρα, μισθὸν ἐκήρυξε τῷ τὸ κῆτος ἀνελόντι τοὺς ἀθανάτους ἵππους δώσειν, οὓς Τρωὶ Ζεὺς ἀντὶ Γανυμήδους ἔδωκεν. Ἡρακλῆς δὲ παραγενόμενος ὑπέσχετο τὸν ἆθλον κατορθώσειν, καὶ Ἀθηνᾶς αὐτῷ πρόβλημα ποιησάσης τὸ καλούμενον ἀμφίχυτον τεῖχος, εἰσδὺς διὰ τοῦ στόματος εἰς τὴν κοιλίαν τοῦ κήτους τὰς λαγόνας διέφθειρεν. ὁ δὲ Λαομέδων ὑπαλλάξας θνητοὺς δίδωσιν ἵππους. μαθὼν δὲ

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1. Ἐκ δὲ Οἰνώνης καὶ Ἀλεξάνδρου παῖς ἐγένετο Κόρυθος· οὗτος ἐπίκουρος ἀφικόμενος εἰς Ἴλιον Ἑλένης ἠράσθη, καὶ αὐτὸν ἐκείνη μάλα φιλοφρόνως ὑπεδέχετο· ἦν δὲ τὴν ἰδέαν κράτιστος. φωράσας δὲ αὐτὸν ὁ πατὴρ ἀνεῖλεν. c. 34.

2. ἱστορεῖ γὰρ Ἑλλάνικος, ὅτι πρὸ τοῦ Ἡρακλέα εἰσελθεῖν ἐν τῇ Τροίᾳ, ὁ Τελαμὼν μέρος τοῦ τείχους καταβαλὼν εἰσῆλθε· σπωμένου δὲ ἐπ' αὐτὸν Ἡρακλέους τὸ ξίφος, ὁ Τελαμών, παρατηρήσας τοῦτον ἕνεκα δυσχεράναντα τὸν Ἡρακλέα, λίθους περὶ αὐτὸν ἐσώρευεν· τοῦ δὲ φαμένου, τί τοῦτο; Τελαμὼν ἔφη, Ἐγείρειν μέλλω βωμὸν Ἡρακλέους ἀλεξικάκου, καὶ οὕτως τῆς ὀργῆς Ἡρακλῆς παύεται καὶ γέρας αὐτῷ τὴν Ἡσιόνην, τὴν καὶ Θεάνειραν, δωρεῖται. v. 469.

3. ἦν (he is speaking of Electra, the daughter of Atlas, and mother of Harmonia the wife of Cadmus) φησιν Ἑλλάνικος Ἠλεκτρυώνην καλεῖσθαι. And soon after, speaking of the same Electra, καὶ ἀπὸ τῆς μητρὸς αὐτῆς (of Harmonia) Ἠλεκτρίδας πύλας τῆς Θήβης ὀνομάσαι ἱστορεῖ Ἑλλάνικος ἐν πρώτῳ Τρωϊκῶν. l. 1. v. 916. See the Scholiast on Homer Od. ε. v. 1125. and Eustathius p. 1528. 5. οἱ δὲ ἀναλύοντες, δεξιοί, ὡς Ἑλλάνικος. l. 1. v. 1129. He is speaking of the Dactyli Idæi.

4. See the words Βατιεία [Correct Steph. v. Αρισβη.] and Φοιτίαι. The second book appears to be quoted under the word Ἀγάμεια.

Ἡρακλῆς ἐστράτευσε, καὶ Ἴλιον ἐπόρθησε, καὶ οὕτως ἔλαβε τοὺς ἵππους. ἡ ἱστορία παρὰ Ἑλλανίκῳ.

Il. Γ. 151. Τιθωνοῦ τοῦ Λαομέδοντος, Πριάμου δὲ ἀδελφοῦ, ἠράσθη Ἠμέρα, ἐξ οὗπερ ἔτεκεν υἱὸν τὸν Μέμνονα. μακρῷ δὲ βίῳ δαπανηθέντος ἐκείνου, μετέβαλεν αὐτὸν εἰς τέττιγα ἡ θεός. διὸ δὴ αὐτοῦ τοὺς συγγενεῖς δημογέροντας τέττιξιν εἰκάζει ὁ Ποιητής. ἱστορεῖ Ἑλλάνικος.

Il. Γ. 250. κατὰ δὲ Ἑλλάνικον, Τρυμώ. He is here speaking of the mother of Priam.

Il. E. 64. Ἑλλάνικος δέ φησι, χρησμὸν δοθῆναι τοῖς Τρωσὶν ἀπέχεσθαι μὲν ναυτιλίας, γεωργίᾳ δὲ προσανέχειν· μὴ, τῇ θαλάσσῃ χρώμενοι, ἀπολέσωσιν αὐτοὺς καὶ τὴν πόλιν.

Eustathius. Odyss. π. p. 1796. l. 42. Ἀριστοτέλης ἐν Ἰθακησίων πολιτείᾳ καὶ Ἑλλάνικος δὲ Τηλέμαχον φασὶ Ναυσικάαν γῆμαι τὴν Ἀλκινόου, καὶ γεννῆσαι τὸν Περσέπτολιν. See Phavorinus v. Ἀρκεσίλαος, and the passage before quoted from Plutarch *in Alcibiade.*

Arrian. Diss. Epictet. 2. 19. τίς ἦν ὁ τοῦ Ἕκτορος πατήρ; Πρίαμος. τίνες ἀδελφοί; Ἀλέξανδρος καὶ Δηΐφοβος. μήτηρ δ' αὐτῶν τίς; Ἑκάβη. παρείληφα ταύτην τὴν ἱστορίαν παρὰ τίνος; παρ' Ὁμήρου. γράφει δὲ περὶ αὐτῶν, δοκῶ, καὶ Ἑλλάνικος, καὶ εἴ τις ἄλλος τοιοῦτος.

Clemens Alexandrinus, Stromatum lib. 1. p. 321. D. speaking of the day, on which Troy was taken, has these words: Ἑλλάνικος δὲ δωδεκάτῃ Θαργηλιῶνος μηνός. Compare Eusebius Præp. Evang. p. 498. B. and a fragment of Tzetzes περὶ ἁλώσεως τῆς Τροίας ἐκ τῶν Μεθομηρικῶν, edited by Dodwell in his work on the Greek and Roman Cycles.

Photius, in speaking of the ἐκλογαὶ διάφοροι of Sopater, Cod. 161. says that they were composed ἐκ τῶν Ἀιλίου, δι' ὧν περὶ Ἀλεξανδρείας· καὶ ἐκ τῶν Αἰγυπτιακῶν Ἑλλανίκου, δι' ὧν μυθικά τε καὶ πλασματικὰ πολλὰ συλλέξας καὶ διάφορα ἕτερα εἰς τὸ τέλος τοῦ ἕκτου λόγου καταντήσεις. The Ægyptiaca are frequently quoted by Athenæus[5]. The following passages in

5. Ἑλλάνικος ἐν Αἰγυπτιακοῖς οὕτως γράφει, Αἰγυπτίων ἐν τοῖς οἴκοις κεῖται φιάλη χαλκῆ, καὶ κύαθος χαλκοῦς, καὶ ἠθάνιον χάλκεον. l. 11. p. 470. D.

Antigonus Carystius, Plutarch, and Tzetzes on Lycophron ought probably to be referred to this work.

Antigonus Carystius. Hist. Mirab. c. 139. Ἑλλάνικος δ' ὁ Λέσβιος ἐν Θήβαις ταῖς Αἰγυπτίαις ἱστορεῖ σπήλαιον ἐν ἄστει, καθ' ὃ εἶναι τὰς μὲν τριακάδας νηνεμίαν, τὰς δ' ἄλλας ἡμέρας ἄνεμον. δόξαι δ' ἀνεξέταστόν τι ἔχειν καὶ *δυσπαράτητον ἡ ἐκλογὴ, καθάπερ ὁ Εὐριπος ταῖς ἑβδόμαις οὐ στρέφεται, καὶ ὅτι οἱ μύρμηκες νουμηνίαις ἀναπαύονται.

Plutarch de Is. et Osir. T. II. p. 364. D. τὸν Ὄσιριν Ἑλλάνικος Ὕσιριν ἔθηκεν ἀκηκοέναι ὑπὸ τῶν ἱερέων λεγόμενον. οὕτω γὰρ ὀνομάζων διατελεῖ τὸν θεὸν, εἰκότως ἀπὸ τῆς φύσεως καὶ τῆς εὑρέσεως.

Ἑλλάνικός φησι τοὺς Ἐρεμβοὺς περὶ τὰς Νείλου ῥοὰς οἰκεῖν. v. 827. Compare Phavorinus and Etym. Mag. v. Ἐρεμβοί.

The Æolica, which appear to have contained more than one book, are quoted by the Scholiast on Pindar, and by Tzetzes[1] on

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περὶ δὲ τῶν ἐν Αἰγύπτῳ ἀεὶ ἀνθούντων στεφάνων Ἑλλάνικος ἐν τοῖς Αἰγυπτιακοῖς οὕτω γράφει. Πόλις ἐπιποταμίη, Τίνδιον ὄνομα, * αὕτη θεῶν ὁμήγυρις καὶ ἱερὸν μέγα καὶ ἁγνὸν ἐν μέσῃ τῇ πόλει λίθινον, καὶ θύρετρα λίθινα. ἔσω τοῦ ἱεροῦ ἀκάνθαι πεφύκασι λευκαὶ καὶ μέλαιναι. ἐπ' *αὕταις οἱ στέφανοι ἐπιβέβληνται ἄνω, τῆς ἀκάνθου τοῦ ἄνθους καὶ ῥοιῆς ἄνθους καὶ ἀμπέλου πεπλεγμένοι. καὶ ἀεὶ ἀνθέουσι οὗτοι. τοὺς στεφάνους ἀπέθεντο οἱ θεοὶ ἐν Αἰγύπτῳ πυθόμενοι βασιλεύειν τὸν Βάθυν, ὃς ἐστι Τυφῶν. l. 15. p. 679. F.

ὁ δὲ προειρημένος Ἑλλάνικος καὶ Ἄμασιν Αἰγύπτου βασιλεῦσαι, ἰδιώτην ὄντα καὶ τῶν τυχόντων κατὰ τὸν πρῶτον βίον, διὰ στεφάνου δωρεὰν, ὃν ἔπεμψεν, ἀνθέων πλεξάμενος τῇ ὥρᾳ περικαλλεστάτων, γενέθλια ἐπιτελοῦντι Παρτάμιδι τῷ τῆς Αἰγύπτου ποτὲ βασιλεύοντι. τοῦτον γὰρ ἡσθέντα τῷ κάλλει τοῦ στεφάνου καὶ ἐπὶ δεῖπνον καλέσαι τὸν Ἄμασιν, καὶ μετὰ ταῦτα, τῶν φίλων ἕνα αὐτὸν ἔχοντα, ἐκπέμψαι ποτὲ καὶ στρατηγὸν, Αἰγυπτίων αὐτῷ πολεμούντων, ὑφ' ὧν διὰ τὸ τοῦ Παρτάμιδος μῖσος ἀποφανθῆναι βασιλέα. l. 15. p. 680. B.

Ἑλλάνικος δέ φησι ἐν τῇ Πλινθίνῃ πόλει Αἰγύπτου πρώτῃ εὑρεθῆναι τὴν ἄμπελον. l. 1. p. 34. A.

1. ἄλλοι δέ φασιν, ὅτι μετὰ τὴν ἀναίρεσιν Αἰγίσθου καὶ Κλυταιμνήστρας παρὰ ταῖς Ἀζᾶσιν Ἀρκάσιν ἐνιαυτὸν Ὀρέστης ἐνδιατρίψας, ὡς Εὐριπίδης φησὶ, χρησμὸν ἔλαβε στέλλεσθαι πρὸς ἀποικίαν, ὃς συνάξας ἐκ διαφόρων ἐθνῶν λαοὺς, οὓς ἐκάλεσαν Αἰολεῖς διὰ τὸ ἐκ διαφόρων εἶναι, ἦλθεν εἰς Λέσβον. καὶ αὐτὸς μὲν ταχὺ ἀποθανὼν πόλιν κτίσαι οὐκ ἠδυνήθη· ἀπόγονος δὲ τούτου Γρὰς μετὰ ἑκατὸν ἔτη κυριεύσας τῆς Λέσβου πόλιν ἔκτισε. Κέλωρ δὲ νῦν ὁ ἀπόγονος Γρὰς ἐρρέθη. τὰ δὲ περὶ τῆς ἀποικίας Λέσβου Ἑλλάνικος ὁ Λέσβιος ἱστορεῖ ἐν πρώτῃ Αἰολικῶν. v. 1374. The Scholiast on Pindar refers to the same account. Nem. II. v. 43.

Lycophron. To this work we ought also to refer a passage in Strabo, p. 610. where he is speaking of the city of Assus, καὶ Ἑλλάνικος δὲ Αἰολίδα φησίν. and an article in the Proverbia Zenobiana. 5. 61. Πιτάνη εἰμί. αὕτη πάρ' Ἀλκαίῳ κεῖται. λέγεται δὲ κατὰ τῶν πυκναῖς συμφοραῖς περιπιπτόντων ἅμα καὶ εὐπραγίαις. παρόσον καὶ τῇ Πιτάνῃ τοιαῦτα συνέβη πράγματα, ὧν καὶ Ἑλλάνικος μέμνηται. φησὶ γὰρ αὐτὴν ὑπὸ Πελασγῶν ἀνδραποδισθῆναι, καὶ πάλιν ὑπὸ Ἐρυθραίων ἐλευθερωθῆναι. See Suidas and Phavorinus.

The Argolica are quoted by the Scholiast[2] on Homer.

The Arcadica by the Scholiast on Apollonius[3] Rhodius, and probably by Harpocration. v. αὐτόχθονες.

Marcellinus in his Life of Thucydides mentions a work of Hellanicus, entitled ἡ Ἄσωπις, μαρτυρεῖ τούτοις καὶ Ἑλλάνικος ἐν τῇ ἐπιγραφομένῃ Ἀσώπιδι. Sturz supposes that it formed a part of the Bœotiaca.

The Bœotiaca are quoted by the Scholiasts on Homer[4], Euripides[5], and Pindar[6].

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2. Ἰασὸς καὶ Πελασγὸς Τριόπα παῖδες, τελευτήσαντος αὐτοῖς τοῦ πατρὸς, διείλοντο τὴν βασιλείαν. Λαχὼν δὲ Πελασγὸς μὲν τὰ πρὸς Ἐρασῖνον ποταμὸν, ἔκτισε Λάρισσαν· Ἰασὸς δὲ τὰ πρὸς Ἥλιν. τελευτησάντων δ' αὐτῶν νεώτατος ἀδελφὸς Ἀγήνωρ ἐπεστράτευε τῇ χώρᾳ, πολλὴν ἵππον ἐπαγόμενος. ὅθεν ἐκλήθη Ἱππόβοτον μὲν τὸ Ἄργος ἀπὸ τῆς Ἀγήνορος ἵππου. ἀπὸ δὲ Ἰασοῦ Ἴασον, καὶ Πελασγικὸν ἀπὸ Πελασγοῦ. ἱστορεῖ Ἑλλάνικος ἐν Ἀργολικοῖς. Sch. Min. Il. Γ. v. 75. See Phavorinus v. Ἄργος. We find nearly the same account in Eustathius p. 385. excepting that Jasus, Pelasgus, and Agenor are there said to have been the sons of Phoroneus.

3. δύο δέ εἰσι Κηφεῖς· ὁ μὲν Ἀλεοῦ, οὗ μνημονεύει Ἀπολλώνιος. ὁ δὲ ἕτερος, οὗ μνημονεύει Ἑλλάνικος ἐν τῷ περὶ Ἀρκαδίας. l. 1. v. 162. We ought probably to refer to this work two other passages from the same Scholiast, l. 1. v. 769. Μαίναλος ὄρος Ἀρκαδίας, ἐν ᾧ ἡ Ἀταλάντη διῆγεν, ἀπὸ Μαινάλου τοῦ Ἀρκάδος, ὡς φησιν Ἑλλάνικος. and l. 2. v. 1055. Φερεκύδης δέ φησιν οὐ γυναῖκας, ἀλλ' ὄρνιθας εἶναι, καὶ ἀναιρεθῆναι πρὸς Ἡρακλέους, πλαταγῆς δοθείσης αὐτῷ πρὸς τὸ κτυπεῖν καὶ ἐκφοβεῖν αὐτάς· ὁμοίως καὶ Ἑλλάνικός φησιν. He is speaking of the Stymphalides. See also v. 1057. and Phavorinus v. πλαταγήν.

4. Εὐρώπης γὰρ τῆς Φοίνικος θυγατρὸς ἐκ Σιδῶνος ὑπὸ Διὸς ἁρπαγείσης, Κάδμος ὁ ἀδελφὸς αὐτῆς, κατὰ ζήτησιν πεμφθεὶς ὑπὸ τοῦ πατρὸς, ὡς οὐχ εὑρήκει αὐτὴν, ἦκεν εἰς Δελφοὺς πρὸς τὸν θεόν. ὁ δὲ θεὸς εἶπεν αὐτῷ περὶ μὲν Εὐρώπης μὴ πολυπραγμονεῖν, χρῆσθαι δὲ καθοδηγῷ βοΐ, καὶ πόλιν ἐκεῖ κτίζειν, ἔνθα ἂν αὐτὴ εἰς τὰ δεξιὰ πέσῃ καμοῦσα. τοιοῦτον

The Cypriaca in Stephanus Byzantinus, v. Καρπασία.

The Lesbiaca, which consisted at least of two books, by Strabo[1], and in Stephanus Byzantinus[2].

An Account or History of Lydia, is quoted in Stephanus Byzantinus, v. Ἀζειῶται, and probably in the following passage from the work of Sotion entitled, περὶ ποταμῶν καὶ κρηνῶν καὶ λιμνῶν. Ἑλλάνικός φησι περὶ Μαγνησίαν τὴν ἐπὶ Σιπύλου

οὗτον λαβὼν χρησμὸν διὰ Φωκέων ἐπορεύετο. εἶτα βοὶ συντυχὼν παρὰ τοῖς Πελάγονος βουκολίοις, ταύτῃ πορευομένῃ κατόπιν εἵπετο. ἡ δὲ, διεξιοῦσα πᾶσαν Βοιωτίαν, ὀκνήσασα ἀνεκλίθη ἔνθα νῦν ἡ πόλις εἰσὶ Θῆβαι. βουλόμενος δὲ Ἀθηνᾷ τὴν βοῦν καταθῦσαι, πέμπει τινὰς τῶν μεθ' ἑαυτοῦ ληψομένους χέρνιβα ἀπὸ τῆς Ἀρητιάδος κρήνης. ὁ δὲ φρουρῶν τὴν κρήνην δράκων, ὃν Ἄρεος ἔλεγον εἶναι, τοὺς πλείονας τῶν πεμφθέντων διέφθειρεν. ἀγανακτήσας δὲ Κάδμος κτείνει τὸν δράκοντα. καὶ, τῆς Ἀθηνᾶς αὐτῷ ὑποθεμένης, τοὺς τούτου ὀδόντας σπείρει, ἀφ' ὧν ἐγένοντο οἱ γηγενεῖς. ὀργισθέντος δὲ Ἄρεος καὶ μέλλοντος Κάδμον ἀναιρεῖν, ἐκώλυσεν ὁ Ζεὺς, καὶ Ἁρμονίαν αὐτῷ συνῴκισε τὴν Ἄρεος καὶ Ἀφροδίτης. πρότερον δὲ ἐκέλευσεν αὐτὸν ἀντὶ τῆς ἀναιρέσεως τοῦ δράκοντος ἐνιαυτὸν θητεῦσαι, ἐν δὲ τῷ γάμῳ Μούσας ᾆσαι, καὶ τῶν θεῶν ἕκαστον Ἁρμονίᾳ δῶρον δοῦναι. ἱστορεῖ Ἑλλάνικος ἐν Βοιωτιακοῖς. Sch. Min. Cat. Nav. v. 1. See Apollodorus L. 3. c. 4. and the Scholiast on Euripides, Phœnissæ v. 666. ὁ μὲν οὖν Ἑλλάνικος λίθῳ φησὶν ἀναιρεθῆναι τὸν δράκοντα.

5. Ἑλλάνικος δὲ ἱστορεῖ κατὰ συνθήκας αὐτὸν συγχωρῆσαι τὴν βασιλείαν Ἐτεοκλεῖ, λέγων αἵρεσιν αὐτῷ προτεῖναι τὸν Ἐτεοκλῆ, εἰ βούλοιτο τὴν βασιλείαν ἔχειν, ἢ τὸ μέρος τῶν χρημάτων λαβεῖν καὶ ἑτέραν πόλιν οἰκεῖν. τὸν δὲ λαβόντα τὸν ὅρμον καὶ τὸν χιτῶνα Ἁρμονίας ἀναχωρῆσαι εἰς Ἄργος, κρίναντος τοῦ μέρους τὴν βασιλείαν Οἰδίποδος που χωρῆσαι. ὧν τὸν μὲν ὅρμον Ἀφροδίτῃ, τὸν δὲ χιτῶνα Ἀθηνᾷ ἐχαρίσατο, ᾧ καὶ δέδωκε τὴν θύγατρα Ἄδραστος Ἀργείαν. Phœnissæ v. 71. It appears also at v. 61. that Hellanicus agreed with Euripides in stating that Œdipus put out his own eyes.

6. πρότερον μὲν ἐσώθη μόνος, κατὰ δὲ τὴν δευτέραν στρατείαν πάντων σωθέντων, αὐτὸς μόνος τὸν υἱὸν ἀπέβαλεν Αἰγιαλέα, ὡς φησιν Ἑλλάνικος λέγων, ἐν Γλίσαντι τὴν συμβολὴν γεγενῆσθαι. Pyth. η. 68.

1. ὥσπερ καὶ Νάπη ἐν τῷ Μεθύμνης πεδίῳ, ἣν Ἑλλάνικος ἀγνοῶν Λάπην ὀνομάζει. Strabo p. 426. Strabo appears to be inaccurate in charging Hellanicus with ignorance in this instance, for we find in Stephanus Byzantinus, v. Νάπη, πόλις Λέσβου· Ἑλλάνικος ἐν δευτέρῳ Λεσβιακῶν.

2. v. Μαλόεις, Ἀπόλλων ἐν Λέσβῳ· καὶ ὁ τόπος τοῦ ἱεροῦ Μαλόεις ἀπὸ τοῦ Μήλου τῆς Μαντοῦς, ὡς Ἑλλάνικος ἐν Λεσβιακῶν πρώτῳ. v. Τράγασαι, χώρα ἐν Ἠπείρῳ, ἀπὸ Τραγάσου, οὗ εἰς χάριν ὁ Ποσειδῶν ἅλως πῆξιν ἐποίησεν· ὅθεν Τραγασαῖοι ἅλες, ὡς Ἑλλάνικος ἐν πρώτῳ Λεσβιακῶν· ἀφ' οὗ καὶ τὸ πεδίον Ἄλσιον καλεῖται.

πηγὴν εἶναι, ἀφ' ἧς τοὺς πίνοντας κοιλίαν ἀπολιθοῦσθαι. See Aristotle Ed. Sylburg. T. III. P. 2.

A History of Scythia in Stephanus Byzantinus under the words Ἀμάδοκοι and Ἀμύργιον.

The Thettalica by Harpocration, v. τετραρχία. τεττάρων μερῶν ὄντων τῆς Θετταλίας, ἕκαστον μέρος Τετρὰς ἐκαλεῖτο, καθά φησιν Ἑλλάνικος ἐν τοῖς Θετταλικοῖς· ὄνομα δέ φησιν εἶναι ταῖς τετράσι Θετταλιῶτιν, Φθιῶτιν, Πελασγιῶτιν, Ἑστιαιῶτιν. and probably by the Scholiast on Apollonius Rhodius, L. I. v. 40. Λάρισσα, πόλις Θετταλική, ἣν ἔκτισεν Ἀκρίσιος, ἥτις ὠνομάσθη ἀπὸ Λαρίσσης τῆς Πελασγοῦ, ὡς φησιν Ἑλλάνικος. See Phavorinus. The passage already quoted from the Scholiast on Homer p. 99. n. 2. might lead us to suppose that we ought also to refer this passage to the Argolica.

We learn from Athenæus[3], that a work was extant under the name of Hellanicus entitled, ἡ εἰς Ἄμμωνος ἀνάβασις, but he expresses a doubt whether Hellanicus was really the Author.

Among the historical works of Hellanicus, which are quoted by ancient Authors, we find one bearing the title of κτίσεις[4], of which the Tract entitled, περὶ Χίου κτίσεως[5] probably formed a part. Mention is also made of a work entitled ἐθνῶν ὀνομασίαι[6], in which, if we may conjecture from the title, Hellanicus

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3. φοίνικα δὲ τὸν καρπὸν καὶ Ἑλλάνικος κέκληκεν ἐν τῇ εἰς Ἄμμωνος ἀναβάσει, εἰ γνήσιον τὸ σύγγραμμα. L. 14. p. 652. A.

4. Ἑλλάνικος δ' ἐν κτίσεσι καὶ ἐκ ῥιζῶν φησὶ κατασκευάζεσθαι τὸ βρύτον, γράφων ὧδε· πίνουσι δὲ βρύτον ἐκ τῶν ῥιζῶν, καθάπερ οἱ Θρᾷκες ἐκ τῶν κριθῶν. Athenæus L. 10. p. 447. C.

καὶ Ἑλλάνικος ἐν κτίσεσιν ἐθνῶν καὶ πολέων· Κερκεταίων δ' ἄνω οἰκοῦσι Μόσχοι, καὶ Χαριμάται· κάτω δ' Ἡνίοχοι, ἄνω δὲ Καραξοί. Steph. Byz. v. Χαριμάται.

5. ἐν Λήμνῳ πρότερον εὑρέθη τό τε πῦρ καὶ αἱ ὑπλουργίαι, καθὼς ἐν τῷ περὶ Χίου κτίσεως Ἑλλάνικος ἱστορεῖ. Tzetzes on Lycophron v. 224. See also v. 462. Λήμνιοι γάρ, ὥς φησιν Ἑλλάνικος, εὗρον ὁπλοποιΐαν. and the Scholiast on Apollonius Rhodius, L. 1. v. 608. Ἑλλάνικος δέ φησι Σίντιας ὀνομασθῆναι τοὺς Λημνίους διὰ τὸ πρώτους ὅπλα ποιῆσαι πολεμικὰ πρὸς τὸ σίνεσθαι τὸν πλησίον καὶ βλάπτειν. Grævius wishes to read Ἰλίου for Χίου in the passage from Tzetzes.

6. οἶδα δὲ καὶ Ἑλλάνικον ἐν ἐθνῶν ὀνομασίαις λέγοντα, ὅτι Λιβύων τῶν Νομάδων τινὲς οὐδὲν ἄλλο κέκτηνται, ἢ κύλικα καὶ μάχαιραν καὶ ὑδρείαν. καὶ ὅτι οἰκίας ἔχουσιν ἐξ ἀνθερίκου πεποιημένας μικρὰς ὅσον σκιᾶς ἕνεκα, ἃς καὶ περιφέρουσιν ὅπου ἂν πορεύωνται. Athenæus, L. II. p. 462. B. This passage is quoted by Eustathius, p. 916. l. 50. Il. N. v. 6.

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had examined into the origin of the names of different countries and cities.

We have already stated that Porphyry accuses Hellanicus of having compiled his work entitled, *βαρβαρικὰ νόμιμα* from Herodotus, and Damastes. This work is quoted by Suidas, and the Author of the Etymologicum Magnum, v. *Ζάμολξις*. *Ἑλλάνικος ἐν τοῖς βαρβαρικοῖς νόμοις φησὶν ὅτι Ἑλληνικός τις γεγονὼς τελετὰς κατέδειξε Γέταις τοῖς ἐν Θράκῃ, καὶ ἔλεγεν ὅτι οὔτ' ἂν αὐτὸς ἀπόθανοι οὔθ' οἱ μετὰ *τούτου, ἀλλ' ἔξουσιν πάντα ἀγαθά· ἅμα δὲ ταῦτα λέγων ᾠκοδόμει οἴκημα κατάγαιον. ἔπειτα ἀφανισθεὶς αἰφνίδιον ἐκ Θρᾳκῶν ἐν τούτῳ διητᾶτο. οἱ δὲ Γέται ἐπόθουν αὐτόν. τετάρτῳ δὲ ἔτει πάλιν φαίνεται, καὶ οἱ Θρᾷκες αὐτῷ πάντα ἐπίστευσαν.* Compare Herodotus, L. IV. c. 95.

The work entitled *ἱέρειαι*[1], which is frequently referred to in Stephanus Byzantinus, and twice by Constantinus Porphyrogenneta[2], was probably a Chronological work, and the same with that which is quoted in other places under the title of *ἱέρειαι Ἥρας*[3]. To the same class we must refer a work entitled, *Καρνεόνικαι*, which is quoted by Athenæus[4] and probably by Clemens

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Ἑλλάνικος ἐν τῷ περὶ ἐθνῶν φησὶ, Βόσπορον δὲ πλεύσαντι Σινδοί· ἄνω δὲ τούτων Μαλιῶται Σκύθαι. Schol. on Ap. Rhod. L. IV. v. 322.

1. The first Book is quoted under the word, Φαίαξ. *Ἑλλάνικος ἱερείων α'. Φαίαξ ὁ Ποσειδῶνος καὶ Κερκύρας τῆς Ἀσωπίδος, ἀφ' ἧς ἡ νῆσος Κέρκυρα ἐκλήθη, τὸ πρὶν Δρεπάνη τέ καὶ Σχερία κληθεῖσα.* See also v. Σίπυλος. Both the first and second Books are referred to under the word Νισαία. *Ἑλλάνικος ἐν ἱερείων πρώτῳ· καὶ ἐν τῷ δευτέρῳ· Καὶ Νισαίαν εἶλε, καὶ Νίσον τὸν Πανδίονος, καὶ Μεγαρέα τὸν Ὀγχήστιον.*

2. *Μακεδονία ἡ χώρα ὠνομάσθη ἀπὸ Μακεδόνος τοῦ Αἰόλου, ὡς Ἑλλάνικος Ἱερείων πρώτῃ τῶν ἐν Ἄργει. *καὶ Μακεδόνιος Αἰόλου, οὗ τοινῦν Μακεδόνες καλοῦνται μόνοι μετὰ Μυσῶν τότε οἰκοῦντες.* p. 84. Ed. Meurs. Ludg. Bat. 1617.

ὁ γραμματικὸς Στέφανος γράφει· Σικελία ἡ νῆσος Σικανία πρότερον ὠνομάζετο. εἶτα Σικελία ἐκλήθη, ὥς φησιν Ἑλλάνικος ἱερείων τῆς Ἥρας β'.

3. *Ἑλλάνικος ἱερείων Ἥρας δευτέρῳ· Θεοκλῆς ἐκ Χαλκίδος μετὰ Χαλκιδέων καὶ Ναξίων ἐν Σικελίᾳ πόλεις ἔκτισε.* Steph. Byz. v. Χαλκίς. See also vv. Φρίκιον, Χαιρώνεια. The third Book is referred to under the word Χαονία.

4. *ὅτι δὲ καὶ Τέρπανδρος ἀρχαιότερος Ἀνακρέοντος, δῆλον ἐκ τούτων· τὰ Καρνεῖα πρῶτος πάντων Τέρπανδρος νικᾷ, ὡς Ἑλλάνικος ἱστορεῖ ἔν τε τοῖς ἐμμέτροις Καρνεονίκαις κἀν τοῖς καταλογάδην.* XIV. p. 635. E.

5. *καὶ μὴν καὶ Τέρπανδρον ἀρχαΐζουσί τινες· Ἑλλάνικός γ' οὖν τρίτον ἱστορεῖ κατὰ Μίδαν γεγονέναι.* p. 333. A.

Alexandrinus[5]. The Scholiast[6] on Aristophanes cites another work of Hellanicus, under the title of Κραναϊκοί; but Κραναϊκοῖς is probably a corruption of Κἀρνεονίκαις. The passage from Athenæus confirms the statement of Suidas, that Hellanicus wrote in verse, as well as prose.

The work entitled Ἀτλάντις, was probably a Genealogical work. It consisted of more than one book, and is quoted by the Scholiasts on Homer[7] and Euripides[8], and by Harpocration under the word Ὁμηρίδαι.

To the same class, we must refer the work entitled ἡ Δευκαλιωνεία, which is mentioned by Athenæus[9], Clemens Alexandrinus[10], the Scholiast on Apollonius Rhodius[11], and in Stephanus Byzantinus[12].

We have already cited a passage from Athenæus, in which he states Hellanicus to have been the author of a genealogical work,

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6. οἱ δὲ ἀρχαιότεροι Ἑλλάνικος καὶ Δικαίαρχος, Ἀριόνα τὸν Μηθυμναῖον· Δήμαρχος (Δικαίαρχος) μὲν ἐν τῷ περὶ Διονυσιακῶν ἀγώνων· Ἑλλάνικος δὲ ἐν τοῖς Κραναϊκοῖς (I. Καρνεονίκαις) Aves v. 1400. The Scholiast is speaking of the inventor of the Cyclian chorus.

7. φησὶ δὲ καὶ Ἑλλάνικος ἐν τῷ πρώτῳ τῶν Ἀτλαντιδῶν τὰς μὲν ἐξ θεοῖς συνελθεῖν, Ταϋγέτην Διΐ, ὧν γενέσθαι Λακεδαίμονα· Μαῖαν Διΐ, ἀφ' ὧν Ἑρμῆς· Ἠλέκτραν Διΐ, ὧν Δάρδανος· Ἀλκυόνην Ποσειδῶνι, ὧν Ὑριεύς· Στερόπην Ἄρει, ὧν Οἰνόμαος· Κελαινὼ Ποσειδῶνι καὶ αὐτὴν συγγενέσθαι, ὧν Λύκος. Μερόπην δὲ Σισύφῳ θνητῷ ὄντι, ὧν Γλαῦκος· ἣν καὶ ἀμαυρὰν εἶναι. Sch. Min. in Il. Σ. v. 486.

8. Ἑλλάνικος ἐν τῇ ἐπιγραφῇ Ἀτλάντιδος, ἄρσενας δ φησὶ, Ἀρχήνορα, Μενέστρατον, Ἀρχαγόραν· θυγατέρας δὲ τρεῖς, Ὠγυγίαν, Ἀστυκράτειαν. Phœnissæ v. 162. The Scholiast is speaking of the children of Niobe; the passage is evidently corrupt.

9. Ἑλλάνικος δὲ ἐν πρώτῳ Δευκαλιωνείας Ἐρυσίχθονα φησὶ τὸν Μυρμιδόνος ὅτι ἦν ἄπλητος βορᾶς Αἴθωνα κληθῆναι L. x. p. 410. F.

10. Διευχίδας δὲ ὁ Μεγαρικὸς τὴν ἀρχὴν τοῦ λόγου ἐκ τῆς Ἑλλανίκου Δευκαλιωνείας μετέβαλεν. p. 629. A.

11. ὅτι δὲ καὶ ὁ Δευκαλίων ἐβασίλευσε Θεσσαλίας Ἑλλάνικος ἐν πρώτῳ τῆς Δευκαλιωνείας φησίν· καὶ ὅτι δώδεκα θεῶν βωμοὺς ὁ Δευκαλίων ἱδρύσατο Ἑλλάνικος ἐν τῳ αὐτῷ φησὶ συγγράμματι. L. iii. v. 1085. see also vv. 1084 and 1086, ἔστι δὲ καὶ ἕτερος Δευκαλίων, περὶ οὗ Ἑλλάνικος ἱστορεῖ.

12. The first Book is referred to under the words, Ἀγάθεια, Ἄλπωνος, Ἄσπενδος, Θηγώνιον, Καλλίαρος, Λακέρεια, Μισγομεναί, Φημίαι. The second under the words, Μιδάειον, Σάλμος. See also the word Ἄλμων.

entitled ἡ Φορωνὶς, although the contradiction, which he himself notices between the account given by Hellanicus in his History, and that given in the Phoronis, may induce us to entertain some doubt of the fact. This doubt is further increased by a comparison of a passage respecting the Idæi Dactyli[1], quoted by the Scholiast on Apollonius Rhodius from Hellanicus, with a passage on the same subject quoted by the same Scholiast from the Phoronis. The words of the Scholiast have been already cited under the Troïca, οἱ δὲ ἀναλύοντες, δεξιοὶ, ὡς Ἑλλάνικος. L. I. v. 1129. The Scholiast soon after adds, ὁ δὲ τὴν Φορωνίδα συνθεὶς, γράφων οὕτως,

——— ἔνθα γόητες .
Ἰδαῖοι Φρύγες, ἄνδρες ὀρέστεροι, οἰκί' ἔναιον,
Κέλμις, Δαμναμενεύς τε μέγας, καὶ ὑπέρβιος Ἄκμων,
εὐπάλαμοι θεράποντες ὀρείης Ἀδρηστείης,
οἳ πρῶτοι τέχνην πολυμήτιος Ἡφαίστοιο
εὗρον ἐν οὐρείῃσι νάπαις, ἰόεντα σίδηρον·
ἐν πῦρ τ' ἤνεγκαν καὶ ἀριπρεπὲς ἔργον ἔδειξαν.

Dionysius[2] of Halicarnassus agrees, however, with Athenæus ar

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1. The Phoronis is again quoted by the Scholiast on Apollonius Rhodius, L. iii. vv. 1178 and 1185. περὶ τῆς Κάδμου εἰς Θήβας παρουσίας Λυσίπαχος ἐν τῇ συναγωγῇ τῶν Θηβαϊκῶν παραδόξως ἱστορεῖ. καὶ Ἑλλάνικος ἐν ἀ Φορωνίδος ἱστορῶν ὅτι καὶ τοὺς ὀδόντας ἔσπειρε τοῦ δράκοντος κατὰ Ἄρεος βούλησιν· καὶ ἐγένοντο πέντε ἄνδρες ἔνοπλοι, Ὀυδαῖος, Χθόνιος, Πέλωρ, Ὑπερήνωρ, Ἐχίων. For Ἄρεος it appears from the passage of the Bœotiaca, already cited from the Scholiast on Homer, that we ought to read, Ἀθηνᾶς.

2. We ought perhaps also to refer to the Phoronis, two other passages of Dionysius, p. 18. τὸ μὲν οὖν Σικελικὸν γένος οὕτως ἐξέλιπεν Ἰταλίαν, ὡς μὲν Ἑλλάνικος δ' Λέσβιός φησι, τρίτῃ γενεᾷ πρότερον τῶν Τρωϊκῶν, Ἀλκυόνης ἱεραμένης ἐν Ἄργει κατὰ τὸ ἕκτον καὶ εἰκοστὸν ἔτος, δύο γὰρ ποιεῖ στόλους Ἰταλικοὺς διαβάντας εἰς Σικελίαν· τὸν μὲν πρότερον Ἐλύμων, οὓς φησιν ὑπὸ Οἰνώτρων ἐξαναστῆναι· τὸν δὲ, μετὰ τοῦτον ἔτει πέμπτῳ γενόμενον, Ἀυσονίων Ἰάπυγας φυγόντων· βασιλέα δὲ τούτων ἀποφαίνει Σικελὸν, ἀφ' οὗ τοὔνομα τοῖς τε ἀνθρώποις τῇ τε νήσῳ τεθῆναι. The second, is at p. 28. Ἑλλάνικος δὲ ὁ Λέσβιός φησιν Ἡρακλέα τὰς Γηρυόνου βοῦς ἀπελαύνοντα εἰς Ἄργος, ἐπειδή τις αὐτῷ δάμαλις ἀποσκιρτήσας τῆς ἀγέλης ἐν Ἰταλίᾳ ὄντι ἤδη φεύγων διῆρε τὴν ἀκτὴν καὶ τὸν μεταξὺ διανηξάμενος πόρον τῆς θαλάσσης εἰς Σικελίαν ἀφίκετο, ἐρόμενον ἀεὶ τοὺς ἐπιχωρίους, καθ' οὓς ἑκάστοτε γένοιτο διώκων τὸν δάμαλιν, εἴ ποι τις αὐτὸν ἑωρακὼς εἴη τῶν τῇδε ἀνθρώπων, Ἑλλάδος μὲν γλώττης ὀλίγα συνιέντων,

expressly states that Hellanicus was the author of the Phoronis. Ἑλλάνικος δὲ ὁ Λέσβιος τοὺς Τυρρηνούς φησι, Πελασγοὺς πρότερον καλουμένους, ἐπειδὴ κατῴκησαν ἐν Ἰταλίᾳ, παραλαβεῖν ἣν ἔχουσι προσηγορίαν. ἔχει δὲ αὐτῷ ἐν Φορωνίδι ὁ λόγος ὧδε· "τοῦ Πελασγοῦ τοῦ βασιλέως αὐτῶν καὶ Μενίππης τῆς Πηνειοῦ ἐγένετο Φράστωρ· τοῦ δὲ Ἀμύντωρ· τοῦ δὲ Τευταμίδης· τοῦ δὲ Νάνας. ἐπὶ τούτου βασιλεύοντος, οἱ Πελασγοὶ ὑφ' Ἑλλήνων ἀνέστησαν, καὶ ἐπὶ Σπινῆτι ποταμῷ ἐν τῷ Ἰονίῳ κόλπῳ τὰς νῆας καταλιπόντες Κρότωνα πόλιν ἐν μεσογείῳ εἷλον καὶ ἐντεῦθεν ὁρμώμενοι τὴν νῦν καλουμένην Τυρρηνίαν ἔκτισαν." p. 22. We may observe, however, that the passage quoted by the Scholiast on Apollonius Rhodius is in verse, and that quoted by Dionysius in prose; from which circumstance we may reasonably infer that these two works were not the composition of the same author, and that the prose only was written by Hellanicus. Clemens Alexandrinus[3] twice quotes the poem. The Phoronis is referred to also by Strabo[4], and by the Scholiast on Hesiod[5].

Fulgentius[6] refers to a work of Hellanicus under the Title of

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συνιέντων, τῇ δὲ πατρίῳ φωνῇ κατὰ τὰς μηνύσεις τοῦ ζώου καλούντων τὸν δάμαλιν οὐΐτουλον, ὥσπερ καὶ νῦν λέγεται, ἀπὸ τοῦ ζώου τὴν χώραν ὀνομάσαι πᾶσαν, ὅσην ὁ δάμαλις διῆλθεν, Οὐϊταλίαν. μεταπεσεῖν δὲ ἀνὰ χρόνον τὴν ὀνομασίαν εἰς τὸ νῦν σχῆμα οὐδὲν θαυμαστόν, ἐπεὶ καὶ τῶν Ἑλληνικῶν πολλὰ τὸ παραπλήσιον πέπονθεν ὀνομάτων. Sturz refers the latter passage to the work, περὶ ἐθνῶν, the former to that περὶ ἱερείων τῆς Ἥρας, confirming his opinion in the latter instance by another passage from Dionysius, p. 58. ὁ τὰς ἱερείας τὰς ἐν Ἄργει καὶ τὰ καθ' ἑκάστην πραχθέντα συναγαγών, Αἰνείαν φησὶν ἐκ Μολοττῶν εἰς Ἰταλίαν ἐλθόντα μετ' Ὀδυσσέως οἰκιστὴν γενέσθαι τῆς πόλεως· ὀνομάσαι δ' αὐτὴν ἀπὸ μιᾶς τῶν Ἰλιάδων Ῥώμης· ταύτην δὲ λέγει ταῖς ἄλλαις Τρωάσι παρακελευσαμένην κοινῇ μετ' αὐτῶν, ἐμπρῆσαι τὰ σκάφη, βαρυνομένην τῇ πλάνῃ. ὁμολογεῖ δ' αὐτῷ καὶ Δαμαστὴς ὁ Σιγειεύς.

3. ὅθεν καὶ ὁ τῆς Φορωνίδος ποιητὴς εἶναι αὐτὸν ἔφη πατέρα θνητῶν ἀνθρώπων. p. 321. A. Again p. 349. A.

Καλλιθόη κληδοῦχος Ὀλυμπιάδος βασιλείης,
Ἥρης Ἀργείης, ἣ στέμμασι καὶ θυσάνοισι
πρώτη ἐκόσμησεν περὶ κίονα μακρὸν ἀάσσης.

4. ὁ δὲ τὴν Φορωνίδα στέψας (f. γράψας) αὐλητὰς καὶ Φρύγας τους Κουρῆτας λέγει. p. 472.

5. Ἑλλάνικος δὲ Φορωνίδι ἀπὸ Ὀρφέως φησὶν εἶναι τὸν Ἡσίοδον. p. 141. b.

6. Theopompus in Cypriaco carmine et Hellanicus in Dios polytychia, quam descripsit, ait Junonem ab Jove vinctam catenis aureis et degravatam incudibus ferreis. Mytholog. p. 35. Ed. Muncker.

Dios Polytychia, which Sturz conjectures to have been written in verse.

We have already remarked (Mus. Crit. Vol. I. p. 100.) that Cedrenus from misunderstanding a passage of Josephus had falsely ascribed Histories of Phœnicia to Hecatæus, Hellanicus, and others.

Many others references to the writings of Hellanicus may be found in different ancient Authors; but it is now almost impossible to ascertain to what particular work the passages belong. Thus in the Scholiast[1] on Euripides, we find a passage relating to Medea,—two in Pausanias, the former relating also to Medea[2], the latter to Pylades[3]—a passage in Clemens Alexandrinus[4] relating to the Hyperborei,—a reference to Hellanicus in Hesychius, v. *Κάδμιοι*,—two passages in the Chrestomathia[5] of Proclus—two passages in the Scholia on Homer, the former[6] relating to

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1. *περὶ δὲ τῆς εἰς Κόρινθον μετοικήσεως Ἵππεὺς ἐκτίθεται καὶ Ἑλλάνικος.* Medea, v. 9.

2. *Ἑλλάνικος δὲ αὐτὸν Πολύξενον καλεῖ, καὶ πατρὸς Ἰάσονός φησιν εἶναι.* L. 2. c. 3. p. 190.

3. *Ἑλλάνικος δὲ καὶ τάδε ἔγραψε· Μέδοντα καὶ Στρόφιον γενέσθαι Πυλάδῃ παῖδας ἐξ Ἠλέκτρας.* Sturz refers this to the Argolica.

4. *τοὺς δὲ Ὑπερβορέους Ἑλλάνικος ὑπὲρ τὰ Ῥίπαια ὄρη οἰκεῖν ἱστορεῖ· διδάσκεσθαι δὲ αὐτοὺς δικαιοσύνην, μὴ κρεωφαγοῦντας, ἀλλ' ἀκροδρύοις χρωμένους. τοὺς ἐξηκονταετεῖς οὗτοι ἔξω πυλῶν ἄγοντες ἀφανίζουσιν.* Stromatum, Lib. 1. p. 305. C. Compare Stephanus Byzantinus, v. *Ὑπερβόρεοι.*

5. *Ἑλλάνικος δὲ καὶ Δαμάστης καὶ Φερεκύδης εἰς Ὀρφέα τὸ γένος παράγουσιν αὐτοῦ. Μαίονα γάρ φασι τὸν Ὁμήρου πατέρα, καὶ Δίον τὸν Ἡσιόδου γενέσθαι Ἀπελλίδος, τοῦ Μελανωπποῦ, τοῦ Ἐπιφραδέως, τοῦ Χαριφήμου, τοῦ Φιλοτέρπεως, τοῦ Ἰδμονίδα, τοῦ Ἐυκλέους, τοῦ Δωρίωνος, τοῦ Ὀρφέως.* P. 466. Ed. Gaisford. *Ξένων καὶ Ἑλλάνικος ἀφαιροῦσιν αὐτοῦ, οἱ μέντοι ἀρχαῖοι καὶ τὸν Κύκλον ἀναφέρουσιν εἰς αὐτόν.* P. 468. Sturz refers these to the Phoronis.

6. *Πέλοψ, ἐκ προτέρας γυναικὸς ἔχων παῖδα Χρύσιππον, ἔγημεν Ἱπποδάμειαν τὴν Οἰνομάου, ἐξ ἧς ἱκανῶς ἐπαιδοποίησεν. Ἀγαπωμένου δὲ ὑπ' αὐτοῦ σφόδρα τοῦ Χρυσίππου, ἐπιφθονήσαντες ἥ τε μητρυιὰ καὶ οἱ παῖδες μή πως καὶ τὰ σκῆπτρα αὐτῷ καταλείψῃ, θάνατον ἐπεβούλευσαν Ἀτρεὺς καὶ Θυέστης οἱ πρεσβύτατοι τῶν παίδων αὐτῷ. Ἀναιρεθέντος οὖν τοῦ Χρυσίππου, Πέλοψ ἐπιγνούς, ἐφυγάδευσε τοὺς αὐτόχειρας τῆς σφαγῆς γενομένους παῖδας, ἐπαρασάμενος αὐτοῖς· καὶ τῷ γένει δι' αὐτῶν ἀναιρεθῆναι. οἱ μὲν οὖν ἄλλοι ἀλλαχῇ ἐκπίπτουσι τῆς Πίσης. τελευτήσαντος δὲ τοῦ Πέλοπος, Ἀτρεὺς κατὰ τὸν πρεσβύτερον σὺν στρατῷ πολλῷ ἐλθὼν ἐκράτησε τῶν τόπων. ἱστορεῖ Ἑλλάνικος.* Il. B. 105.

Atreus and Thyestes, the latter[7] to Patroclus—a passage in the Scholia on Theocritus[8]—two references in Suidas[9], vv. ἀμφίσματα, ἀνερρίχωντο—several psssages in the Scholiast[10] on Apollonius Rhodius—two passages in the Scholiast[11] on Hesiod—one in the Scholiast[12] on Pindar—many references in Stephanus Byzantinus[13],—and one in Pliny[14].

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7. Πάτροκλος ὁ Μενοιτίου τρεφόμενος ἐν Ὀποῦντι τῆς Λοκρίδος περιέπεσεν ἀκουσίῳ πταίσματι. Παῖδα γὰρ, ἡλικιώτην Ἀμφιδάμαντος οὐκ ἀσήμου Κλησωνύμου, ἢ ὥσπερ τινὲς Ἀιάνην, περὶ ἀστραγάλων ὀργισθεὶς ἀπέκτεινεν· ἐπὶ τούτῳ δὲ φυγὼν εἰς Φθίαν ἀφίκετο, κἀκεῖ κατὰ συγγένειαν Πηλέως Ἀχιλλεῖ συνῆν. φιλίαν δ' ὑπερβάλλουσαν πρὸς ἀλλήλους φυλάξαντες ὁμοῦ ἐπὶ Ἴλιον ἐστράτευσαν. ἡ ἱστορία παρὰ Ἑλλανίκῳ. Sturz refers this to the Atlantis.

8. Κύκνον λέγει τὸν Ποσειδῶνος καὶ Κηΐκος τὸν ἀνηρημένον ὑπὸ Ἀχιλλέως, λευκὸς γὰρ ἦν τὴν χροιὰν ἐν γενετῆς, ὡς φησιν Ἑλλάνικος. Id. 16. v. 49.

9. See also Phavorinus. Ἀναρρίχᾶται δ' ὥσπερ πίθηκος ἐπ' ἄκρα τὰ δένδρα.

10. Ἡρακλέους ἐρώμενος υἱὸς Θειοδάμαντος τοῦ Τρύοπος· οὕτω Μυασέας· Ἑλλάνικος δὲ Θειομένητα ἀντὶ Θειοδάμαντος καλεῖ. Lib. i. v. 131. He is speaking of Hylas; see also, v. 1207, where instead of Θειομένητα we find Θειομένους.

Ἑλλάνικος δὲ Καλυδωνίαν. L. i. v. 146. He is speaking of the native country of Leda.

Ἀγήνορος γὰρ παῖς ἐστιν, ὡς Ἑλλάνικος, and shortly after, ἔνιοι δὲ αὐτὸν ἐν τῇ Παφλαγονίᾳ βασιλεῦσαι ἱστοροῦσιν, ἤ τις ἐστὶ τῆς Ἀσίας, ὡς φησιν Ἑλλάνικος. Ἀγηνορίδην δὲ εἶπε τὸν Φινέα, καθὸ Ἀγήνορός ἐστι παῖς. L. ii. v. 178.

ὁ δὲ Ἑλλάνικος ἐν τῷ ἱερῷ τοῦ Διὸς φησὶ κεῖσθαι τὸ δέρας. L. ii. v. 406. He is speaking of the Golden Fleece.

ὠνομάσθη δὲ Παρνασσὸς ἀπὸ Παρνησσοῦ τοῦ ἐγχωρίου ἥρωος, ὡς Ἑλλάνικος. L. ii. v. 713. This is referred by Sturz to the work περὶ ἐθνῶν.

τελευτῆσαι δὲ τὴν Ἕλλην κατὰ Πακτύην φασὶν, ὡς καὶ Ἑλλάνικος μαρτυρεῖ. L. ii. v. 1147.

καὶ Ἑλλάνικός φησι τὸν Ἀθάμαντα Ὀρχομενὸν ᾠκηκέναι. L. iii. v. 265.

ὁ δὲ Ἰάσων ἀπὸ Αἰόλου τὸ γένος κατάγει, ὡς Ἑλλάνικος. L. iii. v. 333.

11. Ἑλλάνικος δὲ τοὺς Κύκλωπας ὀνομάζεσθαι ἀπὸ Κύκλωπος υἱοῦ Οὐρανοῦ. Theogonia, v. 139.

τὸν Εὐρυτίωνα φησὶν Ἑλλάνικος γεγενῆσθαι ἀπὸ Ἄρεος καὶ Ἐρυθείας. Ibid. v. 293.

12. Ἑλλάνικος δὲ πάντας τοὺς ἐν τῇ Ἀργοῖ πλεύσαντας Ἡρακλεῖ συστρατεῦσαι φησίν. Nem. γ. v. 64. He is speaking of the Expedition against the Amazons.

DAMASTES OF SIGEUM.

This Writer, according to Suidas v. Δαμάστης, was the son of Dioxippus; he flourished before the Peloponnesian War, being contemporary with Herodotus, and was one of the most ancient Historians[1]. He wrote a History of the Events that had taken place in Greece: an Account of the Parents and Ancestors of the Chiefs who engaged in the Expedition against Troy: a Catalogue of the Nations and Cities: an Account of Poets and Sophists; and many other works. He was the scholar of Hellanicus.

Agathemerus[2] says, that he composed a Periplus, which he borrowed principally from the writings of Hecatæus. Strabo[3] appears to have considered him as a writer of mean authority.

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13. v. Ἄβδηρα. πόλεις δύο, ἡ μὲν Θρᾴκης, ἀπὸ Ἀβδηρίτου τοῦ υἱοῦ Ἡρίμου, Ἡρακλέους ἐρωμένου, ὃν οἱ Διομήδους ἵπποι διεσπάσαντο, ὡς Ἑλλάνικος καὶ ἄλλοι φασίν.

v. Ἀκέλη. ἔοικε δὲ λέγεσθαι ἀπὸ Ἀκέλλου τοῦ Ἡρακλέους καὶ Μάλιδος παιδὸς, δούλης γῆς Ὀμφαλίδος, ὡς Ἑλλάνικος.

v. Ἀφεταί. πόλις τῆς Μαγνησίας, Ἑλλάνικος. ὅτι ἐντεῦθεν δευτέραν ἄφεσιν ἡ Ἀργὼ ἐποιήσατο, ἢ ὅτι ἐκεῖ οἱ Ἀργοναῦται τὸν Ἡρακλέα κατέλιπον. See also the words, Ἄιπεια, Ἀλύβη, Ἄρια (compare Pausanias, L. ii. c. 3. and Herodotus, L. vii. c. 67.) Γάργαρα, Γέλα, Θεστίδειον, Καβασσὸς, Καρία, Λαμπώνεια, Μέταον, Οἰάνθη, Σπαλέθρη, Ὠρωπός.

14. Proxima ei Rhene, quam Anticlides Celadussam vocat, item Artemin Hellanicus. L. iv. c. 22.

1. I have adopted the reading of the Basle and Geneva Editions παλαιοτάτων for πλουσιωτάτων.

2. εἶτα Δαμάστης ὁ Κιττιεὺς (read Σιγειεὺς) τὰ πλεῖστα ἐκ τῶν Ἑκαταίου μεταγράψας περιπλοῦν ἔγραψεν. Geograph. Min. T. II. p. 2.

3. ὁ δὲ (Ἐρατοσθένης) Δαμάστῃ χρώμενος μάρτυρι οὐδὲν διαφέρει τοῦ καλοῦντος μάρτυρα τὸν Βεργαῖον, ἢ τὸν Μεσσήνιον Εὐήμερον καὶ τοὺς ἄλλους οὓς αὐτὸς εἴρηκε διαβάλλων τὴν φλυαρίαν. p. 47. Again, p. 684. speaking of the Island of Cyprus, τί δὲ δεῖ τῶν ποιητῶν θαυμάζειν καὶ μάλιστα τῶν τοιούτων, οἷς ἡ πᾶσα περὶ τὴν φράσιν ἐστὶ σπουδή, τὰ τοῦ Δαμάστου συγκρίνουσιν, ὅς τις τῆς νήσου τὸ μῆκος ἀπὸ πῶν ἄρκτων πρὸς μεσημβρίαν ἀποδίδωσιν, ἀπὸ Ἱεροκηπίας ὥς φησιν ἐπὶ Κλεῖδας; Damastes is also quoted by Strabo, p. 583. respecting the boundaries of the Troad.

Δαμάστης δ' ἔτι μᾶλλον συστέλλει ἀπὸ Παρίου· καὶ γὰρ οὗτος μὲν ἕως Λεκτοῦ προάγει.

He is mentioned also by Rufus Festus Avienus[4], in Stephanus Byzantinus[5], by Plutarch[6], Syncellus[7], Proclus[8], Valerius Maximus[9], and Pliny[10].

XENOMEDES OF CHIOS.

Of this author I have not been able to find the slightest mention.

XANTHUS OF LYDIA.

We learn from Suidas v. Ξάνθος, that his father's name was Candaules, that he flourished at the time of the capture of Sardes by the Ionians, Ol. 69. and that he wrote a History of Lydia in

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4. Quin et Damastes nobili natus Sige. Ora maritima. v. 46.

Sed ad columnas quicquid interfunditur
Undæ æstuantis stadia septem vix ait
Damastes esse. Ibid. v. 370.

5. Δαμάστης δ' ἐν τῷ περὶ ἐθνῶν· ἄνω Σκυθῶν Ἰσσηδόνας οἰκεῖν, τούτων δ' ἀνωτέρω Ἀριμασπούς. ἄνω δ' Ἀριμασπῶν τὰ Ῥίπαια ὄρη, ἐξ ὧν τὸν Βορέαν πνεῖν, χιόνα δ' αὐτὰ μήποτε ἐλλείπειν. ὑπὲρ δὲ τὰ ὄρη ταῦτα Ὑπερβορέους καθήκειν εἰς τὴν ἑτέραν θάλασσαν. v. Ὑπερβόρεοι.

6. ἐνήνοχε δὲ καὶ ὁ Θαργηλίων μὴν τοῖς βαρβάροις ἐπιδήλως ἀτυχίας. καὶ γὰρ Ἀλέξανδρος ἐπὶ Γρανικῷ τοὺς βασιλέως στρατηγοὺς Θαργηλιῶνος ἐνίκησε. καὶ Καρχηδόνιοι περὶ Σικελίαν ὑπὸ Τιμολέοντος ἡττῶντο τῇ ἑβδόμῃ φθίνοντος, περὶ ἣν δοκεῖ καὶ τὸ Ἴλιον ἁλῶναι, Θαργηλιῶνος, ὡς Ἔφορος καὶ Καλλισθένης καὶ Δαμάστης καὶ Φύλαρχος ἱστορήκασιν. In Camillo, p. 138. C. Compare the passage in Clemens Alexandrinus which has been already referred to the Troica of Hellanicus.

7. ὁμολογεῖ δὲ σὺν ἄλλοις Δαμάστης ὁ Σιγειεύς. p. 192. He has been giving the same account of the foundation of Rome, which was quoted under the Phoronis of Hellanicus from Dionysius of Halicarnassus, who expressly adduces the testimony of Damastes.

8. See the account of Hellanicus.

9. Hellanicus vero ait quasdam ex gente Epiorum, quæ pars est Ætoliæ, ducentos explere annos: atque subscribit Damastes hoc amplius affirmans, Litorium quendam ex his maximarum virium staturæque præcipuæ trecentissimum annum cumulâsse. L. viii. c. 13. Pliny mentions the same circumstance, L. vii. c. 48. but reads Pictoreum instead of Litorium.

10. Biremem Damastes Erythræos fecisse. L. vii. c. 57. He is describing the progress of ship-building.

four Books; Suidas[1] quotes the second. Dionysius[2] of Halicarnassus also quotes this work, and speaks of the author in terms of high commendation.

Athenæus[3] referring to the story mentioned by Suidas, refutes an assertion made by Artemo of Cassandria, that the Lydiaca were falsely ascribed to Xanthus, and were in fact written by Dionysius Scytobrachion. Strabo[4] tells us, that Eratosthenes

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1. ἐν δὲ τῷ β' τούτων ἱστορεῖ, ὡς πρῶτος Γύγης ὁ Λυδῶν βασιλεὺς γυναῖκας εὐνούχισεν, ὅπως αὐταῖς χρῷτο ἀεὶ νεαζούσαις. οὗτος ὁ Ξάνθος ἱστορεῖ, Ἄλκιμον τίνα βασιλεῦσαι τῆς ἐκεῖσε χώρας εὐσεβέστατον καὶ πρᾳότατον ἄνθρωπον· καὶ ἐπ' αὐτοῦ γενέσθαι εἰρηνην βαθεῖαν καὶ πλοῦτον πολύν· ἀδεῶς δὲ καὶ ἀνεπιβουλεύτως ζῆν ἕκαστον. εἶτα ἐπειδὴ ἑπτὰ ἔτη ἦν τῷ Ἀλκίμῳ, προσελθόντας τοὺς Λυδοὺς παγγενεί τε καὶ πανδημεὶ προσεύξασθαι καὶ αἰτῆσαι τῷ Ἀλκίμῳ τοιαῦτα ἔτη δοθῆναι ἐς τὸ Λυδῶν ἀγαθόν· ὃ καὶ γέγονε, καὶ ἐν εὐποτμίᾳ τε καὶ εὐδαιμονίᾳ πολλῇ διῆγον·

2. Ξάνθος δὲ ὁ Λυδὸς, ἱστορίας παλαιᾶς, εἰ καί τις ἄλλος, ἔμπειρος ὤν, τῆς δὲ πατρίου καὶ βεβαιωτὴς ἂν οὐδενὸς ὑποδεέστερος νομισθεὶς, οὔτε Τυρρήνου ὠνόμακεν οὐδαμοῦ τῆς γραφῆς δυνάστην Λυδῶν, οὔτε ἀποικίαν Μηϊόνων εἰς Ἰταλίαν κατασχοῦσαν ἐπίσταται, Τυρρηνίας τε μνήμην ὡς Λυδῶν ἀποικήσεως, ταπεινοτέρων ἄλλων μεμνημένος, οὐδεμίαν πεποίηται. Ἄτυος δὲ παῖδας γενέσθαι λέγει Λυδὸν καὶ Τόρυβον· τούτους δὲ μερισαμένους τὴν πατρῴαν ἀρχὴν ἐν Ἀσίᾳ καταμεῖναι ἀμφοτέρους, καὶ τοῖς ἔθνεσιν ὧν ἦρξαν ἐπ' ἐκείνων φησὶ τεθῆναι τὰς ὀνομασίας, λέγων ὧδε· ἀπὸ Λυδοῦ μὲν γίγνονται Λυδοὶ, ἀπὸ δὲ Τορύβου Τόρυβοι. τούτων ἡ γλῶσσα ὀλίγον παραφέρει, καὶ νῦν ἔτι συλοῦσιν ἀλλήλους ῥήματα οὐκ ὀλίγα, ὥσπερ Ἴωνες καὶ Δωριεῖς. Antiq. Rom. L. i. T. I. p. 22.

3. Λυδοὶ δὲ εἰς τοσοῦτον ἦλθον τρυφῆς ὡς καὶ πρῶτοι γυναῖκας εὐνουχίσαι, ὡς ἱστορεῖ Ξάνθος ὁ Λυδὸς ἢ ὁ εἰς αὐτὸν τὰς ἀναφερομένας ἱστορίας συγγεγραφὼς Διονύσιος ὁ Σκυτοβράχιον, ὡς Ἀρτέμων φησὶν ὁ Κασανδρεὺς ἐν τῷ περὶ συναγωγῆς βιβλίῳ, ἀγνοῶν ὅτι Ἔφορος ὁ συγγραφεὺς μνημονεύει αὐτοῦ ὡς παλαιοτέρου ὄντος καὶ Ἡροδότῳ τὰς ἀφορμὰς δεδωκότος. ὁ δ' οὖν Ξάνθος ἐν τῇ δευτέρᾳ τῶν Λυδιακῶν Ἀνδραμύτην φησὶ τῶν Λυδῶν βασιλέα πρῶτον γυναῖκας εὐνουχίσαντα χρῆσθαι αὐταῖς ἀντὶ ἀνδρῶν εὐνούχων. L. xi. p. 515. E. The Lydiaca are quoted also in L. x. p. 415. D. Ξάνθος δὲ ἐν τοῖς Λυδιακοῖς Κάμβλητα φησὶ τὸν βασιλεύσαντα Λυδῶν πολυφάγον γενέσθαι καὶ πολυπότην. ἔτι δὲ γαστρίμαργον· τοῦτον οὖν ποτε νυκτὸς τὴν ἑαυτοῦ γυναῖκα κατακρεουργήσαντα καταφαγεῖν, ἔπειτα πρωὶ εὑρόντα τὴν χεῖρα τῆς γυναικὸς ἐνοῦσαν ἐν τῷ στόματι ἑαυτὸν ἀποσφάξαι, περιβοήτου τῆς πράξεως γενομένης. And again, in L. viii. p. 346. E. ἡ δέ γε Ἀτεργάτις, ὥσπερ Ξάνθος λέγει ὁ Λυδὸς, ὑπὸ Μόψου τοῦ Λυδοῦ ἁλοῦσα κατεποντίσθη μετὰ Ἰχθύος τοῦ υἱοῦ ἐν τῇ περὶ Ἀσκάλωνα λίμνῃ διὰ τὴν ὕβριν, καὶ ὑπὸ τῶν ἰχθύων κατεβρώθη. See Hesychius v. Ἀτταγάθη.

4. ταῦτα δ' εἰπὼν τὴν Στράτωνος ἐπαινεῖ δύξαν τοῦ φυσικοῦ καὶ ἔτι Ξάνθου

approved of the opinions stated by Xanthus respecting the changes that had taken place on the face of the Earth. He doubts whether Xanthus[5] was a native of Sardes, though Suidas v. Ξάνθος, expressly asserts that he was born there. We learn from Diogenes Laertius[6], that the Lydiaca were epitomised by Menippus.

The Lydiaca are quoted by Parthenius[7], in Stephanus By-

Ξάνθου τοῦ Λυδοῦ· τοῦ μὲν Ξάνθου λέγοντος ἐπὶ Ἀρταξέρξου γενέσθαι μέγαν αὐχμὸν, ὥστ' ἐκλιπεῖν ποταμοὺς καὶ λίμνας καὶ φρέατα. αὐτὸν δὲ εἰδέναι πολλαχῆ πρόσω ἀπὸ τῆς θαλάσσης λίθους τε κογχυλιώδεις, καὶ τὰ κτενώδεα, καὶ χηραμίδων τυπώματα, καὶ λιμνοθάλασσαν ἐν Ἀρμενίοις καὶ ἐν Ματτιηνοῖς καὶ ἐν Φρυγίᾳ τῇ κάτω· ὧν ἕνεκα πείθεσθαι τὰ πεδία ποτὲ θάλατταν γενέσθαι. p. 49. This passage is at variance with the date assigned by Suidas to Xanthus. Again, p. 50. ὥστε πρός γε τὸν Ξάνθου λόγον οὐδὲν ἂν ἔχοι τὶς προσφέρειν ἄτοπον. Compare p. 579. ἀκούειν δ' ἐστὶ καὶ τῶν παλαιῶν συγγραφέων· οἷα φησὶν ὁ τὰ Λύδια συγγράψας Ξάνθος διηγούμενος οἵαι μεταβολαὶ κατέσχον πολλάκις τὴν χώραν ταύτην, ὧν ἐμνήσθη μέν που καὶ ἐν τοῖς πρόσθεν. The Lydiaca are also referred to at p. 572. πρὸς δὲ τούτοις, ὅτι τοὺς Μυσοὺς οἱ μὲν Θράκας, οἱ δὲ Λυδοὺς εἰρήκασι, κατ' αἰτίαν παλαιὰν ἱστοροῦντες, ἣν Ξάνθος ὁ Λυδὸς γράφει καὶ Μενεκράτης ὁ Ἐλαΐτης, ἐτυμολογοῦντες καὶ τὸ ὄνομα τὸ τῶν Μυσῶν, ὅτι τὴν ὀξύην οὕτως ὀνομάζουσιν οἱ Λυδοί· πολλὴ δ' ἡ ὀξύη κατὰ τὸν Ὄλυμπον, ὅπου ἐκτεθῆναί φασι τοὺς δεκατευθέντας· ἐκείνων δὲ ἀπογόνους εἶναι τοὺς ὕστερον Μυσοὺς ἀπὸ τῆς ὀξύης οὕτω προσαγορευθέντας· μαρτυρεῖν δὲ καὶ τὴν διάλεκτον· μιξολύδιον γὰρ πῶς εἶναι καὶ μιξοφρύγιον. τέως μὲν γὰρ οἰκεῖν αὐτοὺς περὶ τὸν Ὄλυμπον· τῶν δὲ Φρυγῶν ἐκ τῆς Θράκης περαιωθέντων, εἵλοντο τόν τε τῆς Τροίας ἄρχοντα καὶ τῆς πλησίον γῆς· ἐκείνους μὲν ἐνταῦθα οἰκῆσαι· τοὺς δὲ Μυσοὺς περὶ τὰς τοῦ Καΐκου πηγὰς, πλησίον Λυδῶν. At p. 628. Ξάνθος δὲ καὶ Ἀριμοῦν τινα λέγει τῶν τόπων τούτων βασιλέα. At p. 680. ὁ μὲν γὰρ Ξάνθος ὁ Λυδὸς μετὰ τὰ Τρωϊκὰ φησιν ἐλθεῖν τοὺς Φρύγας ἐκ τῆς Ἐυρώπης καὶ τῶν ἀριστερῶν τοῦ Πόντου· ἀγαγεῖν δ' αὐτοὺς Σκαμάνδριον ἐκ Βερεκύντων καὶ Ἀσκανίας. See also p. 681.

5. Ξάνθος δὲ ὁ παλαιὸς συγγραφεὺς Λυδὸς μὲν λέγεται· εἰ δὲ ἐκ Σαρδέων οὐκ ἴσμεν. p. 628.

6. γεγόνασι δὲ Μένιπποι ἕξ· πρῶτος ὁ γράψας τὰ περὶ Λυδῶν καὶ Ξάνθου ἐπιτεμόμενος. In Menippo. Lib. vi.

7. διαφόρως δὲ καὶ τοῖς πολλοῖς ἱστορεῖται καὶ τὰ Νιόβης· οὐ γὰρ Ταντάλου φασὶν αὐτὴν γενέσθαι, ἀλλ' Ἀσσάονος μὲν θυγατέρα, Φιλόττου δὲ γυναῖκα. εἰς ἔριν δὲ ἀφικομένην Λητοῖ περὶ καλλιτεκνίας ὑποσχεῖν τίσιν τοιάνδε, τὸν μὲν Φίλοττον ἐν κυνηγίᾳ διαφθαρῆναι· τὸν δὲ Ἀσσάονα τῆς θυγατρὸς πόθῳ *σχόμενον αὐτὴν αὐτῷ γημάσθαι. μὴ ἐνδιδούσης δὲ τῆς Νιόβης, τοὺς παῖδας αὐτῆς εἰς εὐωχίαν καλέσαντα καταπρῆσαι, καὶ

τὴν

zantinus[1], and probably by the Scholiast[2] on Apollonius Rhodius: by Hephæstion also, p. 14. Ed. Gaisf.

Clemens Alexandrinus, p. 433. A. Stromatum, L. iii. quotes a passage from a work of Xanthus entitled Μαγικά, which probably contained an account of the Magi. Ξάνθος δὲ ἐν τοῖς ἐπιγραφομένοις Μαγικοῖς, Μίγνυνται δὲ, φησὶν, οἱ μάγοι μητράσι καὶ θυγατράσι· καὶ ἀδελφαῖς μίγνυσθαι θεμιτὸν εἶναι· κοινάς τε εἶναι τὰς γυναῖκας, οὐ βίᾳ καὶ λάθρα, ἀλλὰ συναινούντων ἀμφοτέρων, ὅταν θέλῃ γῆμαι ὁ ἕτερος τὴν τοῦ ἑτέρου. It is referred to by Diogenes Laertius[3].

Xanthus is also quoted by Clemens[4] and by Hesychius[5], but without any reference to the particular work.

See also Solinus in Polyhistor v. 40. Etym. Mag. v. Ἑρμαῖον. Pliny Nat. Hist. L. xxv. c. 5.

τὴν μὲν διὰ ταύτην τὴν συμφορὰν ἀπὸ πέτρας ὑψηλοτάτης αὐτὴν ῥίψαι. ἔννοιαν δὲ λαβόντα τῶν σφετέρων ἁμαρτημάτων διαχρήσασθαι τὸν Ἀσσάονα ἑαυτόν. c. 33. Ed. Gale. The Scholiast on Euripides, Phœn. v. 162. speaking of the children of Niobe, says, Ξάνθος δὲ ὁ Λύδιος δέκα καὶ δέκα ἐκ Φιλοξένου τοῦ Ἀσσυρίου, ὃς ᾠκει ἐν Σιπύλῳ.

1. The first Book is referred to under the words Λυδία, Λυκοσθένη. The second, νν. Ἀρδύνιον, Στρόγωλα. The third, v. Εὐπάτρια. The fourth, v. Ἀσκάλων. Ξάνθος ἐν τετάρτῃ Λυδιακῶν φησιν ὅτι Τάνταλος καὶ Ἄσκαλος παῖδες Ὑμεναίου. τὸν δὲ Ἄσκαλον ὑπὸ Ἀκιαμοῦ (f. Ἀλκίμου) τοῦ Λυδῶν βασιλέως αἱρεθέντα στρατηγὸν εἰς Συρίαν στρατεῦσαι, κἀκεῖ παρθένον ἐρασθεὶς πόλιν κτίσαι, ἣν ἀφ' ἑαυτοῦ οὕτως ὠνόμασε. See also under the words Ἀστελέβη, Ἀστερία, Σιδήνη. The Lydiaca are referred to without mentioning the particular Book, under the words Ἔλγος, Λόκοζος, Μελάμπεια.

2. Speaking of the Sangarius, a river of Phrygia, πλησίον δὲ αὐτοῦ ὀρείας Δήμητρος ἱερόν ἐστιν, ὡς φησιν Ξάνθος. L. ii. v. 724.

3. Ξάνθος δὲ ὁ Λυδὸς εἰς τὴν Ξέρξου διάβασιν ἀπὸ τοῦ Ζωροάστρου ἐξακόσια (ἔτη) φησί. In procœmio.

4. Ξάνθος δὲ ὁ Λυδὸς περὶ τὴν ὀκτωκαιδεκάτην Ὀλυμπίαδα, ὡς δὲ Διονύσιος περὶ τὴν πεντεκαιδεκάτην Θάσον ἐκτίσθαι. Stromatum. Lib. i. p. 333. B.

5. v. Βουλεψίη. ἡ λέξις παρὰ Ξάνθῳ. λέγει δὲ τὰς Ἀμαζόνας, ἐπειδὰν τέκωσιν ἄῤῥεν, ἐξορύσσειν αὐτοῦ τοὺς ὀφθαλμοὺς αὐτοχειρίᾳ.

ARISTOPHANIS COMŒDIÆ *ex optimis exemplaribus emendatæ studio* RICH. FRANC. PHIL. BRUNCK, *Argentoratensis.* 1783.

(*Reviewed by* R. PORSON, *in* MATY'S *Review for July* 1783.)

BEFORE I give an account of the editor's merits, it may not be improper to say a word of the excellencies and defects of the author; especially as some modern critics have thought proper not only to greet him with the title of a scurrilous and indecent buffoon, but to wonder how such monstrous farces could be endured by the chaste ears of an Attic audience. That many should have been greatly exasperated with Aristophanes, for publicly exhibiting Socrates on the stage, and making him speak and act in a manner most inconsistent with his known character, is not surprizing; but as the accusation urged by some against the poet, of being instrumental to Socrates's death, has been substantially refuted by many critics; so the present editor has very judiciously observed, with regard to the other part of the charge, that Socrates is not so much the object of ridicule in the Comedy of the Clouds, as the philosophers in general, who, of whatever benefit the lessons and example of Socrates himself might be to the state, were, from their idle lives, their minute, ridiculous, and sometimes impious disquisitions, highly prejudicial to their disciples, and, by consequence, to the public. If, says Mr. Brunck, Aristophanes had really in the smallest degree contributed to the death of Socrates, it is not credible that Plato would have introduced them in his Symposium, sitting together at the same table; it is not credible that he would have been so great an admirer of him as to write an epigram in his praise, containing a most extravagant compliment—*Missa igitur hæc faciamus*—of the indecency which abounds in Aristophanes, unjustifiable as it certainly is, it may however be observed, that different ages differ extremely in their ideas of this offence. Among the ancients, plain-speaking was the fashion; nor was that ceremonious delicacy introduced, which has taught men to abuse each other with the utmost politeness, and express the most indecent ideas in the most modest language. The ancients had little of this. They were accustomed to call a spade a spade; to give every thing its proper name. There is another

sort of indecency, which is infinitely more dangerous; which corrupts the heart without offending the ear. I believe there is no man of sound judgment who would not sooner let his son read Aristophanes than Congreve or Vanbrugh. In all Aristophanes's indecency there is nothing that can allure, but much that must deter. He never dresses up the most detestable vices in an amiable light; but generally, by describing them in their native colours, makes the reader disgusted with them. His abuse of the most eminent citizens may be accounted for upon similar principles. Besides, in a Republic, freedom of speech was deemed an essential privilege of a citizen. Demosthenes treats his adversaries with such language as would, in our days, be reckoned scurrilous enough; but it passed, in those days, without any notice or reprehension. The world is since greatly altered for the better. We have, indeed, retained the matter, but judiciously *rejected what was offensive in the manner. In his* plots too, it must be owned, Aristophanes is sometimes faulty. It ought however to be observed, that his contemporary comic poets did not pique themselves upon the artful management of the plot. Aristophanes has therefore the usual failing of dramatic writers, to introduce speeches, and even scenes, not much conducing to the business of the drama. But if the only use of the plot be, as the great Bayes has decided, to bring in good things, our poet will stand totally clear on this head of the charge; and the Knights may be mentioned as an honourable exception even to this censure, as the design of the play, to expose Cleon, and to turn him out of his place, is admirably supported from beginning to end.—To sum up Aristophanes's character, if we consider his just and severe ridicule of the Athenian foibles, his detestation of the expensive and ruinous war in which Greece was engaged; his pointed invectives against the factious and interested demagogues, by whom the populace was deluded, "who bauled for freedom in their senseless mood;" his contempt of the useless and frivolous enquiries of the Sophists; his wit, and versatility of style; the astonishing playfulness, originality, and fertility of his imagination; the great harmony of versification, whenever the subject required it, and his most refined elegance of

* A line is here omitted by the printer of Maty's Review. The words between asterisks are supplied from conjecture.

language; in spite of Dr. Beattie's dictum, we shall look over his blemishes, and allow that, with all his faults, he might be a very good Citizen, and was certainly an excellent Poet.

The learning, industry, and sagacity of Mr. Brunck, are well known to the literati, by his elegant editions of some of the Greek Tragedies, the Analecta Veterum Poetarum, and Apollonius Rhodius. The present volumes are nearly of the same size with the Analecta; but the type in which the text is printed is the same with that of the Greek Tragedies. I am told most readers complain of the diminutive size of the character, and I must confess I should have been better pleased if the editor had employed the same types in this work as in the Analecta; it would have spared the reader's eyes, and, perhaps, have rendered the typographical errors fewer than they are at present. Mr. Brunck has had, for the use of this edition, (besides all the former editions of any consequence) the collations of many manuscripts; in the Plutus, Nubes, and Ranæ, five (the collation of one does not appear but in the Addenda); in the Equites, Acharnenses, Aves, and Lysistra, three; in the Vespæ, Pax, and Ecclesiazusæ, two; in the Thesmophoriazusæ, but one. By the help of these manuscripts, the observations of critics, and his own reading, he has been enabled not only to purge the text from innumerable usurpations, but sometimes to supply chasms in it: an instance or two of which I shall give in the progress of this article. The ingenious critic apologizes (or rather does not apologize) for having left some faulty readings in the text (which either critical sagacity, or the assistance of MSS. would have removed) on account of the great hurry in which he was obliged to write his notes. To me, I own, this reason seems not entirely satisfactory.—"Quod olim librorum descriptoribus sæpissime evenit, id et ego quandoque passus sum; nec hujus inconsiderantiæ necesse duco ut me purgem, veniamque petam; quin mirari subit lætarique, bonam Fortunam frequentiori bus istiusmodi lapsibus mihi cavisse; maxime quum recordor, partem haud minimam istarum fabularum a me descriptam iterum fuisse, dum in Museo meo vel ludebat filius meus, quo animum meum nihil magis advertit oblectatque, vel confabulantur boni quidam viri, qui quot fere diebus horisque matutinis ad me visere solent."—Tantamme rem tam negligenter? I think in such a case I should have sent Master Brunck out of

the room. Pugh! says Mr. B. (or I suppose would say, if he read Shakspeare) "He talks to me that never had a son." But to be serious: What right has any man to publish a work of this kind in a hurry? Mr. B. I believe, is not in that unfortunate situation, which some learned men have experienced, to be obliged to publish as fast as the avarice or tyranny of booksellers required. There have too been some writers who, in publishing a book, have had a provident eye to the future, and taken care to reserve a quantity of additions to adorn the second impression. But this gentleman's character and circumstances will not suffer us to entertain the slightest suspicion, that he will ever change from Mr. Brunck into Simonides. (Vid. Aristoph. Pac. 697.)—Mr. Brunck, in his notes, is frequently engaged with the Parisian Professor, and the flower of the French critics, as he calls them, (to wit) Messrs. Vauvilliers and Dupuy, the former of whom lately published an edition of Sophocles, the latter has passed some censures upon Mr. Brunck's critical works. Thus far, perhaps, he may be readily excused, Ὡς οὐχ ὑπάρχων, ἀλλὰ τιμωρούμενος: but I am at a loss to account for the asperity with which he treats Kuster and Bergler, to the latter of whom he is scarcely more merciful than he was to Mr. Shaw in his edition of Apollonius. Bergler with him is *fungus, stipes, bardus,* and what not. If Mr. B. is better qualified than Kuster and Bergler to publish Aristophanes (as doubtless he is by far,) "let him give God thanks, and make no boast of it;" but why triumph over men who are not in a condition to return the attack? Παῦε, παῦ, ὦ δέσποθ' Ἑρμῆ, μὴ λέγε· Ἀλλ' ἔα τὸν ἄνδρ' ἐκεῖνον, οὑπερ ἔστ' εἶναι κάτω.

I now proceed to give some instances of the improvements made in this edition. The plan of the Lysistrata is as follows: the women, grieved at the long continuance of the war, seize the Acropolis, where the public money was kept, and resolve to keep the men at a distance till a peace shall be concluded. Upon this a dialogue ensues between Lysistrata and Probulus, the heroine and hero of the play.

V. 487. Ὅτι βουλόμεναι τὴν ἀκρόπολιν ἡμῶν ἀπεκλείσατε μοχλοῖς. In some other editions it is printed τὴν πόλιν ἡμῶν ἀπεκλείσατε τοῖς μοχλοῖς. Mr. Brunck has inserted very justly Dawes's emendation in the text, Ὅτι βουλόμεναι τὴν πόλιν ἡμῶν ἀπεκλείσατε τοῖσι μοχλοῖσιν. The corruption no doubt arose

from the explanation of the scholiast being written above the text: ἡ πόλις of itself signifies the Acropolis. I cannot help submitting it to Mr. Brunck's judgment, whether in Plutus 772. instead of the vulgar reading κλεινὸν πέδον, we should not read κλεινὴν πόλιν from Stephanus Byzant. v. Ἀθῆναι. But perhaps Hemsterhuis has sufficiently defended the other reading; for I must own, though with the utmost fear of incurring Mr. Brunck's displeasure (vid. not. in Plut. 327.) that I am not possessed of Hemsterhuis's edition.

v. 498. Ἡμεῖς ὑμᾶς σώσομεν. ΠΡ. ὑμεῖς; Λ. ἡμεῖς μέντοι.
Π. σχέτλιόν γε.
Λ. Ἀλλ' ἀποδεκτέα ταῦτ' ἐστὶν ὅμως. Π. νὴ τὴν Δήμητρ', ἄδικόν γε.

Ἀλλ' ἀποδεκτέα is a conjectural emendation, first inserted in the Venetian edition; ingenious enough, but wrong. The first edition has Ἀλλ' ἀποκτέα which comes nearer the true reading, restored by Mr. B. from two MSS. Ἀλλὰ ποιητέα— But the MS. not only amends but supplies the text: for Mr. B. has inserted the following verse upon the authority of the MS. after verse 498.

Λ. Ὡς σωθήσει κἂν μὴ βούλῃ. Π. δεινόν γε λέγεις. Λ. ἀγανακτεῖς· Ἀλλὰ ποιητέα, &c.

Mr. Brunck is not in general very gracious to Kuster, when he finds him negligent in smaller matters. But what would he have said had he known, that in the very manuscript which Kuster used, not only the true reading of the 3d verse was preserved, but the second verse fairly and plainly written?—Though he might have guessed something of the kind from the scholiast, to whose words a part of the verse in question is prefixed.

V. 519. Ὁ δέ μ' εὐθὺς ὑποβλέψας ἔφασκεν· κ' εἰ μὴ τὸν στήμονα νήσω.—Mr. Brunck rightly observes, that the copula has no business before εἰ; he therefore reads, Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας φάσκεν ἂν· Εἰ μὴ τὸν στήμονα νήσεις (νήσεις from a MS.) I should rather read, Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας ἂν ἔφασκ'· Εἰ μή, &c. v. 529. seq. Λ. σιώπα.
Σίγ' ὦ κατάρατε. Π. σιωπῶ 'γώ; Λ. καὶ ταῦτα καλύμματα φέρε
Περὶ τὴν κεφαλήν· μὴ νῦν ζῴην. ἀλλ' εἰ τοῦτ' ἐμπόδιόν σοι,
Παρ' ἐμοῦ τουτὶ τὸ κάλυμμα λαβών,
Ἔχε, καὶ περίθου περὶ τὴν κεφαλήν,
Κἆτα σιώπα.

To enter into an examination of the tautology, the absurdity, metrical defects, and the want of syntax in this sentence, as it now stands, would waste too much time and paper. Suffice it to say, that the editor has happily restored the genuine text by the aid of MSS.

Λ. σιώπα.
Π. Σοί γ', ὦ κατάρατε, σιωπῶ 'γώ; καὶ ταῦτα κάλυμμα φορούσῃ
Περὶ τὴν κεφαλήν; μὴ νῦν ζῴην. Λ. ἀλλ' εἰ τοῦτ' ἐμπό-
διόν σοι, &c.

In the Nubes, after v. 969. Mr. B. has inserted a verse, which Mr. Valckenaer first discovered to belong to this place (from Suidas v. χιτάζειν).

Εἰ δέ τις αὐτῶν βωμολοχεύσαιτ', ἢ κάμψειέν τινα καμπὴν,
[Αὐτὸς δείξας, ἔν θ' ἁρμονίαις Χιάζων ἢ Σιφνιάζων.] &c.

The Eccles. v. 621, 622. stand thus in the common editions:
Π. Οὐχὶ μαχοῦνται. Β. περὶ σοῦ. Π. τοῦ μὴ ξυγκαταδαρθεῖν.
Β. Καί σοι τοιοῦτον ὑπάρξει.

Instead of this latter fragment, Kuster's edition has, Καί σοι τὸ περὶ τούτων δὴ μάχεσθαι. These Mr. Brunck has restored to sense and metre by slightly altering the reading of the MS.

Π. Οὐχὶ μαχοῦνται. Β. περὶ τοῦ; Π. θάῤῥει, μὴ δείσῃς, οὐχὶ
μαχοῦνται.
Β. Περὶ τοῦ; Π. τοῦ μὴ ξυγκαταδαρθεῖν· καί σοι τοιοῦτον
ὑπάρχει.

In the Thesmophoriazusæ, the women are gathered together to consult about some method of punishment for Euripides, who had so grossly traduced and scandalized them on the stage. When the assembly is met, the herald speaks to this effect, (v. 372.) "Hear every one; the female senate decreed (Timoclea was president, Lysicla clerk, Sostrata speaker) to hold an assembly early in the morning, on the middle day of the Thesmophoria: Ἐκκλησίαν ποιεῖν ἕωθεν τῇ μέσῃ Τῶν Θεσμοφορίων, ἢν ἄλις ἔσθ' ἡμῖν σχολή. So Kuster's edition. Davies (on Cicero De Legg. I. 10.) and Spanheim (on Callimach. H. in Jov. 84.) quotes the latter verse to prove that ἄλις may be joined with a nominative. Dawes (Misc. Crit. p. 235.) perceiving a solecism in this reading, tacitly altered it to εἴγ' ἄλις.—But the sense of the passage is not at all assisted by this alteration. "The senate decreed to hold a meeting—if there is leisure;" rather, "if there should be leisure." Neither could the herald be ignorant, when he proclaimed this, whether they had sufficient

leisure or not. The first edition (by Junta) has ἦν ἄλιθ' ἡμὶν σχολή. which approaches very near the true reading restored to the text from the MS. ἦ μάλισθ' ἡμῖν σχολή: "on which day we are most at leisure." The third day of the Thesmophoria was a fast. (vid. Athenæum VII. p. 307. F.)

In the Pax, when Trygæus and the chorus are drawing the goddess Irene out of the well, the chorus exclaims, v. 496. Ὡς κακὸν εἴ τινες εἰσὶν ἐν ἡμῖν. Mr. B.'s MS. had Ὡς κακὸν οἵ τινες εἰσὶν ἐν ἡμῖν. of which, he says he could make nothing for a long time, till he luckily found the true reading in Suidas, v. κακόνοι· Ὡς κακόνοι τινές εἰσιν ἐν ἡμῖν. "There are certainly some disaffected people among us." And so the scholiast seems to have read in his copy, as one may conjecture from his explanation.

In the Equites, v. 1300, &c. the triremes are in great agitation, upon hearing that Hyperbolus is going to petition for a fleet, they vow that he shall never command them. But, says one, who had never come near man, "if the Athenians consent to this motion.—

καθῆσθαί μοι δοκῶ
Εἰς τὸ Θησεῖον πλεούσαις, ἢ 'πὶ τῶν σεμνῶν θεῶν.

In which words there is neither sense nor syntax.

Whoever has a mind to see what the critics have written about it, may consult Petit (Leg. Attic. p. 79.) D'Orville and Salvini (Miscell. Observat. Vol. III. p. 401, 2.) Dawes (Misc. Crit. p. 252.) Mr. Brunck has restored from conjecture, δοκεῖ— πλεούσας. referring to Vesp. 270. "I advise that we sail either to the Theseum, or the temple of the Eumenides, and take refuge there." The emendation is ingenious and certain, nor does it the less honour to Mr. Brunck's sagacity, that Reiske had already proposed the same in the Acta Lipsiensia for July 1750. p. 419.

Eq. 751. Οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ,
Ἀλλ' εἰς τὸ πρόσθε χρῆν παρεῖναι 's τὴν Πνύκα.

This Demus says to Agoracritus, who had requested him not to hear the cause in Pnyx. The commentators have been led into gross errors by a slight corruption in the text. Mr. B. has elegantly restored, ὡς τὸ πρόσθε, "as formerly."

Nub. 339. Κεστρᾶν τεμάχη μεγάλαν ἀγαθᾶν, κρέα τ' ὀρνίθια κιχλᾶν. The metre is defective by half a foot. In Kuster's

edition: κρέα τ' ὀρνίθειά γε κιχλᾶν. Mr. Brunck has thrown out γε, and replaced the true reading upon the authority of Athenæus and Eustathius, κιχηλᾶν. It doubtless escaped his notice, that H. Stephens had made this emendation in his Ap. to Greek Thes. p. 1228. To the authorities mentioned, he might have added the testimony of the Etymologus M. whom Phavorinus has transcribed p. 1060. ed. Basil. 1541.

Having quoted at random these few instances, in which the text of the author is improved; I now pass to the invidious and unpleasant task of marking some of those places where the learned editor has either made the text worse, or left it faulty. One great defect I cannot help remarking in Mr. B. which is, his being in general too sparing of his explanations. As he has most unaccountably, and to the full success of his work fatally, omitted to publish the scholia together with the text, he ought to have made some amends for this defect in his notes, and also to have been more curious in noting the parodies of the tragedians and other authors in which Aristophanes so much indulges himself. These will appear to some grave omissions—but the oversights I am going to mention, Mr. B. would, without question, have entirely supplied or corrected, if he had allowed himself a little leisure for another revisal.

He has publicly testified that he has a great dislike to the particle γε, and accordingly has, with great justice, frequently expunged it; but he should have done it much oftener, and I will give a few examples where it ought to be thrown out, as perfectly useless both to the metre and sense.

Nub. 869. Καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε. Mr. B. inserts γε here after τῶν; to make the verse agree with Dawes's canon. I had rather read κρεμαστρῶν on the authority of Pollux X. 157. and so perhaps the scholiast read. v. Peirson on Mœris, p. 242. 1216. Ἀπερυθριάσαι γε μᾶλλον, ἢ σχεῖν πράγματα. As the penultima of ἀπερυθριάσαι is long, the γε ought to be expunged. Ran. 1055. Ἔστι διδάσκαλος, ὅστις φράζει· τοῖς δ' ἠβῶσίν γε ποιηταί. The particle is interpolated by some later editor. Read τοῖσιν δ' ἠβῶσι—Equit. 508. Ἠνάγκαζεν ἔπη λέξοντάς γ' ἐς τὸ θέατρον παραβῆναι. Read Ἠνάγκαζεν λέξοντας ἔπη πρὸς τὸ θέατρον, as it is quoted by the author of the argument to the Nubes. Acharn. 629. Οὕπω παρέβη πρὸς τὸ θέατρον λέξων. Pac. 735. Αὐτὸν ἐπήνει πρὸς τὸ θέατρον

παράβας. There is another passage in Aristophanes where πρὸς is to be restored instead of ἐς: Acharn. 392. Ὡς σκῆψιν ἂν ἀγὼν οὗτος οὐκ ἐσδέξεται. This Mr. B. quotes in a note upon Nub. 465. (where r. ἐπόψομαι for ὄψομαι from Suidas, v. ἆρά γε) to shew that the particle ἂν may be joined with a future indicative, a point I shall not at present dispute, but the validity of this example to prove it. If the learned critic had looked into any of the three first editions of Suidas, v. Σίσυφος, or P. Leopard. Emendat. xiii. 8. he would have found it thus quoted, Ὡς σκῆψιν ἀγὼν οὗτος οὐ προσδέξεται, which is the true reading, changing only ἀγὼν into ἀγὼν, or, as Mr. Brunck would write it, ὠγών.

Eccles. 701. Τοῖς δ' εὐπρεπέσιν γ' ἀκολουθοῦντες. γε is of the editor's insertion. Read Τοῖς εὐπρεπέσιν δ'.

Acharn. 18. Οὕτως ἐδήχθη ὑπὸ κονίας γε τὰς ὀφρῦς. As the penultima of κονίας may be made long, vid. Lysistr. 470. the γε may be safely ejected on the authority of the scholiast and the first editions of Suidas, v. ῥύπτομαι.

Av. 1478. Τοῦτο μέν γε ἦρος αἰεὶ—Mr. B. is not quite satisfied with this verse, and therefore proposes Τοῦτο μέντ' ἄρ'— The common reading is Τοῦτο μὲν ἦρος αἰεὶ—read, Τοῦτο τοῦ μὲν ἦρος, which answers to what follows, Τοῦ δὲ χειμῶνος.

Thesmoph. 225. Οὐ γὰρ, μὰ τὴν Δήμητρά γ', ἐνταυθοῖ μενῶ. The particle is here of no force, nor is it in the earlier editions, at least it is not in the Basil. 1532. There can scarcely be a doubt, I think, but we must read, Οὐ γὰρ, μὰ τὴν Δήμητρ', ἔτ' ἐνταυθοῖ μενῶ, to any one who will consult Nub. 814. Vesp. 1442. Av. 1335. I shall quote the middle example. Οὔ τοι, μὰ τὴν Δήμητρ', ἔτ' ἐνταυθοῖ μενεῖς. To shew of what signal use it is sometimes to compare an author with himself, I will give another example: Thesmoph. 630. Φέρ' ἴδω, τί πρῶτον ἦν; ἐπίνομεν. Mr. B. has aptly quoted Nub. 787. Φέρ' ἴδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν; but, what is surprising, did not see that the verse in question was to be amended thus: Φέρ' ἴδω, τί μέντοι πρῶτον ἦν; as it is quoted by Suidas, v. προπίνει.

Ibid. 443. Ὀλίγων ἕνεκά γ' αὐτὴ παρῆλθον ῥημάτων. Why does Mr. B. follow that bardus, stipes, fungus, &c. Bergler with his γε? Why not ἕνεκα καὐτὴ?—Lysistr. 82. Γυμνάδδομαί γε καὶ ποτὶ πυγὰν ἄλλομαι. Mr. B. reads γα Laconice. I should prefer Γυμνάδδομαί τε—as it is quoted by Eustathius, p. 1570.

Mr. B. sometimes quits the editions, at least those which I have, to wit, Aldus, Basil. 1532. and Kuster, without giving his reader notice, as for instance, Nub. 826. 1302. Ran. 320. 374. 1406. Probably he does this on the authority of MSS. (perhaps of other edd.) but such variations ought to be accounted for in the notes.

He sometimes erroneously follows Kuster's edition; as e. g. Plut. 197. Ἢ *φησιν οὐ βιωτὸν αὐτῷ τὸν βίον.* In the preceding editions it is thus; Ἢ *φησιν οὐκ εἶναι βιωτὸν αὐτῷ τὸν βίον,* where *αὐτῷ* not *εἶναι* ought to have been omitted.

Nub. 1329. *ἴσθ'* for *οἶσθ'*, from Kuster.

Eq. 787. Τοῦτό *γε τοὔργον ἀληθῶς ἐστίν.*—In Aldus, Τοῦτό *γέ σον τοὔργον' ἀληθῶς*—read, Τοῦτό *γέ τοι σου τοὔργον ἀληθῶς*—*vide infra* 1054.

Mr. Brunck generally shews a great respect for Dawes, and follows his emendations; but I think he sometimes rejects them without reason, and sometimes does not give them all the support they might have; e. g. the emendation on Acharn. 271. is confirmed by Suidas, v. *Λαμάχων*, that on Pac. 188. by Suidas, v. *μιαροί*. Of the first I shall give but one instance. Plut. 392. as a MS. has *ποῖον*, it ought to have been inserted in the text. The assertion of Mr. B.'s that there are an hundred exceptions, is rash; I do not believe there are six. I remember one in the Rhesus, but easily to be altered. The verse from the Phœnissæ is no proof at all; that from the Bacchæ very little; in the example from the Acharn. 963. read Ὁ *ποῖος οὗτος Λάμαχος*—; v. Nub. 1270. Τὰ *ποῖα ταῦτα χρήματ'*; so far from Ὁ *ποῖος* not being admissible here, it is almost necessary, on account of the apodosis, Ὁ *δεινὸς*,—I will give two instances of Aristophanes's exactness in this particular. Ran. 1200. Ἀπὸ *ληκυθίου τοὺς σοὺς προλόγους διαφθερῶ.* so a MS. has it; rightly, as appears from the next verse, Ἀπὸ *ληκυθίου σὺ τοὺς ἐμούς*;—Aves 1419. Ὅδι *πάρεστιν· ἀλλ' ὅτου χρὴ, δεῖ λέγειν. Πτερῶν, πτερῶν δεῖ.* It is plain, that in the first verse we must read *ὅπου δεῖ, χρὴ λέγειν*, not only for the reason above given, but also because *χρὴ* never governs a genitive case in the Attic poets. The only example, I believe, that can be produced to the contrary, is Euripides Orest. 667. *τί χρὴ φίλων*; but that is to be altered into *δεῖ φίλων* on the authority of Plutarch. Op. Mor. p. 68. E. Aristotl. Ethic. ix. 9.

Eq. 400. *γενοίμην ἓν Κρατίνου κώδιον.* I must question

whether this can signify *una de pellibus Cratini*. L. Bos's emendation ἐν Κρατίνου (Animadv. p. 8.) seems to me to admit of no doubt.

Ib. 456. Mr. B. seems somewhat uncertain about the word κολᾷ. There is no reason for change. The Attics only use the middle future of this verb. κολωμένους ought to have been restored, Vesp. 244. instead of κολουμένους, which cannot possibly come from κολούω, or indeed any other word. Theopompus apud Suidam v. Ἄττις. Κολάσομαί γε σὲ, Καὶ τὸν σὸν Ἄττιν.

Thesm. 149. Χρὴ τὸν ποιητὴν ἄνδρα πρὸς τὰ δράματα— when ἀνὴρ is joined with a substantive, it is not, I believe, capable of the article. The τὸν is, I believe, the insertion of a later editor, without any authority; I would therefore read, Χρὴ γὰρ ποιητὴν—which connects better with the preceding verses.

In so long a work, it is impossible but some little inaccuracies, respecting the niceties of metre, must escape an editor, however diligent or sagacious.

Eq. 569. Κοὐδεὶς οὐδὲ πώποτ' αὐτῶν.—It is astonishing that Mr. Brunck should let the spondee pass in the first place, and not alter it to Κοὔτις.

Ibid. 1256. Ὅπως γένωμαί σοι Φανὸς ὑπογραφεὺς δικῶν. The metre of this line is redundant (the first syllable of Φανὸς being long) though Valesius (on Harpocration, p. 228.) and D'Orville (on Chariton, p. 5.) quote it without suspicion. Amend it from Suidas, v. Φανός. Ὅπως ἔσομαί σοι.

Pac. 185. Τί σοί ποτ' ἐστὶ τοὔνομ'; οὐκ ἐρεῖς; μιαρώτατος. an iambic with seven feet. Correct it Τί σοί ποτ' ἔστ' ὄνομ'; οὐκ ἐρεῖς; as Suidas quotes it v. μιαροί. I will take this occasion to observe, that a little above, instead of Ὦ μιαρὲ καὶ τολμηρὲ—We must read on the same authority Ὦ βδελυρὲ, to avoid tautology: compare Ran. 465, 466.

Av. 385. Ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἠναντιώμεθα. A spondee in the fifth place. The first editions have ἐναντιώμεθα, read ἐνηντιώμεθα.

Ibid. 1297. Συρακουσίῳ δὲ Κίττα· Μειδίας δ' ἐκεῖ. a cretic in the second place: read Συρακοσίῳ. Eupolis, quoted by the Scholiast, Συρακόσιος δ' ἔοικεν, ἡνίκ' ἂν λέγῃ Τοῖς κυνιδίοισι τοῖσιν ἐπὶ τῶν τειχέων. In Kuster's edition it is corrupted into Συρακούσιος.

Thesm. 234. Βούλει θεάσασθαι σαυτόν; εἰ δοκεῖ, φέρε. A syllable too much: correct it slightly, Βούλει θεᾶσθαι.—Eccles. 369. Lysistr. 742. Ὦ πότνια Εἰλείθυια—without an elision, that the first syllable in πότνια may not be made long contrary to the author's custom: Τὸ φάρμακόν σου τὴν νόσον μείζω ποιεῖ. If any thing is to be altered, I should rather suppose, Ἀλλ' ought to be supplied at the beginning of the verse. A similar omission has happened in the Aldine edition of Euripid. Phœniss. 1806. and in many editions of our author, Av. 1693. Ἀλλὰ γαμικὴν χλανίδα δότω τις δεῦρό μοι. (ita leg. ex Schol. in v. 1565.)

The Index is a repetition of Kuster's, but very much improved and enlarged. The Latin interpretation, which the learned editor has altered and corrected in an infinity of places, is as far as I have consulted it, perspicuous and accurate. In the fragments, perhaps something more might have been done. But as I have not now either leisure or inclination to undertake a minute examination, I shall only just observe, that in the Gerytades, part of the 21st fragment is repeated in the Incerta, No. 41. where instead of ῥήματα—ἐμβαπτόμενος, we must read ῥῆμά τι—ἐμβαπτόμενον from Athenæus, p. 367. and that in the 3d fragment of the Δαίταλης, whoever will compare Nub. 865. 1242. will think it ought probably to be corrected thus, Ἦ μὴν ἴσως σὺ καταπλαγήσει τῷ χρόνῳ. Fragm. incert. 133. is a parody of Euripides apud Plutarch. de Isid. et Osirid. p. 379. D.

To the Editor of the Museum Criticum.

Sir,

Major Leake, in his Researches in Greece, p. 112. gives the following etymology of a Romaic phrase, "δαμάκι ξώφαρσα, *a little out of its direction*; from Hellenic φάρσος, *region*. The writer of some remarks on Major Leake's book, in the Quarterly Review, denies that φάρσος signifies *a region*, and asserts that in point of fact it is *a shawl*. Mr. Leake in reply maintains his original position, and adduces from two epigrams of Phanias φάρσος ἄμας, and φάρσος βότρυος, and four passages of

Herodotus, where he speaks of a city being divided into φάρσεα. Now the fact is, that φάρσος never does mean *region*, in the sense Major Leake attaches to it: but at the same time it must be acknowledged that the Reviewer is too concise and positive in his remark. The true account of the matter is as follows.

Φάρσος is properly one division, skirt, or flap of a garment, which consisted of two such divisions. Etymol. M. p. 175. καὶ γὰρ διαφάρους φασὶ χιτῶνας, τοὺς εἰς δύο μέρη κεχωρισμένους· καὶ φάρσος, τὸ ἀπόσχισμα τῆς ἐσθῆτος. For διαφάρους Phavorinus has διαφάρσους; but the true reading is διφάρσους, a compound similar to δίκροσσον.

Hence it comes in the second place to be used for the section of any thing which is divided into two nearly equal parts; as in the passage of Herodotus referred to by Major Leake. ἐστὶ γὰρ δύο φάρσεα τῆς πόλιος· τὸ γὰρ μέσον αὐτῆς ποταμὸς διείργει. *there are two sections of the city.* So in Phanias φάρσος ἅμας is *the half of a mattock* (see Photius v. Σκαφεῖον. Schol. Aristoph. Pac. 296. and φάρσος βότρυος *is the half of a bunch of grapes—a fragment;* equivalent to τρύφος in the next line,

Φάρσος σοι γεραοῦ τόδε βότρυος, εἰνόδι Ἑρμᾶ,
Καὶ τρύφος ἰπνίτα πιαλέου φθοΐος.
A bit of a greasy pancake broiled on the embers.

Hesych. quoted by Major L. Φάρσος, τρύφος, κλάσμα, πτερύγιον, ἀκρωτήριον.

And thirdly, it was used for *the pinnacle of a building*; but by the words πτερύγιον, ἀκρωτήριον, Hesychius meant *the skirt of a garment.* He has elsewhere, Πτερύγια—τὰ ἄκρα τῶν ἱματίων. But we rather believe he intends *a pinnacle.* Pollux VII. 121. δόμοι, πτέρυγες, φάρση. The word ἀκρωτήριον also means *the ornamental figure which crowns a dome.*

In none of these instances does φάρσος signify *a region,* but simply *a part,* as distinguished from *the whole,* and therefore Mr. Leake is unquestionably wrong; nor can the Reviewer be said to be in the right; since although his remark is true as far as it goes, he should have pursued it further, and have cited the passages with which the Indexes have furnished Major Leake.

I am, Sir,
Yours, &c.

RICARDI BENTLEII

EMENDATIONES IN ARISTOPHANEM

HACTENUS INEDITÆ.

ACUTISSIMAS hasce Ricardi Bentleii in Aristophanem notas et emendationes, in margine editionis Basileæ A. D. 1547. impressæ, ipsius manu adscriptas, et in Musei Britannici bibliotheca conservatas, nunc primum in lucem edidimus *. Cum vero editio ista rarior esset, neque numeri versiculorum indicarentur, ad pervulgatam magis Kusteri editionem et ad numeros ibi appositos singula referri voluimus.

Pauca quidam ea, quæ in textum a Kustero recepta essent, ut supervacanea, omisimus. Cetera omnia, sicut a Bentleii manu exciderunt, nullis nostris ineptiis inquinata, in eruditorum usum fidissime exscripsimus.

IN PLUTUM.

v. 17. ἀποκρινομένου] Lege ἀποκρινόμενος.

34. βίον] lege βιὸν, *arcum*. immo lege ἐκτετολυπεῦσθαι βιόν.

39. Schol. Ἴαχεν ἀστοῖσι] Immo lege Ἴαχεν ἐξ ἀδύτοιο. vid. Ἱππ. 1013.

43. ἐμαυτῷ] Aldus ἐμαυτὸν. lege δέ μ' αὐτὸν. vide Βατραχ. 402.

56. ἄγε δὴ σὺ πρότερον] lego ἄγε δὲ σὺ πότερον σαυτὸν ὅστις εἶ φράσεις; Ἢ τἀπὶ τούτοις δρῶ; λέγειν χρὴ τάχυ πάνυ. vid. Ἐκκλ. 82. Σφ. 1414. corr. etiam πότερον.

69. τιν' αὐτὸν κἀτα λιπών.] lege καὶ vel καταλιπών. τινα, κἀτ' αὐτὸν λιπὼν MS.

84. Schol. σκνιφὸς] lege σκνιπὸς

* Quædam observationum Plutum spectantium in alieni libelli farragine nuper inclusæ sunt.

v. 90. ἐποίησε] corr. ἐποίησεν
147. σμικρὸν] corr. μικρὸν
149. τάς χ'] lege τάς γ'. in v. 167. pro χ' lege γ'
164. τις] γε MS.
165. in initio] supple KAP.
166. in initio] supple XP. ita lege hunc versum: XP. ὁ δὲ γναφεύει γ' ὁ δέ γε πλύνει κώδια.
168. in initio] supple KAP.
σέ που] lege σέ γ' οὐ
176. Ἀργύριος] Ἀγύρριος Scal.
178. οὐ] οὐχὶ MS.
179. ἑρᾷ δὲ Λαΐς] Athenæus l. 13. τὴν δὲ Λαΐδα ταύτην Λυσίας ἐν τῷ κατὰ Φιλωνίδου γράφων ὧδε· Ἔστιν οὖν γυνὴ ἑταῖρα, Ναΐς ὄνομα, ἧς Ἀρχίας κύριός ἐστιν. ὁ δ' ὑμεναῖος ἐπιτήδειος ὁ Φιλωνίδης ἐρᾷν φησι. Μνημονεύει αὐτῆς καὶ Ἀριστοφάνης ἐν τῷ Γηρυτάδῃ, μήποτε δὲ κἀν τῷ Πλούτῳ, ἐν ᾧ λέγει· Ἐρᾷ δὲ Λαΐς οὐ διὰ σὲ Φιλωνίδου. γραπτέον Ναΐς καὶ οὐ Λαΐς.
ibid. Schol. Φύλλιός] Φιλύλλιός Salmas. Holsten.
Λαΐ] Λαΐῳ Casaub. versum ibi distingue et lege
οὐχ ὁρᾷς ὅτι
Φιλωνίδην που τέτοκεν ἡ μήτηρ ὄνος
Μελιτέα, κοὐκ ἔπαθεν οὐδέν·
ibid. Schol. Μελίτου] corr. Μελιτεὺς
——— Εὐρυλόχου] Plato Erot. p. 1367. Ἱππολόχου.
197. οὐ βιωτὸν κ. τ. λ.] fortasse οὐκ εἶναι βιωτὸν τὸν βίον. vid. v. 970.
204. διέβαλλ'] διέβαλεν MS. 215. ὦ ἀγαθέ. lege ὦ γαθέ.
216. κἂν] κὲς MS.
227. κρεάδιον] λεβήτιον. 232. ἐστιν.] lege 'στιν.
237. εἰς] lege ὡς. 246. πῶς] corr. πως.
256. παρόντας] lege παρόντ'. 267. αὐτὸν] sc. πρεσβύτην
268. ante φράσον] lege πάλιν
284. ὦ ἄνδρες] corr. ὦνδρες
296. ζητήσομεν] lege ζηλώσομεν
297. πεινῶντα] lege πίνοντα
301. σφηκίσκον] immo lege σφηνίσκον. Nam quod de σφηκίσκῳ comminiscuntur grammatici, ex hoc solo loco petitum est.

v. 303. Schol. Νικόχαρις] lege ut in Schol. in v. 179. Νικοχάρης

325. συντεταγμένως] lege συντεταμένως

ibid. καταβεβλακευμένως] lege κατεβλακευμένως]

327. ὄντες] lege ὄντως . 329. εἵκενα.] corr. οὕνεκα.

330. ἐκκλησίᾳ] corr. ἐκκλησίᾳ

356. ante οὐδὲν] dele δ'

358. τοῦ] fortasse τῆς

380. φίλος—δοκῇς] φίλως—δοκεῖς MS.

381. ante λογίσασθαι] dele γε:

402. ante πρότερον] dele τὸ. vel lege ὡς τὸ πρότερον.

408. οὐδὲν] lege οὐδέν'.

432. ἐχρῆν σ'] corr. σ' ἐχρῆν. Pro σ' Ald. legit θ'.

449. οἵοισιν] lege ποίοισιν. πεποιθότε] Ald. πεποιθότες

461. ἀνθρώποις κ. τ. λ.] lege ἀνθρώποισιν ἐκπορίζομεν. dele ἄγαθον.

462. τί δ' ἂν κ. τ. λ.] Ita lege τί δῆτ' ἂν ὑμεῖς, vel φέρε τί δ' ἂν ὑμεῖς, vel τί δ' ἄν ποθ' ὑμεῖς.

476. τύμπανα καὶ] lege τύμπαν', ὦ. vel ὦ τύπανα καὶ

ibid. Schol. καλιόν.] lege κολλάριον. Bochart.

499. post οὔτις] dele ἄν.

505. οὐκοῦν] lege οὔκουν

510. διανείμειε τ' κ. τ. λ.] lege διανείμειεν τ' ἴσον αὐτὸν

511. οὔτε σοφίαν] lege οὔτ' ἂν σοφίαν

514. σκυτοδέψειν] lege σκυλοδέψειν

528. οὔτε τάπησιν] lege οὐδ' ἐν δαπίσιν. vid. Σφ. 674. et ita Suidas in δάπιδας.

531. ἀποροῦντας] ἀπόρουσι MS.

536. κολοσυρτὸν] lege κολοσυρτοῦ

545. θράνους] lege θράνου. 547. αἰτίαν] lege αἴτιον

548. τῶν πτῶχων δ'] lege τῶν δὲ πτωχῶν Immo τὸν τῶν πτωχῶν δ' Ald.

549. πενίας πτωχείαν] πτώχείας πενίαν Ald. et Suid. in πενία et πτωχεία.

558. γινώσκων] corr. γιγνώσκων

566. non est versus : est interpolatus. Suidas tamen agnosc et legit πῶς οὐ pro πῶς οὐχί.

581. γνώμαις] lege λήμαις. *ibid.* omitte γε.

582. καὶ τοῦτο] lege κ' αὐτός. τό γε δὴ

583. εἰ γὰρ] lege εἰ μὲν γὰρ: vel potius, εἰ γὰρ ἐπλούτει, πῶς δὴ ποιῶν αὐτὸς τὸν Ὀλύμπι' ἀγῶνα.

589. λήροις] parodia pro λειρίοις. Eust. Il. Δ. p. 94.

592. ἀλλά σέ γ'] ἀλλά γέ σ' Ald.

596. κατὰ μῆνα προπέμπειν] προσάγειν Ald. insere ante κατὰ μῆνα. vel lege προσάξειν. vel forte μὴν ἀποπέμπειν.

594. Ἑκάτης] Schol. Luciani. τῇ Ἑκάτῃ δεῖπνα ἐτίθετο ὑπὸ τῶν παλαίων ἐπὶ τῶν τριόδων, καθάρσια ζώντων· τινὲς δὲ ὠμὰ καὶ ἀκατασκεύαστα. τῷ μὲν οὖν λόγῳ τῇ δαίμονι ταῦτα ἀνιῆντο, ἔργῳ δὲ τῶν ἀπορούντων εἰς ἀπορίαν. τί γὰρ ἂν ἡ δαίμων ἐκ τούτων ἂν σιτίσαιτο; ἐπεὶ τοίνυν ἀπὸ τῶν δείπνων τούτων Μένιππος ὠμὰ φαγὼν ὠὰ τέθνηκεν ἀπεψία τούτων, διακωμῳδεῖ αὐτόν.

ibid. Schol. δεῖπνον ἑσπέρας κ. τ. λ.] ἔπεμπον δεῖπνον ἑσπέρας ὡς θυσίαν τῇ Ἑκάτῃ ἐν ταῖς τριόδοις Ald.

607. ἀνύειν] ἀνύτειν Ald.

621. ἐγκατακλινοῦντ'] ἐγκατακλινοῦντες Ald.

627. μεμιστυλημένοι] lege μεμυστιλημένοι. μεμοιστιλημένοι Ald. μεμυστιλημένοι Ald. legit bis in Schol.

640. φάνος] φέγγος Ald. recte: non sunt Anapæstici. Oraculum de Glycone Pseudasclepio apud Lucian. Pseudomantin: εἰμὶ Γλύκων, τρίτον αἷμα Διός, φάος ἀνθρώποισι.

641. ἆρά γ'] ἆρ' Ald. forte ἆρ' ἀναγγελεῖ vel ἀπαγγελεῖ.

649. τά πράγματα] i. e. *Res*, sive *pudenda*. sic Lys. 23. τί τὸ πρᾶγμα; πηλίκον τί; μέγα. μῶν καὶ παχύ. Lucian. Eunuch. καὶ ἀνδρίζεται τὰ πολλὰ, καὶ διὰ χείρος ἔχει τὸ πρᾶγμα &c. vel τὰ πράγματα, *molestias*.

660. προθύματα] θυλήματα ex Schol. in Eἰρ. 1040.

674. γραϊδίου] lege γραδίου. vid. v. 536, similiter v. 688.

686. στέμματα] lege πέμματα.

693. γαλῆς] vid. Ἀχαρν. v. 254.

701. Schol.] ante πρευμενὴς insere τάδε, vel pro ἔλεξα lege ἐλεξάμην

ibid. ἐν ἐκείνοις] in dramate Ἀμφιαράῳ

707. συνεκαλυψάμην] lege ἐνεκαλυψάμην

709. περιήειν] corr. περιήει

v. 717. καταπλαστὸν] vide Theocrit. Idyll. XI.
746. ὅτι] lege ὁτιή. *ibid.* πλοῦτον. corr. Πλοῦτον.
765.] vide Ἀχαρν. v. 86, 87.
772. κλεινὸν πέδον] κλεινὴν πόλιν Stephanus Byz. in Ἀθήναις.
779. ἀλλ' αὐτὰ] lego ἀλλ' ᾗ τὰ
785. ἐνδεικνύμενοι] lege ἐνδεικνύμενος, vel ἐνδεικνύμενοί γ'. vid. Βατρ. v. 1426.
800. ὡς δὲ Ξένικος] lege ὁ δὲ ξένοικος. sed recte MS. Arund. ὡς Δεξίνικος. vel scribe ὄχλος δὲ ξενικὸς: vid. Ἱππ. v. 1405. Ἀχ. v. 504. an ξένισκος?
806.] Versus spurius. *ibid.* in Schol. Aldus addit [ ] pag. super lin. ult. recte.
816. ὁ δ' ἱπνὸς] Imo legendum ἶπος vel εἶπος ex Polluce lib. X. c. 34. μυάγρα· Ἀριστοφάνης δὲ ἐν Φοινίσσαις κέχρηται τῷ ὀνόματι, ἐν δὲ τῷ Πλούτῳ εἰπὼν (lege ex MSS. Voss. εἶπον) τὴν μυάγραν καλεῖ—καὶ Καλλίμαχος δὲ ἔφη, Εἶπόν τ' ἀνδίκτην τε μάλ' εἰδότα μακρὸν, ἀλέσθαι. ὡς καὶ τὸν ἀνδίκτην ὄντα εἶδος μυάγρας. sic legendum.
828. δέῃ] lege δέει. 833. ἀπέλιπε] lege ἐπέλιπεν,
834. post ἄθλιος dele interrogationem.
871. οὔμενοῦν] οὐδέεν Scal.
874. Schol. οὐ δικαίως] Hæc usque ad ἔχει sunt verba Alexidis apud Athenæum, p. 74. l.
875. ἰὼν ταχέως] lege ταχέως ἰὼν
887. ταῦτ'] lege τάδ'
896. ἦ ἦ, ἦ ἦ] lege ἢ ἢ, ἢ ἢ, &c.
896. τίν'] lege τιν'.
917. οὐκοῦν] lege οὔκουν. 918. post καθίστησιν insere interrogationem.
936. Clytæmnestra in Euripidis Electra.
947. τὸν ἰσχυρὸν τοῦτον] lege τοῦτον τὸν ἰσχυρὸν: vid. Βατρ. v. 787. Ἀχ. v. 591.
963. ΧΟ.] corr. ΧΡ.
984. ἱμάτιόν γ'] dele γ'.
1000. ἄμητά τε προσέπεμψεν] Etymolog. in Ἄμης habet ἄμητά προσαπέπεμψεν, recte.
1012. Νιτάριον. ἂν καὶ Βάτιον] lege Νηττάριον ἂν καὶ φάττιον. sic νήττας, φάττας, Εἰρ. v. 1004.

v. 1013. ἤτησεν ἄν σ'] lege ἤτησ' ἂν εἰς
1021. vid. Εἰρ. v. 528.
1045. ὕβρεως] lege ὕβρεος. vid. Νεφ. v. 1071. Σφ. 1273. ubi lege cum Suida φύσεος.
1064. μὲν νῦν] corr. νῦν μὲν
1068. καὶ τῶν] Etymol. in Ἡτεροπεύτης habet κᾆτα τῶν. lege vel καὶ τῶν, vel κᾆτα. vid. Βατρ. v. 415. Ἀχ. v. 1198.
1083. διαλεχθείην] Suidas διαλέγεσθαι, σωφρονιάζειν.
1088. post οὐκοῦν Suidas inserit ὁ. Schol. *ibid.* παρωδεῖ τὴν παροιμίαν. ἆρ' ὁ τρύγητος τ. π. ἱ. apud Suid. sed editio princeps habet τρύγοιπος, ex hoc loco, v. Ὁ τρύγοιπος.
1096. γραΐδιον] lege γράδιον
1129. ἣν] an ἧς ut mox? Citat hunc versum Athen. 9. ex Πλούτῳ B.
1142. ante αὐτὸς insere κ
1171. διακονικὸς] in Ὀρ. v. 73, 74: διάκονος habet secundam longam: vid. Ἐκ. 1108. an διάκτορος? vel dele μοι.
1183. οὐδὲ εἷς] lege οὐδεεὶς
1192. ἰδρυσόμεσθ'] lege ἰδρυσόμεθ'

In Nubes.

p. 51. Ἐν Προθεωρίᾳ
αἱ δὲ δεύτεραι] Olymp. 89, 2.

v. 12. Schol. Λακωνικῇ κατάρᾳ] Vide Suidam in ἀμβολὰ, et δακνόμενος, et οἰκοδομὴ, et ἵππος.
26. τοῦτο] fort. τουτὶ.
58. ἔλθ'] ἴθ' Suidas in δεῦρο.
ibid. διατὶ δὴ κλαύσομαι] vid. v. 753. et 782. fort. δὴ 'γὼ κλ. vel κλαῦσαί με δεῖ. immo κεκλαύσομαι. vid. 1438.
73. ἐπείθετο] lege ἐπίθετο.
74. κατέχεε] lege κατέχεεν.

96. Schol. δεξάμενος κ. τ. λ.] Ita lege et distingue:
δεξάμενος δὲ Σωκράτης
Τὴν * ἐπίδειξιν Στησιχόρου πρὸς τὴν λύραν.
Τὴν οἰνοχόην ἔκλεψεν.

v. 109. Schol.] post Μόρυχε dele τε; Suidas in Μόρυχος habet Γλαυκότης, male.

114. ἥσσονα] ἧττονα.

122. Schol. σαπφόρας] lege σαμφόρας.

126. ἀλλ' οὐδ'] Suidas in ἀλλ' οὐδ' κ. τ. λ. γε κατακε ί σομαι.

130. σκινδαλμοὺς] lege σκινδαλαμοὺς—Hesych. Suid.

145. αὐτῆς] lege αὐτῆς.

166. τρισμακάριος] an τρισμακάριαι?

185. δοκοῦσιν] lege δοκοῦσ'.

214. ποῦ 'στιν] lege ποῦ 'σθ'.

215. πάνυ] lege μέγα ex Schol. et Suid. in μέγα. vel fortasse μεταφροντίζετε.

219. ὦ Σώκρατες] potius τί; Σωκράτης;

223. Schol. ὦ τάλας, κ. τ. λ.] lege ὦ τάλας ἐφήμερε, νήπια βάζεις, χρήματά μοι διακομπεύων.

230. vid. v. 739.

237. οὕνεκ'] lege ἕνεκ'

248. Schol. ἐν Βυζαντίοις] Βυζαντίων νομίσμα in Hesych. σιδαρέοι.

267. κυνῆν] fortasse κυνέην

271. ἀρύεσθε] Suidas ἀρύτεσθε habet et προχοάς.

276. εὐάγητον] Suidas in εὐάγητον. Forte εὐάγητοι.

322. Schol. ἐς κόρακας] Proverbium εἰς κόλακας. Ἥξω φέρων σοι δεῦρο τὸν Πάρνηθ' ὅλον. montes polliceri.

326. ὁρῶ] MS. ἀθρῶ. lego ἤδη νυνὶ μόλις ἑώρων.

Hæc et duo sequentes paginæ ignibus adeo mutilatæ sunt, ut pauca in integrum restitui possent.

v. 338. κρέα τ' ὀρνίθειά γε] κρέατ' ὀρνίθειά τε. vel κρέατ' ὀρνιθήια.

347. ὅ τι ἂν βούλωνται] lege πᾶν ὅ τι βούλονται. vel πάνθ' ἃ 'ν βούλωνται.

ibid. κἄν] κἀτ' ἦν Ald.

ibid. Schol. καλοποδιώκτας] Hesych. καλοπούς, εὐσφθάλμους.

v. 354. Schol. Ληρεῖς κ. τ. λ.] lege et distingue
Ληρεῖς ἔχων, γελοῖος ἔσται Κλεισθένης κυβεύων
Ἐν τῇδε τῇ κάλλους ἀκμῇ.
illa (γράφων αὐτὰ ἐν ἐπεισοδίῳ) sunt Scholiastæ verba.

358. παλαιγενές] MS. Vaticanus παλαιογενές. Suid. in παλαιγενὲς.

360. Schol. εἴσφρησις] vide Suidam in Πρόδικον, ubi pro εἴσφρησις. habet εἶς γε τίς. lege et distingue
Τὸν ἄνδρα τοῦτον ἢ βιβλίον διέφθορεν
Ἡ Πρόδικος, ἢ τῶν ἀδολεσχῶν εἷς γε τίς.
ubi ἀδ producitur ut hic v. 1482. Male Kusterus ad Suidam.

364. θεαί] forte θεοί.

371. τούτῳ γε] lege τοῦτό γε.

381. οὐδέπω] lege οὐδέν πω

389. MS. Vatic. ἀτρέμας πρῶτον, παππάξ, παππαξ.

ibid. κἄπειτ'] lege ἐπάγει, κἄπειτ' οὕτω παπαπάξ,

398. πῶς δῆτ'] deleantur. Suidas in Σίμων utrumque habet.

400. Ἀθηναίων] lege Ἀθηνῶν—vel Ἀθηνᾶν et sic Homer. Od. III. (278.) ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνῶν.

407. Διασίοισιν] Schol. Luciani, τὰ Διάσια, ἑορτὴ Ἀθήνησιν οὕτω καλουμένη, ἣν εἰώθεσαν μετὰ στυγνότητος ἐπιτελεῖν, θύοντες Διὶ τῷ Μειλιχίῳ· ἔοικε δὲ καὶ τοὔνομα ταύτῃ ἀπὸ τοῦ διασιαίνειν τεθεῖσθαι.

411. σοφίας] post ἐπιθυμήσας. ibid. παρ' ἡμῶν Laert. δικαίως.

412. Ἕλλησι γενήσει] Laert. ἄλλοις διαζήσῃ

414. καὶ μὴ κ. τ. λ.] Laert. κοὐκ ἔτι—οὔτ'—οὔτε—οὔτ' αὖ—οὔτ' ἀρίστων—καὶ ἀδδηφαγίας. Suidas in v. τρίβωνας, μήτ' οὖν ῥιγῶν. Ald. μήτε γε.

415. μήτε γ' ἀριστᾶν] l. μήτ' ἀρ. Suid. in τρίβωνα.

416. γυμνασίων] sic Suidas in ἀνόητα.

421. ἕνεκα] lege οὕνεκα vel ἕνεκεν.

422. ἄλλο] ἀλλὰ vet. editio. οὐ—οὖν Ald. εἶναι ἤδη οὐδένα. lege οὐδὲν

424. οὐδ'] Suidas in ἀτεχνῶς, οὐκ

430. ἀπὸ τουδί] Suidas in Γνωμ. ἀπὸ τοῦ νῦν: Sed alibi v. ἀπὸ τοῦ δή. ἀπὸ τοῦ νῦν. Ἀριστοφάνης Νεφέλαις.

v. 431. *δήμῳ γνώμας*] lege *δήμου γνώμας* i. e. *δήμου ψηφίσματα* Hesych. vel si vulgatum retineas, delendum erit *τὸ μεγάλας* in Σφ. *υ*, *κἀν τῷ δήμῳ γνώμην οὐδεὶς πώποτ' ἐνίκησ'*, et ita Suidas in *γνώμα*. *ἀπὸ τοῦ νῦν. ἐν τῷ δ. γνώμας οὐδεὶς ν. π.*

441. *ἀσκὸν δέρειν*] *ἀσκόν τε δέρειν. δείρειν* Scal.

446. *εὑρεσιεπὴς*] *εὑρεσσιεπὴς* Scal. lege *εὑρησιεπὴς*

450. *ματιολοιχός.*] Suidas et Photius *ματιολοιχός*. Hes. *ματαιολοιχός*. sed lege *ματτυολοιχὸς* a *ματτύη*.

452. *χρήζουσι*] lege *χρήζουσιν.*

456. *τῷδε*] lege *τῷδ'*. pro ΣΩ. lege XO. et ita v. 462. 467.

457. *δ' ὡς*] forte *δὲ* et in v. 460. *ἔξων*. ita leg. Suid. in *οὐρανόμηκες.*

476. XO.] deletur.

520. *νικήσαιμ' ἔγωγε*] lege *νικήσαιμί τ' ἐγὼ*

529. *Χ' ὡ σώφρων*] lege *ὁ σώφρων τε χὠ καταπύγων / ἄριστ' ἠκουσάτην.* vide Hephæst. p. 61.

531. *παῖς δ'*] *παῖδ'* vet.

535. *ἦλθεν*] lege *ἦλθ'.*

538. *οὐδὲν ἦλθε*] Suidas *οὐδὲν* i. e. *οὐκ.* fortasse *οὐδ' ἐσῆλθε.*

563. *ὑψιμέδοντα*] vide v. 597.—ibid in Schol. pro *συμπτύστοις* lege *συμπτύκτοις.*

575. *προσέχετε*] lege *πρόσχετε.*

584. *ἐξέλιπέ γε*] lege *ἐξέλειπε.*

588. *ταῦτα*] fortasse *πάντα* vel *γ' ἀλλὰ*. sed Suidas in *Ἀθηναίων δυσβουλ.* habet *ταῦτα.*

593. *ἐξημάρτηται*] lege *ἐξαμάρτεται* vel *ἐξημάρτετο.* Vat. MS. *ἐξημάρτετε.*

ibid. *αὖθις ἔς τ' ἀρχαῖον*] fortasse *αὖθις, ὡς τ' ἀρχαῖον.*

604. Schol. *σὺν παρθένοις*] *παρθένοις σὺν Δελφίσι.* vid. Batr. 1242.

615. *φησὶν ὑμᾶς, κοὐκ*] lege *φησὶν, ὑμὰς δ' οὐκ*

623. Schol. *ὀδαίων*] i. e. *τῶν ὠνίων.*

645. *ἡμιεκτέον*] Suidas in *περίδου* legit *ἡμιεκτέου.*

653. *τοῦ*] Index digitus: lege *νῦν.*

654. *οὑτοσί.*] Medius digitus.

ibid. *ἀχρεῖος*] Suidas in *ἀγρεία* legit *ἀγρεῖος*, et pro varia lectione *ἄγροικος.*

663. Schol. *ἐστιν; ἡ αλεκτρυὼν*] lege *ἐσθ'; ἡ Ἀλεκτρυὼν*: post hunc versum excidisse videntur duo v. ubi feminina

nomina erant, quorum ultimum erat itidem ἀλεκτρυών. vid. v. 845. &c.

v. 691. δὴ τὴν] lege τὸν. sed in Ald. deest δή.

700. δὴ] δὴ ἀντὶ τοῦ νῦν Suidas.

703. ταχύς δ', ὅταν γ' &c.] Suidas in μεταπήδα legit ταχὺς γ' ὅταν εἰς ἄπορον ἐμπέσῃς ἐπ' ἄλλο. πήδα νόημα φρενός. Ald. etiam φρενός.

710. δαρδάπτουσι] Huic et tribus sequent. v. in fin. adjice ν.

714. ἄλγει λίαν] Proximo v. hæc præpone.

717. δ' ἡ] delet Aldus.

727. κἀπαιόλημ'] vide in ἀπαιόλημα. Suidas in παιόλημα legit καὶ παιόλημα. vid. 1149.

738. σχάσας] fortasse σχίσας. sed vid. Suid. in σχάσαι et οὐκ ἔχων. vid. etiam in λεπτήν.

743. αὖθις] fortasse αὖθ' εἰς.

751. ὠφελήσειέ σ'; ΣΤ. ὅ τι.] lege ὠφελήσειέν σ'; ΣΤ. ὅ τι;

759. εἶλε] Ald. εἶλλε et Suidas in εἴλλειν.

809. ἀπολέψεις] fortasse ἀπολόψεις. vid. in Hesych. ὀλόπτειν. vid. Suid. in ἀπολάψεις.

810. τὰ τοιαῦθ'] Suid. τὰ πόλλ' in φιλεῖ γάρ.

831. πείθει] i. e. πείθῃ, et ita Suidas in χολῶσιν.

850. ἔμαθες] ita legit Suid. in γηγενεῖς. vulg. ἔλαθες.

853. ἐπελανθανόμην] lege ἐπελαθόμην.

859. πειθόμενος] lege πιθόμενος et ita in seq. v. sic Suidas in ἐξέτει.

862. τούτου 'πριάμην] Suidas in ἀμαξ. legit ὅτ' ἐπριάμην.

867. κρεμαθρῶν] Suidas in νηπύτιος ut editum, et sic Schol. in Σφ. v. 1420. κρεμάθρα secundum corripit, ut κρεάγρα et pleraque similia apud nostrum. forte igitur καὶ τῶν κρεμαθρῶν τὤπω τρίβων τῶν ἐνθάδε. Immo vero καὶ τῶν κρεμαστρῶν οὐ.—Pollux enim libro X. notat Aristophanem in Νεφ. κρεμάστραν dixisse.

874. ἔμαθεν] Kusterus ad Suidam in ἀναπειστηρίαν legit ἔμαθεν γ', frustra.

884. ἀπέσομαι] Suid. in ἀπέσομαι, sed ἄπειμι in Θεσμ. 286.

893. μὲν ἐφευρίσκων] dele μὲν et lege ἐξευρίσκων.

915. Ἀθηναίοισιν] insere γ', vel in seq. v. lege χ' οἷα.

920. ἐκ πηριδίου] ita lege: alii Εὐριπιδίου.

934. σφῶϊν] lege σφῷν.

v. 935. φοιτᾷ] φοιτῶ Scal. male. 937.] post πρότερος insere γ'.
940. ῥηματίοισι] lege ῥηματίοισιν.
950. γ' αὐτοῖν] fortasse ἤδη σφῷν, vel ἄν γε σφῷν, vel ἄν γε τοῖν λόγοιιν.
958. λέξω κ. τ. λ.] Aristides pro 4 viris p. 268. et 269.
960. φωνὴν παιδὸς] Tr. Aristides ibidem.
962. κριμνώδη] Suidas κρημνώδη. Aristides κρυμώδη.
963. ἐδίδασκε] lege ἐδίδασκεν.
964. Περσέπτολιν] lege Περσέπολιν. Tzetzes Chil. I. 25.
τούτου τοῦ Στησιχόρου δὲ μέλος ὑπάρχει τόδε.
Παλλάδα Περσέπτολιν κλήζω πολεμάδοκον ἀγυιὰν,
Παῖδα Διὸς μεγάλου δάμνοπλον ἄϊστον παρθένον.
lege δαμνόπωλον.
969. καθίζοντας] ita Aristides. Suidas in παιδοτρ. βαδίζοντας.
972. καταλείπειν γε] dele γε et in initio lege ὥστ' εἴδωλον.
975. μαλακὴν φυρασάμενος τὴν φώνην] lego μαλακῇ ψιθυριζόμενός τῇ φωνῇ et in v. seq. pro αὐτὸς ἑαυτὸν, lege κἀυτὸς ἑαυτὸν
977. ἐξῆν] ita Suidas in ῥαφανὶς et κεφάλαιον, ita etiam Aldus. valg. ἐξῆν.
982. Μαραθωνομάχους] forte Μαραθωνομάχας ut Ἀχαρν. v. 180. Julian. Misopogone, p. 78. πρίνινον καὶ σφενδαμίνινον οὐκέτι μέντοι καὶ Μαραθωνομάχην.
983. ἱματίοισι] Suidas in εὐθὺς habet ἱματίοις. an ἱματίοις γε?
985. προέχων, ἀμελῇ] lege προέχωσ', ἀμέλει.
991. τἄγαλμ'] lege τὤγαλμ'. ibid. ἀναπλήσειν. lege ἀναπλάσσειν. quidam ἀφανίζειν. Suidas εἰφάττειν, in εἰσάττειν, et ἀποθραυσθῇς, et ἄχρηστα.
997. καλοῦσιν] καλέσουσί τε σε vet. Edit. Suidas in βλιτομάμαν habet καί σε καλοῦμεν
998. εὐανθὴς] fortasse εὐαλθὴς: sed Pollux εὐανθεῖς παρειαί.
1000. πραγματίου] Suidas in γλισχραν. habet γραμματίου. sed MSS. ibi πραγματίου. Suidas in Ἀκαδημ.
1006. προσέχοις] προσέχῃς Scal.
1026. πρὸς οὖν τάδ'] lege πρὸς δὲ τάδ'.
1031. ὀφλήσεις] lege ὀφλήσῃς.
1032. πάλ' ἔγωγ' ἐπνιγόμην] lege πάλαι γ' vel πάλαι 'γὼ 'πιγόμην.
1043. σε μέσον ἔχω] Suidas in εὐθὺς, legit σ' ἔχω μέσον.

v. 1071. φύσεως] lege φύσεος: ita in ΠΛ. ὕβρεος.
1072. κατελήφθης] lege κᾆτ' ἐλήφθης.
1099. κινούμενοι] vid. ΙΠΠ. v. 873.
1111. νῦν] Ald. νυν.
1120. προσεχέτω] lege προσχέτω.
1146. ἐπιθαυμάζειν τι] fortasse πιθηκίζειν. i. e. *Munusculis delinire:* vid. ΙΠΠ. v. 883. an ἐπιψωμίζειν τι? vel potius ὑποθωπεύειν τι? Nam Eustathius hunc versum citans habet ἀποθαυμάζειν. in ΑΧ. v. 639. et ΣΦ. v. 608. pro ὑποθωπεῦσαν. Suidas in φύστη habet ἐπιθωπεῦσαν.
1149. παμβασίλει' ἀπαιόλη] Suidas in παιόλη habet παμβασίλεια παιόλη. vide v. 727.
1155. τἀρχεῖα] Suidas in ἰὼ κλαέτε habet ἀρχεῖα et ἐργάσαισθ' pro ἐργάσησθ', sed. in ἀρχαῖα aliter. lege τἀρχαῖα.
1162. Schol. Λυσανίας κ. τ. λ.] Suidas in Λυσανίας habet pro Ζεῦ ἄνοτος ἄγοιτο, Ζεῦς νόστον ἄγει τὸν: lego ἄγοι et pro καὶ Ἀτρείδαν, κατ' Ἀτρείδαν.
1176. τί λέγεις;] vide Suid. in voc.
1177. οἶδ' ὅτι] lege εὖ ποιεῖν vel εὐνοεῖν.
1193. γίγνοιντο] Suidas in θέσεις habet γίνοιν
1194. προσέθηκεν] lege προσέθηχ'.
1205. νενασμένοι] Suidas in ἀμφορ. legit νενησμένοι i. e. σεσωρευμένοι, et ita in voc. νενησμένος.
1218. γε μᾶλλον, ἢ] Suidas in ἀπερυθριάσαι habet ἢ χρήσαντά με.
1219. οὕνεκα] lege ἕνεκα. Suidas in κλητεύειν habet οὕνεκα.
1242. καταπροίξει] lege καταπροίξει.
1243. ὀμνύμενος] fortasse ὀμνυμένοις.
1248. ἀποδώσειν μοι] fortasse σοι.
1254. οὐκ ἄρ' ἀποδώσεις;] Suidas in οὐκ ἂν &c. sua serie, οὐκ ἂν ἀποδοίης; οὐχ ὅσον γέ μ' εἰδέναι.
1257. θήσω] θήσοι Suidas in παρακατ.
1268. θρανσάντυγες] vid. Suid. in voc.
1281. μὴ ἀποδώσεις] lege μὴ 'ποδώσεις
1299. οὐκ ἀποδιώξεις σαυτὸν] lege ἀπολιβάξεις αὐτόθ' vid. OPN. v. 1467. vel ἀποδιώσεις σαυτὸν, ἀπὸ τοῦ διώθειν: vid. ΣΦ. v. 196. Immo recte habet ἀποδιώξεις, quoniam Danistes hic διώκων erat, Strepsiades φεύγων τὸν

διώκοντα. sic in OPN. ad Metonem Geometram Οὐκ ἀναμετρήσεις σαυτὸν ἀπιὼν ἀλλαχῆ.

v. 1302. in Schol. ἄξεις; ἐπιαλῶ] legebat hic Schol. ἄξω σ' ἐπιβαλών. fortasse ἄξω 's Πιτάλου. vel αἴξεις; παλιῶ.

1311. τοῦτον] lege τουτονὶ

1353. τἀνθρώπου] lege τὸ τἀνδρὸς.

1362. σέ γ' ἄρα τύπτεσθαι] lege σ' ἄρα τύπτεσθαί γε. vel σε τύπτεσθαί γε.

1370. στόμφακα] Schol. in Hermog. p. 391. στομφάζειν ἐστι διὰ τοῦ στόματος βάζειν, τουτέστι, τῷ πλατεῖ ἢ ὄγκον ἔχοντι στόματι λέγειν. ὁ Ἀριστοφ. ἐν ταῖς Νεφ. περὶ τοῦ Αἰσχ. φησί, στόμφακα κρημνοποιεῖν. vid. Suid. in κρημνοκομπεῖν, et κρημνοί.

ibid. ἀσύστατον] lege ἀξύστατον: et sic Suidas in voce.

1374. ἐξ] deleatur. sic MS. Vat.

1378. ἠριζόμεσθ'] lege ἐρειδόμεσθ' ex Suid. in ἔπος γε &c.

1398. ἐρεβίνθου] vide Suid. in voc.

1399. ἐπῶν] lege λόγων.

1403. μόνη τὸν νοῦν] transpone, et lege τὸν νοῦν μόνη.

1407. τὸν] lege ὃν

1414. post ἐπειδήπερ insere γε, et pro τοῦτ' ἔστ' lege τόδ' ἔστ'.

1419. Schol.] post ἀναπαιδεύω insere ἐγώ—immo πάλιν: vid. ΙΠΠ. v. 1096.

1417. τίη δή;] delet Aldus: vid. σχολ.

1420. μάλιστα] lege μᾶλλον.

1430. διαφέρουσ'] lege διέφερον.

1444. τί δή μ'] lege τί δὴ 'κ τούτων μ' ἐπωφελήσεις.

1458. ταῦτά γ' οὐ] lege ταῦτ' οὐ.

1462. ἕως ἂν] Scal. legit ἕωσπερ.

1474. τοῦτ'] lege τότ'.

1475. οἴμοι] Suid. in χυτρεοῦν, ὤ μοι.

1482. ἀδολεσχίᾳ] α longum.

REVIEW OF
NEW CLASSICAL PUBLICATIONS.

ΑΙΣΧΥΛΟΥ ΠΕΡΣΑΙ. Æschyli Persæ. *Ad fidem Manuscriptorum emendavit, Notas et Glossarium adjecit* Carolus Jacobus Blomfield, A. M. *Collegii* SS. *Trinitatis apud Cantabrigienses nuper Socius. Cantabrigiæ. Typis ac sumptibus Academicis excudit Joannes Smith.* MDCCCXIV.

This Play, which forms the third in the ordinary arrangement of the tragedies of Æschylus, has been published by Mr. Blomfield within the last few months. The first words of his preface are, *Prodeunt tandem Persæ, serius quidem quam pollicitus eram; sed quominus promissis starem, obstiterunt caussæ, quas lectoris nihil interest ut in hoc loco referam.* One of these causes of delay we may suppose to be the edition of Callimachus which Mr. Blomfield has just completed and given to the world.

This play is published upon the same plan as the *Prometheus* and *Septem contra Thebas*, with which it is printed uniform: the three plays constitute the first volume of a complete edition of Æschylus. We have reason to believe that it is the intention of the editor to proceed to publish the remainder, with as little delay as possible.

Both the Notes and the Glossary of the Persæ are somewhat fuller than those of the preceding Tragedies. In the first Chorus Mr. Blomfield adopts the arrangement of Dr. Burney, entirely; in the subsequent Chorusses, partially.

In correcting the text, he has availed himself of the same Collations of Manuscripts as in the two former plays, an account of which is prefixed to the Prometheus: and of a MS. in the library of the Archbishop of Canterbury, at Lambeth.

To the Persæ is prefixed a Preface of thirty pages, comprising an account, drawn from various sources, relative to Æschylus, his predecessors, contemporaries, and rivals in the tragic art; the dates and the circumstances, of the performance of his different

pieces; the constitution of the early Chorus; and, in general, the history of Tragedy in its infant state.

Having announced the publication and its contents, we shall leave the task of criticism to others: it will not be expected of us, that we should deliver our sentiments upon the ability displayed in the execution of the different parts of the work. We believe, indeed, that a pretty decisive opinion has been formed by the literary world upon the merits of this edition of Æschylus. One remark, however, we shall make, without fear of contradiction, or of imputation of partiality: whatever may have been the degree of approbation with which scholars have regarded the two former plays, their opinion of the present publication will be still more favourable.

I. M. TULLII CICERONIS TRIUM ORATIONUM, *Pro Scauro, Pro Tullio, Pro Flacco,* PARTES INEDITÆ, *cum Antiquo Scholiaste, item inedito, ad Orationem Pro Scauro. Invenit, Recensuit, notis illustravit Angelus Maius Bibliothecæ Ambrosianæ a Linguis Orientalibus. Mediolani, typis Joannis Pirotæ.* 1814.

II. M. TULLII CICERONIS TRIUM ORATIONUM *In Clodium et Curionem, De Ære Alieno Milonis, De Rege Alexandrino* FRAGMENTA INEDITA. *Item ad tres prædictas Orationes, et ad alias Tullianas quatuor editas, Commentarius Antiquus Ineditus, qui videtur Asconii Pediani. Scholia insuper Antiqua et inedita, quæ videntur Excerpta e Commentario deperdito ejusdem Asconii Pediani, ad alias rursus quatuor Ciceronis editas Orationes. Omnia ex Antiquissimis MSS. cum criticis notis edidit Angelus Maius. Mediolani.* 1814.

WE are indebted for a sight of these curious publications to the obliging attention of a Nobleman, whose liberality secures for him the earliest intelligence of every production which is interesting to the literary world. The history of them is briefly as follows:

In the midst of the Ligurian Apennines stands the town of Bobbio, anciently called *Bobium*, where Columbanus founded a

monastery of Benedictines, in the year 612. A Catalogue of the library of this religious house, written in the tenth century, was published by Muratori, in his *Antiquitates Italicæ*. In the beginning of the seventeenth century, the Cardinal Frederigo Borromeo, nephew of the saint, founded the Ambrosian Library at Milan; and enriched it with the Bobian collection, purchased at a great price. These MSS. are now distinguished by the title of *Bobienses*.

It is well known, that we have to ascribe the loss of many valuable works to a practice, which prevailed in the middle ages amongst the monkish scribes, who used to pare off the surface of parchment manuscripts, or to obliterate the ink by some chemical process, for the purpose of fitting them to receive the works of some Christian author. Copies of books thus prepared and written on a second time, are called *Codices Palimpsesti*[1]. It appears from the account given by Wetstein of the *Codex Claromontanus* of the New Testament, that it had originally contained the works of some tragedian, perhaps Sophocles. A very ancient Galen was detected under the text of the New Testament by Knittel, in the library at Wolfenbuttel: for the erasure of the original writing was not always so complete, but that parts of it might be deciphered by holding it up to the light.

The editor of these fragments, examining a MS. of Sedulius, a Christian poet, in the Bobian collection, discovered some traces of a more ancient writing, and upon a closer investigation was enabled to recover parts of three orations of Cicero, which had not seen the light. The writing is large and clear, and each page is in three columns. Some of the Scholia on the oration *Pro Scauro* are written in minute capitals. The book was originally in quarto, but the monkish copyist had doubled it into an octavo form. Of the quarto leaves, six have part of the oration *pro*

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1. Cic. ad Trebat. IV. 18. "*Nam quod in palimpsesto, laudo equidem parsimoniam, sed miror, quid in illa chartula fuerit, quod delere malueris—non enim puto te meas epistolas delere, ut reponas tuas.*" Catullus XX. 5. *nec sic, ut fit in palimpsesto Relata: chartæ regiæ, novi libri.* In both which passages some read *palinxesto.* Gloss. Vett. Παλίμψητρον. *Deleticia.* Another has *Deleticia.* Παλίμψηκτρον. To say the truth, I do not see by what analogy παλίμψηστος is formed. It should rather be παλίμψηκτος.

Scauro with the Scholia; three and a half, part of that *pro Tullio*; and one, a fragment of the speech *pro Flacco*. One has a part of the oration *pro Cælio*, which is contained in the editions of Cicero. The writing of the text of Sedulius is very ancient, (of course prior to the tenth century, for this MS. is in the Catalogue above mentioned,) but that of the Cicero is much older. It is the opinion of some Italian antiquaries, the editor tells us, that it is as old as the second or third century. The Scholia are supposed with considerable probability to belong to the ancient and learned commentator on Cicero, Asconius Pedianus.

The Fragments specified in the title of the second publication, were in like manner rooted out from a *Codex Palimpsestus*, containing the Acts of the Council of Chalcedon; and apparently somewhat more modern than the MS. of Sedulius; at least the characters of the Cicero are ruder. Of the oration *in Clodium et Curionem*, so many fragments are extracted, that by the help of the Scholia, (for the MS. is rather a copy of the Scholia, than the Oration itself,) we can form a notion of the drift of the whole. The particles of the Oration *de ære alieno Milonis* are curious, because it was not before known that any such oration had ever existed. *Qui unus repertus*, says the editor, with the genuine enthusiasm of a virtuoso, *sufficeret ad ætatis nostræ singularem felicitatem jure ac merito prædicandam*. The ancient commentary, of which the editor speaks in terms of rapturous commendation, mentions a work of Cicero, entitled, EDICTUM LUCII RACILII TRIBUNI PLEBIS. And another, DE REBUS SUIS IN CONSULATU GESTIS AD POMPEIUM. It mentions also a curious fact, that when Cicero spoke his elegant oration for his friend Archias, his brother Quintus was Prætor. It has preserved also a passage from the speech of C. Gracchus *de Legibus promulgatis*. The author of this Commentary the editor determines to be Asconius Pedianus, and supports his opinion by ten arguments, some of which are conclusive.

It appears that the copyist did not understand Greek; for Asconius having quoted a passage from the first book of Xenophon's Cyropædia, blank spaces are left in the MS. for the Greek quotations. This was the case, as might be expected, with most of the Latin scribes. Whoever has consulted the MSS. of Priscian, has had occasion to deplore this defect. A curious instance of it is noticed by Porson in his Notes on the

Orestes 667. The Commentary elucidates, besides the unedited Orations, those *pro Archia, pro Sylla, pro Plancio,* and *in Vatinium.*

We shall select a few of the fragments, in order to enable our Readers to judge of the value of this discovery, and shall briefly notice some peculiarities of orthography.

Orat. in P. Clodium et Curionem, p. 20. Tu qui indutus muliebri veste fueris.—Cum calautica capiti accommodaretur—Sed, credo, postquam speculum tibi adlatum est, longe te a pulchris abesse sensisti.

Orat. de Ære Alieno Milonis, p. 34. Eiciundus est ex urbe civis auctor Salutis—Includendus intra parietes—Qui Populi R. imperium non terrarum regionibus, sed cœli partibus terminavit[1].

P. 36. Non pudet? sed quid pudeat hominem non modo sine pudore, verum etiam sine ore[2].

We may observe, by the way, that Asconius uses in this page the word *rumigerantium,* which is marked in the dictionaries as an obsolete expression.

P. 39. De nostrorum omnium non audeo totum dicere. Videte quid ea vitii lex habitura fuerit, cujus periculosa etiam reprehensio est.

Pro Scauro. P. 11. Venio nunc ad testes; in quibus docebo non modo nullam fidem et auctoritatem, sed ne speciem quidem esse aut imaginem. Testium etenim[3] fidem primum ipsa tollit consensio, quæ late facta est compromisso Sardorum et conjuratione rogitata. Deinde illa cupiditas quæ suscepta est spe et promissione præmiorum. Postremo ipsa natio, cujus tanta vanitas est, ut libertatem a servitute nulla re alia, nisi mentiendi licentia distinguendam putet. Neque ego Sardorum querellis (*sic*) moveri nos numquam oportere (aio). Non sum aut tam

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1. III. Catilin. 10. Fines vestri imperii non terræ, sed cœli regionibus terminaret. Herodot. VII. 8. εἰ τούτους τε καὶ τοὺς τούτοισι πλησιοχώρους καταστρεψόμεθα—γῆν τὴν Περσίδα ἀποδέξομεν τῷ Διὸς αἰθέρι ὁμουρέουσαν.

2. A bad joke. Persius V. 103. *exclamet Melicerta perisse Frontem de rebus.*

3. Observe *etenim* the second word in the sentence; which is not common in prose writers.

inhumanus aut tam alienus a Sardis, præsertim cum Frater meus nuper ab his decesserit, cum rei frumentariæ Gn. Pompei (*sic*) missu præfuisset. Qui et ipse illis pro sua fide et humanitate consuluit, et eis vicissim percarus et jucundus fuit. Pateat vero hoc perfugium dolori: pateat justis querellis: conjuratio vi intercludatur, obsidietur insidiis. Neque hoc in Sardis magis, quam in Gallis, in Afris, in Hispanis. Damnatus est L. Albucius et C. Megaboccus (*sic*) ex Sardinia, nonnullis etiam laudantibus Sardis. Ita fidem majorem varietas ipsa faciebat. Testibus enim æquis, tabulis incorruptis tenebantur. Nunc est una vox, una mens non expressa dolore sed simulata, neque hujus injuriis sed promissis aliorum et præmiis excitata. At creditum est aliquando Sardis; et fortasse credetur aliquando: si integri venerint, si incorrupti, si sua sponte, si non alicujus impulsu, si soluti, si liberi. Quæ si erunt, tamen sibi credi gaudeant et mirentur. Cum vero omnia absint, tamen se non respicient, non gentis suæ famam perhorrescent?

The following particularities occur in the orthography:

Adulescentia. aliqui for *aliquis. aliut. aput. illut. auris* for *aures*, &c. *Epistula. exolare. idem isdem Pompei Clodi* for *iidem iisdem Pompeii Clodii. inlatus, quamtus, numquam, optinere, temptare, scribsi, voltus, pervolgare, quom, quotiens, totiens, kaput, karitas, intellegere, Filippicis, kapitalis, æquitibus, cæcidit. contionibus.*

Causa, not *caussa; nuntio* and *nuncio* both occur. *exprobare* is twice written for *exprobrare*, pp. 19. 37.

We shall conclude our extracts with the following remark of Asconius on the words *Epigramma in eum fecisset tantummodo alternis versibus.* Pro Arch. p. 61.

"Alternos igitur versus dicit elegiacos, metris scilicet dissentientibus varios. Primus autem videtur elegiacum carmen scribsisse Aliinos. (*Kallinos*, Maius.) Adicit Aristoteles præterea hoc genus poetas Antimachum Colofonium, Archilochum Parium, Mimnermum Colofonium, quorum numero additur etiam Solon Atheniensium legum scribtor nobilissimus."

This fragment may be added to the authorities quoted by Ruhnken in his remarks on Callinous (in Callimach. Eleg.)

The character is ancient, and uniform in the first MS. but in

the second some letters are introduced which mark a later age; for instance ⲁ for ⲗ (i. e. A), ⲉ for E, ⲏ for H, ⲙ for M, ϥ for Q.

We understand that the same industrious and able Scholar, to whom we are indebted for the publication of these interesting documents, is about to publish a transcript of a mutilated MS. of Homer in the Ambrosian Library, which he supposes to be the most ancient in existence. We will transcribe his account of it from the second volume of the *Acta Seminarii Lipsiensis*, p. 524.

" Liber membraneus foliis minoribus LI. constans, quorum pars antica coloratam picturam exhibet, Iliacum aliquod facinus repræsentantem, postica vero bombycinis chartis obtegebatur, quæ aliquot rhapsodiarum argumenta, plerumque tamen scholia Homerica Græca continent.—Nos membraneum codicem a bombycino separavimus, Homericos versus descripsimus fere octingentos, cum insigni variantium lectionum copia; scholia cum editis contulimus, quæque inedita sunt diligenter notavimus. Picturas et genere et ætate commendabiles eximius quidam ejus artis Professor peculiari scripto illustrabit. Editionis, quam strenue urgemus, hæc erit ratio:

" Brevibus prolegomenis historiam codicis dissertationemque de ejus carmine, variantibus lectionibus, splendida calligraphia, glossis, ætate, atque aliis hujusmodi, tum etiam de Homericis multis Ambrosianæ Bibl. codicibus complectemur. Sequentur LII. carminum Fragmenta (nam quintum et vicesimum folium duo habet) æneis excusa tabulis, picturæque totidem peritissima manu solis lineis deformatæ. Attexam criticas ad unamquamque particulam carminis animadversiones. Quarto loco ineditorum in Iliadem scholiorum mantissam addam tum ex bombycinis quas superius nominavi plagulis, tum longe plurium ex aliis Ambrosianæ bibl. manuscriptis. Quinto loco perutilem lectionum a vulgato Homerico textu discrepantium ex Ambrosianis item codicibus segetem dabimus. His omnibus pictoris excellentissimi Lucubratio de picturarum, quas exhibemus, ratione, præstantia, atque ætate, cumulum imponet."

If it be true that this MS. was written 1400 years back, a facsimile of it will indeed be a most desirable present to the literary world.

It is perhaps scarcely worth while to do more than barely mention a wretched forgery which appeared at Bologna in 1811, under the title of *M. T. Ciceronis de Natura Deorum Liber Quartus.*

CALLIMACHI QUÆ SUPERSUNT. *Recensuit et cum Notarum delectu edidit* CAROLUS JACOBUS BLOMFIELD, A.M. *Collegii* SS. *Trinitatis apud Cantabrigienses nuper Socius. Londini. Impensis J. Mawman.* MDCCCXV.

IT may perhaps be unnecessary to inform our readers, that this is the edition of Callimachus, to which we have more than once alluded, when speaking of publications in a state of forwardness. The work appears with a dedication to Earl Spencer, which we shall transcribe: in the sentiments expressed upon his Lordship's patronage of learning, we apprehend that every Scholar will heartily concur.

"Honoratissimo Viro, Georgio Joanni COMITI SPENCER, Georgiani Ordinis Equiti Aurato, Regiæ Majestati a Sanctioribus Consiliis, genere dignitate virtute inlustri, optime etiam de Litteris, quas auspiciis maxume felicibus excoluit, munificentia sua promerito, Qui ingentem bonorum librorum copiam, tam in patriæ decus et ornamentum, quam doctiorum hominum in usus, summo cum judicio conquisivit, novam hanc CALLIMACHI editionem gratus ac venerabundus dicat consecratque CAROLUS JACOBUS BLOMFIELD."

Mr. Blomfield in his preface informs us that the publication originated in his suggestion to the bookseller, that in consequence of the great bulk and great price of Ernesti's edition, it was desirable to reprint Callimachus with a selection of notes. This the bookseller undertook to do, upon condition that Mr. Blomfield would himself make the selection, and cut out from the commentaries the matter, which was not adapted to the use of students. This he has accordingly done, and has likewise interspersed throughout the commentaries selected from Ernesti, some notes

by himself and by other late Scholars. He has besides revised the text, carefully collating the *princeps edition* of Lascaris, which Ernesti had never an opportunity of seeing, and an old Venice edition of the year 1555, unknown to all commentators, the only copy of which existing in this country, was lent to Mr. Blomfield by his Grace the Duke of Devonshire. Of this, which appears to be the edition of Robortellus, an account has been given in the second Number of the Museum Criticum, p. 227. For a collation of the earliest impression of the Elegy *in Lavacra Palladis*, which was printed at Florence, in 1489. in the Miscellanea of Angelus Bassus Politianus, he is indebted to the kindness of Lord Spencer. To the collection of Epigrams and Fragments some additions are made by Mr. Blomfield, which had escaped the research of Bentley and of Ruhnken. Of the notes contained in his edition, he says, "Quod ad commentaria attinet, Bentleii omnia, ea qua par est reverentia, integra servavi; nonnulla etiam Hemsterhusii, quæ ad Callimachum minus pertinere videantur, tamen circumcidere crimen duxi, quia nihil unquam vir ille maximus ex eruditionis suæ thesauris depromsit, quod non vel doctissimi, *οἷοι νῦν βροτοί εἰσι*, cum fructu quodam perlegerint." Mr. B. has altogether omitted the Scholia, as the production of some modern Grammarian, and of no weight in the explanation of Callimachus: to the work is affixed Ernesti's Index, corrected and materially enlarged.

Such is the principal information contained in the editor's preface. We conceive, however, that our readers will not be displeased to have a somewhat fuller account of the publications of an author, whose fortune it has been to receive an extraordinary portion of attention from many of the most distinguished Scholars, that have benefited and ornamented the republic of letters.

The first which can be called a critical edition of Callimachus is that printed by Henry Stephens in the year 1577. With the text itself of the Hymns (which is the same as that inserted in his Collection of the *Poetæ Græci Principes Her. Carm.* nine years before) little pains were taken; in fact it had degenerated from that of the princeps edition of Lascaris. H. Stephens however gives the Scholia, two Latin translations in prose and verse, and a commentary on the Hymns by Nicodemus Frischlinus, together with Critical Annotations of his own: and he is the first editor

who collected any of the epigrams of Callimachus, of which he gave thirty-one from the Anthologia. The notes of Frischlinus consist principally of explanations of Historical Mythological and Geographical allusions, frequently very useful to the young student, but which have been forced to give place to the more learned and accurate lucubrations of subsequent scholars. In Stephens's notes there is nothing very remarkable: they contain many obvious emendations, which have been since adopted in the text. His compositor having informed him that he had two blank pages to spare in the sheet preceding the Annotations, he inserted about a dozen fragments of Callimachus, which he had found in the Scholiast on Apollonius Rhodius and elsewhere: such was the beginning of that collection of Fragments, which has since been carried to a really wonderful extent.

This was followed by the small Antwerp edition of 1584. by Vulcanius of Bruges. It contains Callimachus in the same volume with the remains of Moschus and Bion, a new translation in verse, his own annotations, and about eighty more fragments, the greater part of which are printed separately, as being extracted from out of the Etymologicon Magnum. The notes of Vulcanius are not tedious, and frequently contain remarks *bonæ frugis,* though they have of course been eclipsed by the learning of those which have succeeded them.

The next editor of Callimachus who claims our notice, is the celebrated daughter of Tanaquillus Faber, now generally known by the name of Madame Dacier. Shortly after her father's death, she went to Paris, and made known her talents and learning by publishing Callimachus in 1674. She added a number of Epigrams supplied by Peter Daniel Huet, and fifty-three additional fragments which she had picked up herself, principally from different Scholia, and then gave her own notes. This book appeared some years before her marriage; but Dacier seems at that time to have been an assiduous visitor of Mademoiselle le Févre, and to have assisted the young lady in her studies[1]. We

1. The following note on the twenty-fourth fragment we extract for the benefit of those, who may be endeavouring to insinuate themselves into the good graces of learned ladies: "Mendosissimum est hoc fragmentum. Et cum in eo tota essem, ut inde aliquid elicerem, supervenit

hope that none of our readers will suppose us capable of expressing any thing but applause on the writings of this fair commentator. Indeed the reception they have met with is upon the whole creditable to the gallantry of critics. When the accumulation of notes rendered a clearance absolutely necessary, Ernesti did not suffer a syllable of her remarks to be omitted. And in the notes of the present editor, we are happy to observe that the name of *Anna Fabri* appears not unfrequently.

Still greater honours awaited the remains of the bard of Cyrene. A *variorum* edition had been prepared and in part executed, by Theodore, the son of John George Grævius the Professor of Utrecht: he died before its completion, leaving the publication to his father. It appeared in the year 1697, containing, besides the notes of all the commentators who have been mentioned and some of Theodore Grævius himself, extracts from the lectures of Meursius, the notes of P. Voetius J. Gronovius and others; but what constituted the real value of this edition was the accession of contributions from two scholars in high repute, but of most dissimilar qualifications, the renowned Baron Ezechiel Spanheim, and our own more renowned Bentley. Grævius describes the astonishment which he felt at the present of the Baron's Commentary; and in this astonishment most readers sympathize. The force and usages of separate words, and the mythological allusions in the Hymns of Callimachus are investigated and illustrated with erudition that appears unwearied and boundless. The reader of detached notes in this overgrown commentary will always derive information, and generally amusement: but we much doubt whether many persons have had the patience to wade through so much extraneous learning, while in the perusal of the poet. Bentley's notes, on the contrary, are not voluminous, but highly to the purpose; Παῦρα μὲν, ἀλλὰ μάλα λιγέως. In his collection of Fragments of Callimachus, we recognize one of the wonders of the learned world: they had already

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supervenit doctissimus Andreas Dacerius, quem supra nominavi, isque dum sedulo legit, antequam e Musæolo nostro egrederetur, stans, ut ita dicam, pede in uno, sic illud ingeniosissime restituit; Τοῖς μὲν ἀρισκύδης εὖνις ἀνῆκε Διὸς Ἄργος ἔχειν, ἴδιόν, περ ἐὸν λάχος, ἀλλὰ γενέθλῃ Ζηνὸς ὕπως σκοτίῃ τρηχὺς ἄεθλος ἔοι."

received many additions from Spanheim: Bentley discovered upwards of four hundred passages in ancient writers, Scholiasts and Lexicographers, where the lost works of Callimachus were quoted and referred to. To each of these he subjoins his own notes and emendations. It is impossible to inspect this collection without admiring the stupendous learning and matchless ingenuity which it exhibits. The praises lavished upon Dr. Bentley by many of his most learned contemporaries, though sufficiently profuse, have been confirmed by the suffrages of posterity. Whether so much learning and acuteness might not have been more usefully employed than in collecting and emending fragments, is a question with which we do not mean at present to interfere; but must observe, that even his enemies, who were numerous and acrimonious, were forced to admit the extraordinary ability displayed in this atchievement. It is well known that he was accused with great bitterness of having appropriated without acknowledgement some notes of Thomas Stanley, the editor of Æschylus; which charge was warmly refuted. Later scholars have remarked how improbable it was, that Bentley should be guilty of pillaging from others what he possessed in a better state himself. This, though a good argument, is not conclusive. It is more satisfactory to learn from Mr. Blomfield's preface, that he has inspected in the British Museum Stanley's MSS. from which the plagiarism is alleged to have taken place, and that he finds the charge altogether false.

An edition of the Hymns and a few epigrams, with notes for the use of schools, was printed in 1741. and reprinted in 1751. by Thomas Bentley, the nephew of the Doctor, in the same volume with parts of Theognis, and the Λόγος Προτρεπτικὸς of Galen. Of this publication Mr. Blomfield, as far as we have observed, takes not the slightest notice: which is surprising, if he were aware of the character given to it by the prince of Bibliographers, Dr. Harwood, who declares it to be "not inferior to any edition of Callimachus." Were it not for the fear of differing from so great authority, we should certainly pronounce the notes to be flimsy, drivelling, and useless. Our motive for naming the book at all, is this: No name appearing in the title-page, (though it is quoted as Thomas Bentley's by Ernesti and others) the booksellers, well knowing the advantage of a name in marking a price, entitle this work in their Catalogues *Callimachus*

Bentleii, and purchasers are deluded by the idea of its being the production of the illustrious Master of Trinity College, whose name every body has heard associated with that of Callimachus.

The edition of Ernesti appeared at Leipsic in 1761, in two volumes comprising above sixteen hundred closely printed pages. The following is the history of this publication given by Wyttenbach *in Vita Ruhnkenii*, p. 79. A design of reprinting the edition of Grævius being entertained by the Leyden booksellers, Ruhnken was induced by his regard and partiality for Ernesti, with whom he had been acquainted at Wittenberg, to suggest to him a full and complete edition of Callimachus, as an undertaking for which he was qualified, at the same time offering him the assistance of the three most learned Grecians then in existence, Hemsterhuis, Valckenaer, and himself. It is to be remarked that he had already, in his second Epistola Critica addressed to Ernesti and published in 1751, given a large and important collection of Notes on Callimachus. Ernesti undertook the task, and soon after sent for the inspection of his friend at Leyden, the Notes which he proposed to insert. Both Ruhnken and Hemsterhuis were surprised and disappointed at finding them poor and meagre: they were therefore returned to Ernesti, with exhortations to improve and render them more worthy of a new edition; and the sources were pointed out, from which he might draw the requisite information. At the same time he was again advised to apply for the assistance of Valckenaer, who had accumulated valuable materials for explaining and emending the fragments. Accordingly the Notes received additions and improvements, but not a word from Valckenaer, whose assistance Ernesti would not ask, for fear his own Notes might be obscured by the superior merit of those of his coadjutors. The truth of this account, so little creditable to Ernesti, has been of late disputed; nor are we able to corroborate it: but from the examination of the book itself, we certainly suspect that the editor was fearful of enriching the work with those things which would have added to its intrinsic value, but would have eclipsed his own share of the performance. Thus, while his pages are crowded with remarks upon the Hymns by Stephanus, Vulcanius, Anna Fabri, Theodore Grævius, and all the preceding annotators, except Frischlinus and Voetius, we find scarcely a note of David Ruhnken, who in learning and taste surpassed them all except Bentley, and whose friendship

deserved some more solid acknowledgement than bare thanks. Mr. Blomfield is the first editor of Callimachus, who has brought the contents of Ruhnken's Epistola Critica to illustrate and correct the poet. In the fragments indeed, Ernesti's obligations to his friend were too great to be disguised: it appears pretty clear that for the whole of his *Auctarium Fragmentorum* he was indebted to Ruhnken.

The Hymns and Epigrams of Callimachus are comprised in the first volume of Brunck's Analecta Græca. His notes are given in the third volume, and discover the same talent and acute perception of the Greek language, along with the same marks of hurry and rashness as his other writings.

Mr. Blomfield has first given the text of the Hymns and Epigrams, with the various readings of the editions of Lascaris and Robortellus at the bottom of the page. Then follow the Notes: those borrowed from other critics, are principally the property of Bentley, Ruhnken, and Ernesti; but it is our duty to mention, that the author of the greater part of the Annotations is Mr. Blomfield himself. The collection of Fragments, quoted from various writers, occupying, with the comments upon them one hundred and seventy pages, has now been enlarged to the number of five hundred and eleven. These numerous quotations form strong proof of the estimation in which the various writings of Callimachus were formerly held: while in modern times, they have been the means of exercising the ingenuity and learning of the ablest Scholars who have devoted themselves to Greek literature.

LITERARY INTELLIGENCE.

Cambridge University Press.—We have the pleasure of announcing to the public an undertaking, which promises to assist and promote the study of the Greek language more than any work that ever appeared in this country. It is a Greek and English Lexicon, which will be published under the auspices of the University. The author is the Rev. E. V. Blomfield, Fellow of Emanuel College, a gentleman whose talents and classical acquirements are well known to every one who takes an interest

in the literary reputation of Cambridge. Such a work has long been considered a desideratum: and it is the opinion of many competent judges, that the defective knowledge of the Greek language so generally remarked, is owing to its being acquired by the student through the medium of the Latin, at a time when that language is itself but imperfectly understood. It is the intention of Mr. Blomfield to give distinctly the meanings borne by each word in writers of different classes, and in different ages of the language. In the prosecution of his work, he avails himself of all accessible aids from existing Lexicons, and from the Indexes of late editions. Among other aids, may be mentioned that of Schneider's Greek and German Lexicon, which is highly esteemed by his countrymen, and of which Mr. Blomfield's knowledge of the German language enables him to avail himself. The work will have the benefit of assistance and revision from some of the ablest scholars which this country contains. In the explanation of the Greek particles, which may, generally speaking, be better rendered in English than in Latin, the new Lexicon will have singular advantages: and so great is the number of additional words, that it will be much the most copious Thesaurus of the Greek language yet compiled.

It is well known that the project of a Greek and English Lexicon was entertained by the late Gilbert Wakefield a short time before his death. That the design was not executed, the world has no cause to regret; since his rashness, bad taste, and, above all, his deplorable want of accuracy rendered him peculiarly unfit for the office of a lexicographer. That so extensive and laborious a work should have been undertaken by a person of Mr. Blomfield's endowments, and at his period of life, was rather to have been wished than expected. The patronage of the University has been on the present occasion extended with a liberality which was called for by the importance of the work, and the high opinion entertained of the qualifications of the Gentleman who has engaged in it. The dimensions of the Lexicon cannot be calculated with accuracy: but it is expected to be comprised in one large quarto volume.

Professor Monk's edition of the Alcestis of Euripides is in the press, and will 'ere long be published.

Mr. Kidd has commenced printing his new edition of Dawes's Miscellanea Critica.

Dr. Butler's edition of Æschylus will shortly be finished, the Indexes only remaining unprinted; they will complete the last volume.

We congratulate the literary world on the appearance of Dr. Maltby's *Thesaurus Græcæ Poeseos*. Our readers are already acquainted with our opinion of the value and extreme utility of this work to the Student, and indeed to every reader of the Greek poets: having seen something of it during its progress through the press, we are enabled to speak in terms of confident and warm commendation both of the plan, and the execution. We feel satisfaction and exultation at seeing a work, which was suggested and recommended by Porson, completed in so able a manner. To the Prosody of Morell are affixed Notes by Dr. Maltby, who has himself added a systematic account of the Greek metres, availing himself of the lights thrown upon the subject by modern scholars. The appearance of the book is uncommonly beautiful: it consists of about 1250 quarto pages, and is printed with the Porsonian types.

The publication of the Persæ of Æschylus has been already mentioned. There is another work lately printed at our press, which claims our notice; an ingenious and very learned dissertation upon the origin and language of the Pelasgi, by the Rev. Dr. Herbert Marsh. The title is *Horæ Pelasgicæ;* the first part only is yet published. We shall probably in the next Number give an account of its contents; to which our readers are in some degree entitled, since it was originally intended by Dr. Marsh as an essay for insertion in the Museum Criticum: but the subject was found to have swelled to an extent which was incompatible with the limits of our publication.

An English translation of Matthiæ's Greek Grammar, from the German, is in hand.

EXTRACTS

OF

LETTERS AND PAPERS

RELATING TO THE

EGYPTIAN INSCRIPTION OF ROSETTA.

I. *Remarks on the ancient Egyptian Manuscripts. From the* ARCHÆOLOGIA XVIII. 61. [*Read* 19 *May* 1814.]

SPECIMENS of Egyptian manuscripts have been exhibited by Rigorde, Montfaucon, and Caylus, from linen bandages of mummies: Denon has published two others from papyrus. There are two rolls of papyrus in tolerable preservation in the gallery of the British Museum, and one in the possession of the Society of Antiquaries; and it is said that many others have lately been brought to Paris. It may be observed, that these manuscripts exhibit a greater diversity of characters than could be expected from the use of any one alphabet; but Mr. Akerblad does not hesitate to consider those, which he has seen, as written in the same character which is exhibited in the stone of Rosetta: and if we allow the truth of his conclusions respecting this inscription, it must be confessed that the letters employed in it have been combined and diversified in such a manner, as to present appearances of a much greater number. The specimens of the Zendish, the Sassanidian, and the Phenician alphabets, which have been subjoined, on the authorities of Anquetil, Silvestre de Sacy, and Henley, will serve to show not only how nearly some of the forms, assigned to the different letters by Akerblad, agree with those which are found in the oldest alphabets of the neighbouring countries, but also how great a diversity was allowed in these alphabets to the characters appropriated to each letter, and to the values assigned to each character. It is useless to enquire whether the common alphabet of the manuscripts and the inscription is more properly denominated the epistolographic, as most authors would probably term it, or the hieratic, as Akerblad is inclined to call it; and the

simple title Egyptian is sufficiently justified by the expression in the Greek inscription, in which it is mentioned as the character of the country. The opinion of Kircher, that the epistolographic alphabet resembled the more modern Coptic, appears, like many other opinions of this learned man, to be founded merely on conjecture. Mr. Büttner has assigned values to some of the characters, deduced from a comparison with the Phenician and other similar alphabets, but none of the results of this comparison are confirmed by Mr. Akerblad's interpretation of the inscription of Rosetta. It has been remarked, that characters resembling the figures 1, 2, 3, and 4, occur in most of the specimens: the two latter are less observable in the inscription, but the 3 may possibly be a combination implying NTE, *of*, the 2 and 4 the article P or PH, and the 1 an E or an R.

It may be alleged in favour of Mr. Akerblad's alphabet, that it is applicable not only to a variety of proper names occurring repeatedly in the inscription, but also to some, in particular, which are so placed in connexion with a character supposed to imply son or daughter, that there is scarcely a possibility of their being erroneously interpreted. It affords us also a variety of words closely resembling some which are found in the later Coptic; and there is another strong argument in its favour, "which has not been noticed:" the word Aetos, Mr. Akerblad observes, is repeated in the Egyptian, but not in the Greek; and he is disposed to attribute this circumstance to some accident; in fact, however, the word is repeated in the original inscription, though not in the incorrect copies of it which were first circulated. On the other hand, it is extremely difficult to account for the nonoccurrence of some Coptic words, which must unquestionably be in the inscription: for instance, the name of the month Mechir, which is mentioned in the Greek as a synonym of Xandicus or Xanthicus, and which, according to Kircher, answers in the Coptic to January, although the place which it ought to occupy in the inscription is easily ascertained by the context. Nor can we readily discover the Coptic months Thout and Mesore, which must also occur in a subsequent part, nor the term Pschent, implying a crown of a particular form; at the same time that the exact coincidence of the names of the Egyptian months, with the later Coptic, strengthens very materially the evidence of the near approach of the two languages

to identity. The frequency of occurrence of the different characters, in the inscription, by no means coincides with that of the Coptic letters, which Mr. Akerblad supposes to correspond with them, in other cases; and the difference appears to be too great to be wholly accidental.

It is not, however, impossible that future investigations may remove all the difficulties which still embarrass this subject; and at any rate the stone of Rosetta affords a far better prospect of furnishing us with some knowledge of the ancient characters of Egypt, than any other monument of antiquity, or than any elaborate speculations of a later date.

Added 9 *November* 1814. The whole of these observations may be considered as preliminary to an attempt, which has since been made, to compare the three inscriptions of the stone of Rosetta minutely with each other: the general results of this comparison, as the first foundations of the knowledge of" ancient "Egyptian literature, may not be unworthy of some attention, even in an imperfect state.

II. *Conjectural Translation of the Egyptian Inscription. From the* ARCHÆOLOGIA XVIII. 65.

(1) [In the ninth year, on the fourth day of Xanthicus], the eighteenth of the Egyptian month Mechir, of the young king, who received the government of the country from his father, lord of the asp bearing diadems, illustrious in glory, who has established Egypt, the just, the beneficent, the pious towards the gods, victorious over his enemies, who has improved the life of mankind, lord of the feasts of thirty years, like Vulcan the mighty king, like the Sun,

[*Mr. Gough's*] *Translation of the Greek Inscription, "copied and" corrected by Porson. From Dr.* CLARKE'S GREEK MARBLES. *Cambr.* 1809. P. 58.

(1) In the reign of the young prince, who received the kingdom from his father, Lord of "kings," highly glorious, who settled the affairs of Egypt, and re- (2) spectful of the gods, pious, successful over his enemies, restorer of the life of man, lord of the triacontaeterides, like the great Vulcan king, even as the Sun,

EGYPTIAN.

(2) [the mighty king of the upper and] lower countries, the offspring of the parent loving gods, approved by Vulcan, to whom the Sun has given the victory, the living image of Jove, the offspring of the Sun, Ptolemy, the ever living, beloved by Vulcan, the god illustrious, munificent, (the son of) Ptolemy and Arsinoe the parent loving gods: the priest of Alexander and the saviour gods and the

(3) [brother gods, and the gods] beneficent, and the parent loving gods, and the king Ptolemy, the god illustrious, munificent, being Aëtus (the son of) Aëtus: Pyrrha the daughter of Philinus, being the prize bearer of Berenice the beneficent; Areia, the daughter of Diogenes, being the bearer

(4) [of baskets of Arsi] noe the brother loving; Irene, the daughter of Ptolemy being priestess of Arsinoe the parent loving: it was this day decreed by the High priests, the Prophets, those who enter the sacred recesses to attire the gods, the wing bearers, and the sacred scribes, and the rest of the priests who came from the temples of Egypt,

GREEK.

(3) the great king of the upper and lower districts, descended from the gods Philopatores, whom Vulcan approved, to whom the Sun gave victory, the living image of Jupiter, son of the Sun, Ptolemy (4) ever living, beloved of Phtha, in the ninth year "of the priesthood of" Aëtos the son of Aëtos, of Alexander, and of the gods saviours, and the

gods brothers, and of the gods Euergetae, and the gods Philopatores, and (5) of the god Epiphanes, gracious, "and victorious," of Berenice Euergetis Pyrrha, the daughter of Philinus, ca-

nephorus; of Arsinoe Philadelphus, Areia daughter of Diogenes, being priestess; and of Arsinoe, wife of Philopator, Eirene, (6) daughter of Ptolemy, "being priestess;" on the 4th day of the month Xanthicus, and of the Egyptian Mechir the 18th. Decree. The High priests and Prophets, and those who go into the sanctuary to clothe the (7) gods, and the Pterophorae, and the sacred scribes, and other priests, all collected from the temples along the country

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(5) [to meet the king, at] the assembly of the assumption of the lawful power of king Ptolemy the ever living, beloved by Vulcan, the god illustrious, munificent, succeeding his father; and who entered the temple of Memphis, and said: Whereas king Ptolemy, the ever living, the god illustrious, munificent, (son of) king Ptolemy

(6) [and queen] Arsinoe, the parent loving gods, has given largely to the temples of Egypt, and to all within his kingdom, being a god, the offspring of a god and a goddess, like Orus the son of Isis and Osiris, who fought in the cause of his father Osiris; and being pious and beneficent towards the gods, has bestowed much silver and corn, and much treasure, on the temples of Egypt,

(7) [and has spent much] in order to render the land of Egypt tranquil, and to establish the temples properly: and in all things within his lawful power has been benignly disposed: of the military imposts and tributes of Egypt, some he has lowered, others he has remitted altogether, in order that private individuals and all other men may prosper in the days of his

GREEK.

to Memphis, to the king, to celebrate the receiving of the (8) kingdom by Ptolemy, ever living, beloved of Phtha, the god Epiphanes, gracious, which he received from his father, they being assembled in the temple in Memphis, on this day, have decreed, that (9) as king Ptolemy, ever living, beloved of Phtha, the god Epiphanes, gracious, descended from king Ptolemy.

and queen Arsinoe, gods Philopatores, has been in many things kind both to the temples and (10) all in them, and to all placed under his government, a god descended from a god and goddess, as Orus the son of Isis and Osiris, assisting his father Osiris, well disposed towards (11) [the worship of] the gods, has brought to the temples supplies of money and corn,

supported many expences in order to "render the climate of Egypt wholesome," and established the sacred rites, (12) and to his utmost power has done good, and of the existing reversions and tributes collected in Egypt has totally remitted some and lightened others, so that both the people, and all other persons might be in (13) plenty under his

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(8) [reign]: and what was owing to the crown from the Egyptians, and from all under his dominion, "amounting to a large sum," he remitted altogether; those who were imprisoned, and who were strongly accused of crimes for many years, he pardoned: he ordered also that the properties of the gods, and the collections of corn and silver made "annually,"..

(9) [likewise] also the portions belonging to the gods from the vineyards and the gardens, and all the other things which had been due to them, as appointed in the time of his father, should remain unaltered: he ordered also the priests not to pay more for their sacerdotal fees than what was required until the first year of his late father: he excused those

(10) [subject] to the power of the temples from the parade of the required voyage to Alexandria every year: he ordered also the press for the naval warfare to be omitted: two parts of the "cotton" garments required to be made for the use of the king in the temples he excused: what had been done improperly for many years he restored to proper

GREEK.

government, and the debts due to the king from the inhabitants of Egypt, and other parts of his kingdom, which were numerous, he has forgiven to the people, and those who were confined (14) in prison, and long engaged in law-suits, he had delivered from their perplexities, confirmed the claims "on the revenues" of the temples, and the annual stated contributions to them of co (15) rn and money,

and likewise the proportions allotted to the gods from the vineyards and gardens, and other articles appropriated to the gods in his father's time, and ordered them (16) to remain in statu quo; and that out of what belonged to the priests they should contribute no more to the revenue than they were directed to do until the first year of his father; and also freed those

of the (17) sacred orders from the yearly voyage to Alexandria, and ordained exemption to them from contribution to the voyage, and of the money due to the government for furnishing the (18) cotton cloths in the temples, he forgave two parts; and all other things that were neglected in former times he resettled in their proper

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(11) [order:] being careful that due respect should be paid to the gods according to propriety; and likewise that justice should be done to all, like the great great Hermes: he ordered also those who had come down, military persons and others disposed to hostility, in the tumultuous times of Egypt, to return

(12) [to] their own properties, and remain there: he took care to send foot, horse, and ships, against those who had come by sea and land against Egypt, spending much treasure of silver and corn, in order that the temples and the inhabitants of Egypt might be tranquil: proceeding against the city of Lycopolis

(13) [in] Busiritis, which had been hostilely occupied and fortified, with ample stores of arms, and all other things necessary for sustaining a siege, the hostility of the guilty persons collected into it having been long declared, they having done much mischief to the country, to the Egyptians, and to the sacred things; the king with exten-

(14) sive ramparts and ditches and walls approaching the city,

GREEK.

order, providing that the accustomed offerings should be decently contributed (19) to the gods. He has also distributed justice to all, as Hermes the Great and Great. He has ordained also that those who went out from among the soldiers, and from others, whose minds ".were set upon the property (20) of their neighbours" in times of tumult, and returned,

should remain on their own settlements; and has also provided that forces, of cavalry and infantry, and ships, should be sent against the invaders (21) of Egypt by sea and land; having sustained great expences both of money and corn, that both the temples, and all the inhabitants of the country, might be safe. And com (22)ing to the city of Lycopolis

in the Busiritic [nome], which was circumvallated and fortified against a siege with a plentiful supply of arms, and all other appointments, as might be expected by the long (23) preceding disaffection of the wicked, who were gathered together in it, and had done much mischief to the temples and inhabitants of Egypt, and, by count (24) er-circling it (the city) with

banks and ditches and notable walls, and checking the

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surrounded it: the king collecting much silver and treasures for the purpose, set foot soldiers to guard them, and horse: the river Nile having overflowed in the eighth year, and the fields being usually injured greatly by it at that time,

(15) he restrained the rivers, securing their mouths in many places: the king took the city in no long time by force of arms; the guilty persons collected into it he utterly destroyed; as, in the times of his ancestors, those who were collected in the same place were destroyed by Orus the son of Isis and Osiris, and by Hermes:

(16) the leaders of the revolted and embodied troops, who had laid waste the country, and had done injury to the temples, fighting for his kingdom, for his father, and for the gods, when he came to Memphis, to the solemnity of the assumption of the lawful power, received from his father, he punished all severely: he remitted what to the

(17) crown was due from the temples, as far as the eighth year, amounting to much corn and treasure; and likewise the prices of the "cotton" garments, tributary from the temples, which ought to have been contributed for the use of the

GREEK.

great rise of the Nile in his eighth year, which overflowed the (25) plains, by strengthening the mouths of the rivers, expending on them no small sums, and stationing horse and foot to guard (26) them, in a short time took the city by assault, and in it slew all the wicked, as [Herm]es, and Orus, son of Isis and Osiris, overcame those who in the same (27) places had formerly revolted,

so all those who led others to revolt from his own father, and made desert the country and violated the temples, when he came up to Memphis, to assist (28) his father, and his own kingdom, he punished properly; at which time he came to observe the proper ordinances suitable to his assuming the kingdom; but forgave what

was due to the royal treasury from (29) the temples up to the eighth year for corn and money, no little sum; and in like manner the penalties for cotton (30) cloths not furnished to the royal treasury, and for taxes up to the same time: he

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king, and those which were contributed for exhibition, from the same time: he ordered also the annual artaba which had remained due from each arura of sacred land,

(18) likewise the annual ceramium from each arura of the vineyards, to be remitted to the gods: he gave largely to Apis, to Mneuis, and to the other sacred animals of Egypt; taking care more and more beneficently than his ancestors for their honours at all times, and furnishing what was requisite for their funerals splendidly and gloriously; the payments

(19) to his own temples, with assemblies, and sacrifices, and other honours, he appointed: the public ceremonies of the temples, and all the other rites of Egypt he established in order according to the laws: he bestowed many treasures of gold, and silver, and precious stones, on the temple of Apis: and he founded temples of the first order, temples

(20) for the public, and altars, and founded chapels in addition to the primary temples of the gods: what was deficient he restored as was requisite, having the feelings of a beneficent god in things relating to the deities: and having made inquiries, he renewed the most

GREEK.

remitted also to the temples the deficient bushel for every acre of sacred land,

and also (31) the liquid measure for that of the vineyards, and many things, to Apis and Mnevis he gave, and to the other sacred animals in Egypt he gave many more than any kings before him, always considering what was becoming; (32) and to their sepulchres giving what was suitable, largely, and gloriously, and contributions

to the several temples, with sacrifices and festivals, and other ordinances: (33) and all the valuables in the temples and in Egypt he preserved in statu quo, agreeably to the laws; and the temple of Apis he adorned with costly works, contributing to it gold and [sil (34) ver], and precious stones, to no small amount, and placing temples and

shrines, and altars, and restoring what wanted repair, having the disposition of a beneficent deity in things appertaining to (35) divine worship, and informing himself which were the most honourable temples, renewed them in his "own palace," as was becoming. In

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sacred temples in his kingdom, according to their usages: wherefore the gods all powerful have given him health, victory over all,

(21) strength, and all other good gifts, the power of his kingdom remaining to him and to his descendants for ever: and they shall remain with good fortune. It is approved by the priests of all the temples of Egypt, that the honours at present paid to king Ptolemy, the ever living, the god illustrious and munificent, in the temples,

(22) those of his parents, the father loving gods, those of the predecessors of his parents, the beneficent gods, those of the predecessors of the predecessors of his parents, the brother gods, those of the predecessors of the ancestors of his parents, the saviour gods, be augmented greatly: there shall be erected an image of king Ptolemy the ever living, the god illustrious and munificent,

(23) which shall be called sacred to Ptolemy studious of the prosperity of the country, to Ptolemy who has fought for Egypt; and to the image the greatest god of the temple shall offer the trophies of victory, in each and every temple, in the most conspicuous place in the temple: all which things shall

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return, the gods have given to him health, victory,

power, and all other blessings (36) of "a" lasting reign, to himself and his children for ever. With good fortune. The priests of all the temples throughout the kingdom decreed to pay the honours already due (37) to the everliving king Ptolemy, beloved of Phtha, the god Epiphanes, gracious,

and likewise greatly to increase the honours of his parents gods Philopatores, and his predecessors gods beneficent, (38) gods brothers, and gods saviours, "to augment the greatness," and that the image of the everliving king Ptolemy, "god, illustrious," gracious,

shall be set up in every temple, in the most conspicuous place, (39) which shall be called the image of Ptolemy the defender of Egypt, and by the side of it shall be set that of the peculiar god of the temple, who shall be represented giving him a victorious shield, which shall be prepared [according to the

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be arranged according to the custom of Egypt; the priests shall worship the images in each and every temple three times a day,

(24) and shall attach to them sacred ornaments, addressing them by name, with other legitimate rites, as is done to the other gods in assemblies and feasts from day to day: there shall be made a statue of king Ptolemy, the god illustrious and munificent, (son of) Ptolemy and queen Arsinoe, the parent loving gods, and a shrine of gold in each temple

(25) and every temple, and placed in the sacred recesses, with the other golden shrines; and in the great assemblies, at the solemnity of the procession of the gods, the shrine of the god illustrious and munificent shall be placed: and in order that the shrine may be distinguished both at this day and at future times, there shall be placed on it the golden ornaments of the king, the ten asp bearing diadems, as is

(26) usual; the golden ornaments on the shrine shall be asp bearing diadems, as on the other shrines: there shall be placed in the midst of them the ornament which the king wore, upon his entry into the temple at Memphis, when he celebrated

GREEK.

usual] (40) manner, and priests to minister thrice a day to the images,

and to place by them sacred ornaments, and perform other rites appointed, according as it is done to other gods [in feasts and festivi] (41) ties, and that there be erected to king Ptolemy, "god, illustrious," gracious, sprung from king Ptolemy and queen Arsinoe, gods Philopatores, an image and a shrine of gold in every one of the

(42) temples, and to be placed in the sanctuaries among the other shrines, and in the great festivals on which processions are made of the shrines, [the shrine] of this god, "illustrious, benevolent," (43) shall be brought out, [with them] that it may be conspicuous now and in future, and that there shall be placed upon the shrine ten golden basileiae, on which shall be placed an asp: just as

on each (44) of the asp-shaped basileiae upon other shrines, and there shall be in the midst of them the basileia called ΨΟΧΕΝΤ, wearing which he entered into the [basileion] in Memphis, (45) when were performed the appointed cere-

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the rites of the assumption of the lawful power from his father, the crown Pschent, which ornament he then wore: and there shall be upon

(27) the golden ornaments the quadrangle of the ever living, and on it shall be placed with the asp bearing diadems, ample golden phylacteries, projecting over the golden shrine; there shall be placed on the asp bearing diadems ample phylacteries, declaring that they belong to the king who has rendered the upper and the lower country illustrious: and since the 30th of Mesore, on which

(28) the birth day of the king is appointed to be celebrated with an assembly and feast in the temples, likewise the eighteenth of Mechir, on which the robed festival of the assumption of his legitimate power is held, have been auspicious days for all men, being dedicated to the king ever living, and to the assumption of his lawful power: on these days, the 30th and the 18th, there shall be held an assembly every month in all the temples of Egypt, with sacri-

(29) fices, libations, and other lawful honours, as in the other assemblies, the monthly assemblies, and the usual offerings shall be made, with

GREEK.

monies on his accession to the kingdom, and that there be put upon

the square space round the basileiae before described; in the fore-named basileion, amulets of gold, on which shall be written th (46) at they belong to the king, who made the upper and the lower region illustrious, "upon" the thirtieth day of [the month] Mesoreh, on which

the birth day of the king is celebrated, and in like manner on the .. day of .. (47) in which he received the kingdom from his father, both which they have decreed to be named after him in the sacred calendar, which days are the origin of many blessings to all, to observe on those days a festival [and celebrities throughout E] (48) gypt, in the temples, monthly, and to perform in them sacri-

fices, and libations, and other rites, according to those in other festivals (49) in the temples, and to hold a festival and celebrity in honour of the ever-

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homages, and solemn worship in the temples: there shall be held an assembly and feast in the temples, and in all Egypt, to king Ptolemy the everliving, the god illustrious and munificent, every year, from the first of Thoyth for five days, on which crowns shall be worn,

(30) with sacrifices, libations, and other honours: the priests living in the temples of Egypt, in every temple, shall be called priests of the god illustrious and munificent, besides the other sacerdotal names which they bear, in all edicts, and all acts belonging to the priesthood of the god illustrious and munificent: and it shall be lawful that the festival be celebrated

(31) with proper honours by all other individuals, and that they may consecrate in like manner a golden shrine to the god illustrious and munificent, with due respect, keeping it in their houses, observing the assemblies and feasts, as appointed, every year: which shall be done in order that it may be made manifest that the inhabitants of Egypt honour the god illustrious and munificent

(32) as it is just to do: and this decree shall be engraved on a hard stone, in sacred characters, in common characters, and

GREEK.

living and beloved of Phtha king Ptolemy, "god, illustrious," gracious, annually [throughout both the upper and lower (50) c] ountry, from the new moon of Thouth for five days, on which chaplets shall be worn,

and sacrifices and libations offered, and other appropriate rites. And the priests shall be called the priests of the everliving (51) god, "illustrious," gracious, besides the other names of the gods to whom they minister, and all oracles, and for the .. (52) and it shall be lawful to other individuals

to celebrate the feast, and place the aforesaid shrine, and have it by them, performing the proper ceremonies in the annual (53) festivals .. "in a year." So that it may be known "why" the people in Egypt magnify and honour the god, "illustrious," gracious king,

according to law. [And what here is decreed shall be inscribed] (54) on "black" hard stone, in sacred, and in native,

EGYPTIAN.	GREEK.
in Greek, and placed in the first temples, and the second temples, and the third temples, wherever may be the sacred image of the king whose life is for ever.	and in Greek characters, and placed in each temple, both of the first and second gods.

III. *Extract of a Letter to the Baron Silvestre de Sacy. Dated August* 1814. *Translation.*

I TAKE the liberty, Sir, of troubling you with a question which I believe you are better qualified to answer than any other person at Paris. I am much interested in the study of the Egyptian Inscription of Rosetta, and I am very anxious to know if Mr. Akerblad has continued his attempts to decipher it, since the publication of the letter which he addressed to you on the subject. I believe he is now at Rome, but he must probably have sent you from time to time some account of the progress which he may have made, and you will much oblige me by informing me what he has been doing. If you are still interested in the subject, I shall have great pleasure in communicating to you the results of some attempts of my own, which have enabled me to obtain a literal translation of the greater part of the words, but without concerning myself with the value of the characters of which they consist; this mode of entering upon the investigation appearing to be by far the least liable to error. I doubt whether the alphabet, which Mr. Akerblad has given us, can be of much further utility than in enabling us to decipher the proper names; and sometimes I have even suspected that the letters, which he has identified, resembled the syllabic sort of characters, by which the Chinese express the sounds of foreign languages, and that in their usual acceptation they had different significations: but of this conjecture I cannot at present speak with any great confidence.***

IV. *Second Letter to Mr. Silvestre de Sacy. Dated* [3] *October* 1814. *Translation.*

I HAVE the honour to transmit to you, Sir, a copy of my conjectural translation of the Egyptian Inscription of Rosetta: the

desire which you have expressed to know what progress I had made, as well as the respect which your own labours in different parts of literature have so well deserved, would have been sufficient motives to induce me to trouble you with this communication, even if I were not in hopes of profiting by your remarks in answer to my letter.

I had read Mr. Akerblad's essay but hastily in the course of the last winter, and I was not disposed to place much confidence in the little that I recollected of it; so that I was able to enter anew upon the investigation, without being materially influenced by what he had published; and though I do not profess to lay claim to perfect originality, or to deny the importance of Mr. Akerblad's labours, I think myself authorised to consider my own translation as completely independent of his ingenious researches: a circumstance which adds much to the probability of our conjectures, where they happen to agree.

It is only since I received your obliging letter, that I have again read Mr. Akerblad's work; and I have found that it agrees almost in every instance with the results of my own investigation, respecting the sense attributed to the words which the author has examined. This conformity must be allowed to be more satisfactory, than if I had followed, with perfect confidence, the path which Mr. Akerblad has traced: I must however confess, that it relates only to a few of the first steps of the investigation; and, that the greatest, and the most difficult part of the translation, still remains unsupported by the authority of any external evidence of this kind.

I shall confine myself, for the present, to the literal translation of the several groups of characters: the value of the individual letters still requiring much laborious investigation. I agree then with Mr. Akerblad, excepting only a few strokes, with respect to the sense of all the proper names of persons, three of which you, Sir, first pointed out; with respect to that of the words Daughter, Priest, And, In, Athlophorus, Imposts, Jupiter, Egypt, Temples, Much, Philopator, Philadelphus, Others, King, Greek, Phtha or Vulcan, Beloved, Third, and Statue; and I have no doubt that he has read some of the words which stand near these, in the same manner as I have done. On the other hand, I must dissent from him with regard to the words Lord, Orus, and God. The characters in the first line, which he

translates Lord, are part of a word very easily recognised, in the 25th, 26th, and 27th, where it signifies diadem: hence, it is evident that we must translate *κυρίου βασιλειῶν*, not Lord of kingdoms, but Lord of crowns; and in fact we find, as I have very lately observed, in the inscription which Hermapion called a translation of the hieroglyphics of the Flaminian obelisc, *κυρίου διαδημάτων*, as one of the titles of the "kings of Egypt." The two letters, which Mr. Akerblad considers as representing the name of Orus, are found in only one of the places in which they ought to stand: and the word God always consists of three letters, while in the last line, two of the three only are found; nor does the title *θεοῦ βασιλέως*, here introduced by Mr. Akerblad, occur before, among those which are so liberally appropriated to the king; and the two letters seem rather to belong to the word Image, as to *ξόανον* in the 24th line.

Mr. Akerblad is confident, that the Egyptian text is only the translation of the Greek: it appears to me, on the contrary, almost certain, that the Egyptian is the original; and for these reasons. In the 31st line of the Egyptian inscription, we find, "the shrine of the God illustrious and munificent," where the Greek has, "the shrine aforesaid;" in the same manner, in the 27th line, if I am not mistaken, there is a full description of that which is called in Greek, *εἰρημένον βασίλειον*, and in the 28th, the numbers of the days of the month are repeated, where the Greek has "these days" only; now it appears improbable, that a translator should amplify in this manner the terms of his original, although it is very natural to abridge them by the omission of superfluous repetitions.

With respect to the Greek words, *αἰωνόβιος*, *ἐπιφανὴς*, *εὐχάριστος*, and *ενεργέτης*, which he imagines, (p. 31.) that he has discovered in the Egyptian inscription, the suspicion seems to prove, that he had carried his researches respecting this inscription but very little beyond the extent of his publication: for each of the words, which he has thus attempted to denationalise, is composed of parts which are found in other passages, where they are employed in senses nearly similar; *εὐχάριστος*, in particular, is expressed by a word which is nearly Coptic, "and the reading of which is confirmed by that of the old name of the city of Memphis," a coincidence which furnishes us with two forms of characters not comprehended in the alphabet of Mr. Akerblad.

Indeed, the inscription contains at least a hundred different characters, which it is impossible to explain by means of this alphabet, ingenious as it is, at least without long and laborious study. It would not have been believed, if such an example had not occurred, that an alphabetical character, of which at least sixteen letters are perfectly well known, should present so many difficulties in the interpretation of the rest, as well as of their connexions and contractions. I have at present made but little progress in this part of the inquiry, although I have found at least a dozen words which may be recognised; and I shall have the pleasure of pointing them out to you, as soon as I hear that you are not fatigued with this long letter: perhaps indeed, I should not have granted you this respite, if I did not hope to make considerable additions to the list: hitherto, I have avoided this part of the subject, wishing first to be assured of the sense of almost all the words by comparison with the Greek only, in order to avoid the danger of altering the sense, from apparent, but sometimes deceitful analogies with a more modern language.

The friend, who was so good as to take charge of my former letter, had heard of Mr. Champollion's work on Egypt, and has had the kindness to procure it, in order to bring it me, supposing, that the author had published in it his interpretation of the Inscription; but I am sorry to learn, from your account, that I shall be disappointed in the expectation of finding, in this work, the details which would have given me so much pleasure.* * *

V. *Third Letter to Mr. Silvestre de Sacy. Dated 21st October,* 1814. *Translation.*

I HAD proposed, Sir, to reserve for this letter all that I might have to observe with respect to the resemblance between the Egyptian Inscription of Rosetta and the more modern Coptic: but unfortunately, the difficulties, which I have encountered in the investigation, allow me to say but little respecting this resemblance, and I doubt if I shall ever be able completely to subdue them. The comparison of the Greek text with the Egyptian required far more labour, than I could possibly have imagined: at last, however, I succeeded in ascertaining the sense of the greater part of the words, with scarcely any remaining doubt; here, on the contrary, even with the advantage of a sufficiently accurate trans-

lation, there are only a very few cases, in which I have been able to find similar words in Coptic, at all capable of representing the sense of the Inscription; and the number of the words, which can be thus identified, scarcely amounts to one tenth of the whole. In the four or five hundred years which elapsed, between the date of the inscription, and that of the oldest Coptic books extant, the language appears to have changed much more, than those of Greece and Italy have changed in two thousand: an alteration which was so much the less to be expected, as the Egyptian names of the months, mentioned in the Greek inscription, have remained altogether unchanged.

The remark of Varro, upon the Egyptian language, is even more correctly applicable to this inscription, than to the Coptic; that is, that the nouns are the same in all the cases. Aetos Aetos, for example, is Aetos the son of Aetos; Mptolomeos Mptolomeos, Ptolemy the son of Ptolemy: and indeed we sometimes find the same relation similarly expressed in the Coptic; thus ⲛⲓⲟⲩⲇⲁⲥ ⲥⲓⲙⲱⲛ, NIUDAS SIMON, Jo. xiii. 26, Judas the son of Simon. Verbs are scarcely distinguished from participles, or from nouns, in the Coptic, and still less in this inscription. The Copts had their articles, which they used nearly as the French, or rather as the Italians; in the inscription there is no definite article in the singular, and the prefix, which assists in the formation of the plural, may represent either the definite or the indefinite article, but seems to resemble the latter rather than the former. The prefix M of the Copts, which cannot be translated, is frequently found in the inscription, with the same indifference as to the sense. In short, we may venture to assert, that this language is formed entirely on the model of the hieroglyphics, and that the rules of grammar, which are almost superfluous in Coptic, would here be totally inapplicable.

A more perfect acquaintance with the Coptic language and its dialects may, perhaps, hereafter furnish me with some new lights respecting the alphabet of this inscription: and independent investigations, conducted by different persons, may possibly, when they come to be compared, afford each other mutual assistance. But all that I have at present in my power to advance, with any degree of confidence, is contained in the subjoined list of words compared with the Coptic, together with the fragments of an alphabet, partly copied from Mr. Akerblad, and partly derived from my own researches.

COPTIC; AK.	EGYPTIAN
ⲁ	
ⲃ	
ⲅ, ⲕ	
ⲇ, ⲧ	
ⲉ	
ⲓ	
ⲗ	
ⲙ	
ⲛ	
ⲟ	
ⲡ, ⲫ	
ⲣ	
ⲥ, ϣ	
ⲭ	
ⲱ	
ⳬ, ⲉⲓ	
ⲋ	
ⲍ	
ⲏ	

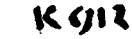
To this selection I add,

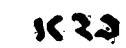
COPTIC	EGYPTIAN
ⲁ, short	
ⲏ	
ⲓ, short	
ⲡ	
ⲡ	
ⲩ, ⲉⲩ	
ⲍ	
ⲝ	
ⲉ	
ⲏ	
ⲓ	
ⲭ	
*	

The last character * is merely the mark of the termination of a proper name. The third character ⲕ is also employed for ⲥ.

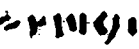
Of the following words, you, Sir, observed the three first: Mr. Akerblad the next sixteen; the rest are from my own conjecture.

N.	GREEK INSCRIPTION	COPTIC.
1	Πτολεμαίου	ⲡⲧⲟⲗⲟⲙⲉⲟⲥ
2		
3	Ἀρσινόης	ⲁⲣⲥⲓⲛⲟⲏ
4	Ἀλεξάνδρου	ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ
5	Αἰγυπτου	ϫⲏⲙⲓ, Aegyptus
6	Βασιλεύς	ⲙⲫⲟⲩⲣⲟ, Rex
7	Ἀετοῦ	ⲁⲉⲧⲟⲥ
8	Πύῤῥας	ⲡⲩⲣⲣⲁ
9	Τῆς	ϣⲉⲣⲓ, Filia
10	Φιλίνου	ⲫⲓⲗⲓⲛⲟⲥ
11	. . . φόρου	ϥⲁⲓ, Ferens
12	Βερενίκης	ⲃⲉⲣⲉⲛⲓⲕⲏ
13	Ἀρείας	ⲁⲣⲉⲓⲁ
14	Διογένους	ⲇⲓⲟⲩⲉⲛⲏⲥ
15	Εἰρήνης	ⲓⲣⲏⲛⲏ
16	Ἱερῶν	ⲉⲁⲡⲉⲣⲫⲏⲟⲩⲓ, Templa
17	Πολλάς	ⲡⲁϣⲉ, Multus
18	Συντάξεις	ⲥⲩⲛⲧⲁⲝⲓⲥ
19	Ἑλληνικοῖς	ⲟⲩⲉⲛⲏⲙ, Graecus
20	Μεχείρ	ⲙⲉϫⲓⲣ
21	Δεκάτη	ⲙⲙⲉⲧ, ⲙⲙⲏⲧ Sa. Decem
22	Νέου	ⲙⲙⲁⲗⲟⲩ, Puer
23	Πατρός	ϫⲱ, Caput, ϫⲱⲟⲩ, Generatio
24	Μεγαλο . . .	ⲡⲉⲟⲩⲟ, Plurimum
25	. . . αμένου . . ας	ⲉⲧⲟⲣⲉ, Qui fecit
26	Καὶ	ⲡⲉⲙⲙ, ⲙⲙⲏ Sa. Et
27	In εὐσεβοῦς, εὐεργετικῶς	ⲉⲑⲙⲙⲉⲡⲣⲉ, Qui dilexit
28	Θεούς	ⲉⲁⲡⲡⲟⲩⲧⲉ, Deos
29	Θεοῦ	ⲡⲟⲩⲧⲉ, Dei





READING	EGYPTIAN INSCRIPTION	L.	N.
ⲡⲧⲗⲟⲙⲓⲥ*	[illegible]	2	1
ⲡⲧⲗⲟⲙⲓϩⲥ*	[illegible]	4	2
ⲁⲣⲥⲓⲛϩ*	[illegible]	2	3
ⲁⲗⲕⲥⲁⲛⲇⲣⲥ*	[illegible]	2	4
ⲭⲙⲉϩ	[illegible]	1	5
ⲙⲫⲱⲣϩ	[illegible]	1	6
ⲁⲓϩⲧⲱⲥ*	[illegible]	3	7
ⲡⲣϩ*	[illegible]	3	8
ϣⲣⲓ	[illegible]	3	9
ⲫⲓⲗⲓⲛⲥ*	[illegible]	3	10
ϥⲓ	[illegible]	3	11
ⲃⲣⲛⲓⲕϩ*	[illegible]	3	12
ⲁⲣⲓϩ	[illegible]	3	13
ⲇⲓϩⲅⲛⲓ	[illegible]	3	14
ⲓⲣϩⲛϩ*	[illegible]	4	15
ϩⲉⲫⲓⲏⲉ, ϩⲣⲫⲓⲏⲉ	[illegible]	4	16
ⲛⲉϣⲓ	[illegible]	6	17
ⲥⲛⲧⲕⲥⲓⲥ ?	[illegible]	8	18
ⲱⲓⲛⲛⲛ	[illegible]	32	19
ⲙϩⲏⲣ	[illegible]	1	20
ⲙ, ⲙⲛ	[illegible]	1	21
ⲙⲗϩ	[illegible]	1	22
ⲉϫⲱ	[illegible]	1	23
ⲛϩⲟ	[illegible]	1	24
ⲉⲉⲑⲣ	[illegible]	1	25
ⲉⲙⲛ	[illegible]	1	26
ⲉⲧⲁⲙⲛⲣⲉ ?	[illegible]	1, 6, 18	27
ϩⲛⲱⲱϩ	[illegible]	1	28
ⲛⲱⲱ	[illegible]	2	29



N.	GREEK INSCRIPTION.	COPTIC
30	Βίον	ⲃⲓ; ⲉⲣⲃⲓ, Habitatio
31	Ανθρώπων	ⲉⲩ, Eos, ⲟⲩⲓ, Homines?
32	Κυρίου	ⲡⲭⲱ, Caput, ⲡⲭⲟⲉⲓⲥⲤ. Dominus
33	. . . ετηρίδων	ⲡⲉⲡⲉⲍ, Saeculum
34	Ἐκγόνου	ⲗⲗⲓⲥⲓ, Natus
35	Ἐδοκίμασε	ⲫⲓ, Osculum
36	Ἥλιος	ⲱⲙ, Sol
37	Ἔδωκε	ⲧ, ⲧⲓ, Dare
38	Νίκην	ⲭⲟⲗⲗ, Robur
39	Διός	ⲍⲱ, Jupiter, Ac.
40	In ἐπιφανοῦς	ⲡⲓⲱⲩⲧ, Magnus, ⲫⲉⲣⲓ, Splendidus
41	In εὐχάριστος	ⲟⲣⲉ, Facere, ⲡⲁⲛⲉⲥ, Bonum
42	Φιλ . . .	ⲗⲗⲉⲓ, Amare
43	Ἀθλο . . .	ⲃⲁⲓ, Palma, Βραβεῖον.
44	Ἡμέρᾳ	ⲗⲗⲉⲣⲓ, Dies
45	Στολισμὸν, ὀθόνια	ⲱⲉⲛⲧⲱⲙⲓⲁⲧ, Linteamina
46	Οἱ ἄλλοι	ⲍⲁⲡⲥⲉⲡⲓ, Reliqui
47	Δυνάμεσιν	ⲧⲁϫⲣⲟ, ⲭⲟⲗⲗ, Robur
48	Μέμφει	ⲡⲁⲡⲟⲩϥ, Memphis? נף
49	Ἅπαντας	ⲧⲏⲣ, Omnis
50	Καθάπερ	ⲉⲡⲱ. Ad imaginem
51	Ἀφῆκε	ⲟⲩⲏⲱⲥⲓ, Latitudo
52	Αἰτίαις	ⲗⲱⲓⲭⲓ, Causa
53	Γῆς	ⲓⲁⲍ, ⲓⲟⲍⲓ, Ager.
54	Ἀμπελίτιδος	ⲁⲗⲟⲗⲓ, Vitis
55	Παραδείσων	ⲍⲁⲡⲓⲁⲍⲟⲟ, Agri plantarum
56	Δίκαιον, νόμιμον	ⲗⲗⲟⲣ, Ligare, ⲫⲉⲍ, Constituere
57	Μέγας	ⲱⲓⲁⲓ, Extensio
58	Ἶσζικαί	ⲫⲁⲧ, Pes

READING	EGYPTIAN INSCRIPTION	L.	N.
ϧ		1	30
ϩⲉⲧⲉ		1	31
ⲛϫⲱ, ⲛϭⲱ		1	32
ⲡⲛⲉϩ?		1	33
ⲥⲥϣ		2	34
ⲫ		2	35
ⲛⲛⲱ		1, 2	36
ⲧⲓ, ϣⲧⲓ		2	37
ϫⲥⲥ		2	38
ϩⲱ		2	39
ⲛϩϣⲧⲥⲥⲫⲣ		2	40
ⲟⲣⲛⲁⲛⲝ		2	41
ⲥⲥⲉⲓ Ak. ⲥⲥⲉⲛⲣⲉ?		1, 2	42
ⲃⲉ		3	43
ⲥⲥⲣⲉ, ⲥⲥⲣϩ		4	44
ϣⲙⲧⲱⲛϩ		4, 17	45
ϩⲉⲡⲉ		4	46
ⲧϫⲉⲣϩ ⲟⲣϫⲉⲥⲥ		5, 7	47
ⲡⲁⲙⲱⲉ		5, 20	48
ⲧⲱⲣϩ, ⲧⲉⲣϩ, ⲧⲣ		6	49
ⲉⲙⲱ		6	50
ⲱⲓϫⲉⲓ?		7	51
ⲗⲱϫⲓ		8	52
ϩⲉ; pl. ϩϩⲉⲉ		9	53
ϩⲗⲗⲓⲉ		9	54
ϩϩⲉⲉⲥⲟⲓ		9	55
ⲥⲥⲣⲫⲉϩ		11	56
ϣⲓ, ϣⲓϩⲉ		11, 26	57
ⲫⲧⲉ, ⲫⲧⲣ		12	58

N.	GREEK INSCRIPTION	COPTIC
59	Ἱππικαί	ϩⲑⲟ, Equus
60	Νῆες	ⲃⲁⲣⲓ, Navicula ⲃⲓⲣ, Sporta
61	Ἤπειρον, χώραν	ⲕⲁϩⲓ, Terra
62	Τάφροις, νείλου, ποταμῶν	ⲓⲟⲣ, Fossa, ⲓⲁⲣⲟ, Fluvius
63	Τιμάς	ⲱ, ⲉⲧⲱ, Pignus
64	Χρόνων	ⲁϩⲓ, Vita, Aetas?
65	Ἄπει	ⲁⲡⲓⲥ?
66	Μνεύει	ⲙⲙⲛⲱⲓⲥ?
67	Ἀνηκόντων, κόσμον	ⲉⲙⲙⲡϣⲁ, Dignus
68	Ταφάς	ⲃⲏ, Monumenta
69	Μετὰ, συντελοῦντες	ⲉⲧⲟⲣⲉ, Facientes
70	Τὰ πρός	ⲉⲧ, Ad
71	Θυσιῶν, ἑορτήν	ϣⲱⲧ, Sacrificium, ϩⲁⲡϣⲱⲧ
72	Πανηγυρέων, θυσίας	ⲥⲗⲓⲗ, Holocaustum
73	In τίμια	ϩⲁⲡⲥⲉⲙⲡⲉ, Constituta
74	Χρυσίου	ⲛⲟⲩⲃ, ⲛⲱⲡ, Aurum
75	Ἀργυρίου	ϩⲁⲧ, Argentum
76	Πλῆθος, δαπάνας	ⲣⲁⲙⲙⲁⲟ, Dives
77	Αὐτῷ	ⲙⲙⲟⲩ, ⲙⲙⲁⲧ, Ipsi
78	Ὑπάρχοντα	ⲟⲓ, Esse
79	Ἔσται	ⲧⲉⲣⲁ, Erunt
80	Ἱεροῦ	ⲉⲣϥⲉⲓ, Templum
81	Ναόν	ⲭⲉⲡⲉϥⲱⲣ Tectum
82	Ἐξοδεύειν	ⲉⲡ, Ducere
83	Θεραπεύειν	ϥⲟϣⲉⲡ, ϥⲁϣⲡⲓ, Ministrare
84	Τῷ	ⲉ̀, ⲉⲓ, Ad
85	Προσαγορεύεσθαι	ⲣⲉⲡ, Nominare
86	Ἐξεῖναι	ⲭⲁⲗ, Commendari

READING	EGYPTIAN INSCRIPTION	L.	N.
ⲉⲧⲁⲧ		12	59
ϧⲓⲣⲓϩ		12	60
ⲕⲁϩⲓ		12, 13	61
ⲓⲟⲣ		14	62
ⲱϩ		17	63
ⲁϩⲉⲓ		17	64
ⲉⲡⲱⲥ		18	65
ⲛϩⲱⲥ, ⲗⲗⲡⲱⲥ?		18	66
ⲉⲗⲗⲡⲩ?		18, 24	67
ϧ		18	68
ⲉⲧⲟⲣ?		19, 30	69
ⲉⲧ		6	70
ⲩⲱⲧ, ϩⲩⲱⲧⲉ		19, 31	71
ⲥⲗⲗ		19, 29	72
ϩⲥⲗⲗⲛⲉ?		19	73
ⲛⲡ		19	74
ϩⲧ?		19	75
ⲏⲣⲗⲗ		19	76
ⲗⲗⲛϥ, ⲗⲗⲗⲉϩ?		21	77
ⲗⲗⲟⲓ, ⲛⲟⲓ?		21	78
ⲧⲣ		23	79
ⲣϕⲓⲛ, ⲉϕⲓⲛ		23	80
ⲕϩⲫⲣ?		24	81
ⲉⲛ		25	82
ⲫϣ		23	83
ⲉ, ⲉⲓ, ⲉϩ		29	84
ⲣⲛ		30	85
ⲥⲗ. ϫⲁⲗ		30	86

VI. *Extract of a Letter from Mr. Akerblad. Dated Rome, 15 December* 1814. *Translation.*

I TAKE the first opportunity of sending you a Dissertation, [on the Lamina Dodwelliana,] mentioned in the letter which I have been writing to you. I am not much attached to the conjectures expressed in it, respecting the Egyptian origin of the letters added in later times to the Greek alphabet; and you may treat them as severely as you please, if, as I am inclined to suppose, they should not meet your approbation. You will observe that, in the 48th page, I have cited an Egyptian word [N. 60], which may be written ⲃⲁⲣⲏϥ in Coptic; it is without doubt the same to which you attribute the sense of BAPIΣ in Greek. * * *

VII. *Extract of a second Letter from Mr. Akerblad. Dated Rome, 31 January* [1815.] *Translation.*

I RECEIVED, about two months ago, the letter which you did me the honour to write on the 21st of August. You must excuse my delay in answering it, for it has required some time to resume my application to pursuits, of which I had long lost sight. At last I am ready to perform the task which you have imposed on me, and to give you an account of what I have long ago observed, respecting the Egyptian part of the Inscription of Rosetta: and I am assured, by the obliging manner in which you address me, that you will receive with indulgence all my opinions and all my doubts.

During the ten years which have elapsed since my departure from Paris, I have devoted but a few moments, and those at long intervals, to the monument of Rosetta: a monument, which, at its first discovery, appeared to attract the attention of all the learned throughout Europe, and which has since been neglected

in an inconceivable degree. My letter on the Egyptian part of this monument, though written in haste, and before the publication of the Greek inscription which accompanies it, was indeed tolerably well received; but as I had not the good fortune to satisfy the mind of the learned orientalist, to whom the letter was addressed, who formally declared, that "[perhaps] some remaining attachment to the ideas which he had himself advanced, embarrassed his opinion, and prevented his full conviction" of the truth of my interpretation, I felt no further inclination to continue an investigation, in which nobody would have been interested, after such a declaration from one of the most learned men in France. I was besides at that time intrusted with a diplomatic commission, at first in Holland, and then in France, which made me abandon almost entirely all further inquiry respecting the Inscription of Rosetta.

In Italy, where I have been for several years, I have indeed the advantage of all possible leisure, but I have not been much tempted to employ it on this inscription, since I have been engaged in much more agreeable and less unproductive studies. For in fact, I have always felt that the results of my researches on this monument, are deficient in that sort of evidence which carries with it full conviction; and you, Sir, as well as Mr. de Sacy, appear to be of my opinion in this respect. Besides, having been informed, that many literary persons in France, England, and Germany had undertaken the illustration of the decree of the priests of Egypt, I wished to wait for the publication of their labours, in order to be the better able to judge of my own. But the questions, which you have been pleased to address to me, have at last induced me to renew my attention to these matters, which for a long time I had almost forgotten. I must however give

you notice beforehand, that in most cases you will only receive a statement of my doubts and uncertainties, together with a few more plausible conjectures; and I shall be fully satisfied if these last shall appear to deserve your attention and approbation.

The person who informed you, that I have been applying to the study of the Indian languages, with a view of facilitating that of the Inscription of Rosetta, was most completely mistaken. It is only, in my opinion, as I have already stated in my letter to Mr. de Sacy, from the Coptic language, that we can expect any assistance in explaining it. The more Coptic works we discover, the more chance we shall have of finding words and expressions, hitherto unknown, which constitute one of the difficulties of deciphering the Egyptian decree. It is not impossible, that at some future time we may obtain some Coptic books on history or science: in this case, I imagine, many of the obstacles, which are now insurmountable, will in great measure disappear.

The difficulties, which depend on the subject of the inscription, are not the only ones that embarrass those who attempt to explain it. The Egyptian language must have varied considerably in the time which elapsed between the publication of the decree, and the date of the earliest Coptic works which we possess. We might perhaps be able to appreciate this variation, if the Egyptian decree were written in Greek characters like the Coptic books; but here there are other difficulties: the Egyptians, when they adopted the Greek alphabet for writing their language, were frequently embarrassed in expressing sounds which were not easily reduced to the Greek characters. In order the better to adapt their new alphabet to the idiom of the country, they did indeed add to it some of their old letters, but still their orthography remained vague and undetermined, as their books demonstrate: and

a similar difficulty is doubly felt when we seek for the Coptic words, among these groups of letters, of which we scarcely know the alphabet. I was not a little puzzled the first time that I attempted to read a Turkish book written in Greek letters, though both the languages were tolerably familiar to me. How much greater must the difficulty be, when we undertake to decipher an unknown mode of writing a language with which we are but very imperfectly acquainted! If again the inscription were engraved in a clear and distinct character, like the Greek and Latin inscriptions of a certain antiquity, it would be easy, by the assistance of the proper names, of several Greek words which occur in it, some of which I have discovered since the publication of my letter to Mr. de Sacy, and of many Egyptian words, the sense of which is determined; it would be easy, I say, to form a perfectly correct alphabet of these letters; but here another difficulty occurs: the alphabetical characters, which without doubt are of very high antiquity in Egypt, must have been in common use for many centuries before the date of the decree: in the course of this time, these letters, as has happened in all other countries, have acquired a very irregular and fanciful form, so as to constitute a kind of running hand. This would render it difficult to read the writing of a language perfectly well known, and must of course continually arrest our progress in this, of which we scarcely know the rudiments. I have been informed that in upper Egypt, near Syene, there are some long inscriptions in alphabetical characters: it is astonishing, that none of the learned men, who have visited these countries, should hitherto have thought proper to copy these inscriptions; but it may be hoped, that some future traveller will hereafter make us acquainted with them. The Egyptians appear indeed to have had at all times a singular faculty of corrupting

their writing, whatever characters they employed: at least, I know of no Greek writing more illegible, than that of the Egyptian papyrus of the Borgian Museum, published by Mr. Schow. Add to all these difficulties those which arise from the different letters being frequently united in a capricious manner, and from the vowels being blended with the consonants, and altering their primitive form, in short from a variety of strokes and points, of which we are unacquainted with the value; and I am sure you will anticipate my apologies, if I frequently fail of satisfying you in what I have to remark respecting this inscription.

You know, Sir, from my printed letter, that I made my first attempt on a very bad impression, taken immediately from the stone of Rosetta. Some time afterwards, the Society of Antiquaries of London was so obliging, as to send me, in Holland, a copy or fac simile on Chinese paper. It was folded in the form of a letter, and is now worn into pieces, from having been very often folded and unfolded; but it will still serve my purpose in answering your questions. I propose, in this letter, to go through the first lines of the Inscription with you, pointing out the words, which I believe that I recognise in the Coptic; and if this specimen obtains your approbation, you shall have the continuation in a future letter: in the mean time you will be pleased, Sir, to summon up all your patience; and I shall endeavour on my part to be as brief as possible.

In the first place, I ought perhaps to offer you a more perfect Egyptian alphabet, than that which accompanies my letter to Mr. de Sacy: but since I cannot render it so complete as I could wish, I prefer pointing out to you the alterations which I have made, when I have occasion to speak of the words in which they occur. The different combinations of Egyptian letters are so diversified, and at the same time so difficult to determine with pre-

cision, that we should be in continual danger of error, if we attempted to make an enumeration of them: perhaps, however, I shall endeavour, at a future time, to perform this difficult undertaking; and in that case, I shall lose no time in communicating to you the result of my labours.

The Egyptian Inscription, though tolerably conformable to the Greek text which accompanies it, still preserves the turn which the genius of the language requires: hence have arisen transpositions of words and phrases, and sometimes of complete passages. I have given some examples of this in my printed letter, with regard to the names of the priestesses and their titles. In the same manner, I believe, that the beginning of our inscription differed from that of the Greek, in which the date appears in the 6th line, while in the Egyptian the date seems to have been placed at the beginning, as would be the case in all oriental writings of this nature. Hence it happens, that the name of the Macedonian month Xanthicus is not found in the Egyptian inscription, the stone having been mutilated in the part where it must have occurred: I suppose then, that the inscription began thus: The fourth day of the Grecian month Xanthicus: [and in short, that the whole of the introductory part may be nearly thus translated.]

L. 1. [On the fourth day of the Grecian month Xanthicus,] and the eighteenth of the Egyptian month Mechir, of the young king, who received the kingdom from his father, lord of the diadems, great in glory, who has established Egypt, triumphant over all the impious who fight against him, greatly loving the gods, who has corrected the life of men, lord of the festival of thirty years, like Vulcan the mighty, king, like the sun,

L. 2. [the mighty king of the upper] and lower countries, the son of the parent loving gods, approved by Vulcan, to whom the Sun has given the victory, the living image of Jove, the son of the Sun, Ptolemy the eternal, beloved by Vulcan, the god illustrious, munificent, (the son of) Ptolemy and Arsinoe the parent loving gods: the priest of Alexander, and the saviour gods, and the

L. 3. [brother gods, and the gods] beneficent, and the parent loving gods, and the king Ptolemy, the god illustrious, munificent, being Aetus (the son of) Aetus: Pyrrha the daughter of Philinus bearing the emblems of victory of Berenice the beneficent; Areia, the daughter of Diogenes, being the bearer

L. 4. [of baskets of Arsi]noe the brother loving; Irene, the daughter of Ptolemy, being priestess of Arsinoe the parent loving: in the ninth year; a decree. The high priests and the prophets, and the priests of the recesses for attiring the gods, the wing bearers, the scribes, and the other priests from the temples of Egypt,

L. 5. [meeting the king at] the solemn feast of the assumption of the power of king Ptolemy the eternal, beloved by Vulcan, the god illustrious, munificent, from his father; being united in the temple of Memphis, said at that hour. . .

[The reading proposed for these lines will stand nearly thus in the Coptic character.]

L. 1. . . ⲙⲉⲧ ⲙⲡⲁⲃⲟⲧ ⲛϫⲏⲙⲓ ⲙⲉⲧⲥⲱⲙⲟⲩ ⲙⲉϫⲓⲣ. ⲙⲫⲟⲣⲣⲟ ⲙⲇⲉⲗⲧⲁⲓⲣⲓ. ⲙⲉⲧⲥⲱⲓ ⲙⲫⲟⲣⲣⲟ ⲉⲡⲁⲟⲩ ⲛⲓⲉⲱⲧ. ⲫⲁⲛⲇⲉⲣⲙⲏⲛⲉ. ⲛⲟⲩϭⲛⲱⲟⲩ. ⲙⲉⲧ ⲁϥⲛⲱⲥϥ ⲛϫⲏⲙⲓ. ⲁⲩⲱ ⲛⲓⲙ. ⲉϥⲛⲟⲩⲧ ⲛⲥⲁϥ ⲉⲧⲧ ⲛⲉⲙⲙⲁϥ. ⲙⲙⲧⲉ ⲙⲛⲟⲩⲧ ⲙⲙⲉⲙⲣⲉ ⲉⲡⲟϭ. ⲉⲧⲉ ⲉⲣⲥⲉⲙⲙⲛⲉ ⲁⲓ ⲙⲡⲣⲉⲙ. ⲙⲙⲟⲩ ⲙⲡⲣⲟⲙⲙⲉ ϰ ⲑⲁⲱϥ. ⲙⲙⲙⲉⲓⲛⲉ ϥⲧⲁ ⲉⲧⲡⲟϭ. ⲙⲫⲟⲣⲣⲟ ⲙⲙⲙⲉⲓⲛⲉ ⲙⲙⲟ

L. 2. . . ⲛⲉⲛⲙⲁⲓ ⲙⲙⲙⲉⲣⲓⲟⲩ. ⲙⲙⲱⲛⲣⲉ ⲙⲡⲟⲩⲧⲉ ⲙⲙⲁⲁⲓⲱϥ. ⲙⲥϥⲧⲉⲃϥ ϥⲧⲁ. ⲙⲉⲧϥⲛⲁϥ ⲙⲙⲟⲩ ⲙⲙⲭⲣⲟ. ⲙⲙⲟⲩⲟⲉⲓⲧ ⲁⲓ ⲙⲱ. ⲙⲙⲱⲛⲣⲉ ⲙⲉⲣⲏ. ⲙⲙⲡⲧⲟⲗⲟⲙⲙⲁⲓⲟⲥ ⲙⲉⲧⲉⲛⲉⲩ. ϥⲧⲁⲙⲙⲁⲓ. ⲙⲙⲡⲟⲩⲧⲉ ⲟⲩⲱⲛϩ ⲡⲣⲉϥⲣϩⲙⲙⲟⲩ. ⲙⲙⲡⲧⲟⲗⲟⲙⲙⲁⲓⲟⲥ ⲁⲩⲱ ⲁⲣⲥⲓⲛⲟⲉ ⲡⲛⲟⲩⲧ ⲙⲙⲁⲁⲓⲱϥ. ⲟⲩⲛϩ ⲙⲙⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ. ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲥⲱⲧⲏⲣ. ⲁⲩⲱ

L. 3. [ⲛⲛⲟⲩⲧⲉ ⲙⲙⲙⲁⲓⲥⲟⲛ. ⲁⲩⲱ ⲛⲛⲟⲩⲧⲉ ⲙⲉ] ⲧⲉⲣⲧⲉⲧⲟⲥ. ⲁⲩⲱ ⲛⲛⲟⲩⲧⲉ ⲙⲙⲁⲁⲓⲱϥ. ⲁⲩⲱ ⲙⲫⲟⲣⲣⲟ ⲙⲙⲡⲧⲟⲗⲟⲙⲙⲁⲓⲟⲥ. ⲙⲙⲟⲩⲧⲉ ⲟⲩⲱⲛϩ ⲡⲣⲉϥⲣϩⲙⲙⲟⲩ ⲁⲉⲧⲟⲥ ⲙⲙⲁⲉⲧⲟⲥ. ⲡⲧⲣⲁ ⲧϣⲉⲣⲉ ⲡⲡⲓⲗⲓⲛⲥ ϥⲁⲓϫⲉⲣⲉ-ⲃⲏⲧⲥⲡⲣⲁϣⲉ ⲙⲙⲃⲉⲣⲉⲡⲓⲕⲏ ⲛⲉⲧⲉⲣⲧⲉⲧⲟⲥ. ⲁⲣⲉⲓⲁ ⲧϣⲉⲣⲓ ⲁⲓⲟⲩⲏⲛ ϥⲁⲓ

L. 4. . . ⲙⲡⲟⲏ ⲉⲥⲙⲙⲁⲓⲥⲟⲛ. ϩⲓⲣⲏⲛⲏ ⲧϣⲉⲣⲓ ⲙⲙⲡⲧⲟ-ⲗⲟⲙⲙⲁⲓⲟⲥ ⲟⲩⲛϧ ⲙⲙⲁⲣⲥⲓⲛⲟⲏ ⲙⲙⲁⲁⲓⲱϥ. ⲣⲟⲙⲙⲉ ⲥⲡⲛⲧ. ϩⲁⲧⲣ. ⲛϩⲟⲛ. ⲁⲩⲱ ⲛⲁϫⲉ ⲁⲩⲱ ⲛⲟⲩⲛϧⲉ ⲙⲙⲟⲓ ⲙⲙⲙⲁⲟⲩⲛϧ ⲟⲩϧⲉ ⲉⲣϩⲃⲱⲥⲟⲩ ⲙⲛⲧⲉ ⲛⲛⲟⲩⲧⲉ. ⲛⲓ-ⲣⲉϥϥⲓⲙⲉϩⲙⲓ. ⲛⲓⲣⲉϥⲥϧⲉⲉⲧⲥϧⲉ. ⲁⲩⲱ ⲛⲥⲉⲡⲉ ⲟⲩⲛϧⲉ ⲉⲧⲉ ⲡⲁⲟⲩ ⲙⲡⲉⲣⲫⲛⲟⲩⲉ ϫⲏⲙⲓ.

L. 5. . . ⲙⲙⲱⲟⲩⲧ ⲙⲙⲙⲉⲧⲟⲩⲓⲉ ⲙⲧⲉⲧⲭⲓⲙⲁⲙⲙⲁϩⲉ ⲉⲧⲭⲏ ⲙⲙⲟⲩⲣⲟ ⲙⲙⲡⲧⲟⲗⲟⲙⲙⲁⲓⲟⲥ ⲙⲉⲧⲉⲛⲉⲩ. ϥⲧⲁ-ⲙⲙⲁⲓ. ⲙⲙⲟⲩⲧⲉ ⲟⲩⲱⲛϩ ⲡⲣⲉϥⲣϩⲙⲙⲟⲩ. ϫⲓⲛ ⲡⲉϥⲓⲱⲧ. ⲉⲧⲉ ⲟⲩⲟⲩⲁⲓⲟⲩ ⲉϧⲟⲩⲛ ⲉⲣϥⲉⲓ ⲙⲙⲟⲩⲉ. ⲟⲩϫⲉ ⲙⲙⲁⲁⲩ.

Remarks on the proposed Reading.

L. 1. In the present state of the stone, the Inscription begins with a word composed of three letters or strokes; the second group incontestably signifies Month; the three following, Egypt, Eighteen, and Mechir. Of the name of Egypt I hope you have no doubt; as to the number, if its value were not ascertained by the Greek, I should have read it Eight, both here and in the 28th line, where the word is better written. The name of the month is indicated by a character or abbreviation, of which we shall find more examples towards the end of the inscription; this is a custom which still exists in the Eastern languages. You ask, Sir, if I have remarked, "that the date, which is wanting in the Greek, is the same with that of the assembly which passed the decree:" but I should rather suspect, that the date in the 28th line is an abbreviation for the 8th of Pashons. The number 8 is elsewhere denoted by a ⲧ or ⲑ, 5 by an ⲉ, a vertical stroke, and 10 may possibly be here expressed by the character [ϩ] which seems sometimes to answer to the Hebrew י.

ⲉ̀ⲡⲁⲟⲩ ⲛⲓϩⲱⲧ) For ⲉ̀ⲫⲁϩⲟⲩ ⲛ̀ⲓⲱⲧ. The manuscripts, published by Zoega, are sufficient to show how much the Egyptians confounded the aspirates.

ⲫⲁⲛ̀ϧⲉⲣⲙⲏϫⲉ) or ϥⲁⲓⲛ̀ϩⲣⲏϣⲉ, or ϥⲁⲓⲛ̀ϧⲙⲥⲏϫⲉ. I retract here what I said of the word Lord, in this group: but I find nothing in Coptic that agrees very well with the word crown, which occurs often in the latter part of the inscription: ϩⲣⲏϣⲓ, in a manuscript, signifies a royal ornament: and ⲧϧⲣⲙⲏϫ, or ⲑⲣⲙⲏϫ, may have some relation to the *θέρμουθις* of Ælian.

ⲛⲟϭϥⲛⲱⲟⲩ) ⲛⲟϭ ⲛ̀ⲟⲟⲩ, Thebaic. The ⲟⲩ seems to want an oblique stroke to make a character [like n. 79], which represents this sound in the word Image and elsewhere.

ⲁϥⲡⲱϣϥ) ⲃⲱϭϥ has a similar sense, and ⲡⲱϭⲉ is rendered *βάσις*. We are much in want of Mr. Quatremère's promised dictionary.

ⲁⲩⲱ) N. 26. The following passage does not appear to be quite literally translated from the Greek.

ⲛ̀ⲛⲟⲩϯ) or rather ⲛⲛⲟⲩⲧⲉⲩ, n. 28; the singular, n. 29, seems to be ⲛⲟⲩⲧⲉ.

ⲉⲣⲥⲉⲙⲛⲉ) Doubtful, and written differently elsewhere.

ⲁⲓ) For ⲁϩⲓ. The *βαὶ* of Horapollo was probably ⲡⲁⲓ.

ⲛⲡⲣⲉⲥⲥ) or ⲣⲉⲉⲥⲥ. This form of ⲣ or ⲣⲉ, (n. 31. "ⲉⲧ,") must be added to the alphabet.

ⲥⲥⲛⲟⲩ) or ⲡⲃ, or ⲡⲏⲃ.

ⲛⲡⲣⲟⲥⲥⲡⲉ) In lines 4, 9, 15, 17, and 29, the form of this word is considerably different: and you may judge, from the diversity, of the absolute impossibility of explaining satisfactorily all these incomprehensible enigmas.

ⲑⲁϫϥ) From ⲑⲁϫ, to arrange.

ϥⲧⲁ) In a sermon of Sinathi, we have ⲏⲫⲁⲓⲥⲧⲟⲥ ⲉⲧⲉ ⲡⲧⲁϩ ⲡⲉ, Vulcan, who is Ptah. You see this orthography destroys the etymology of Jablonsky and others.

ⲥⲥⲛⲟ) This name of the sun is obscure: it seems to stand for Hermes in line 27, while in line 11 we clearly read Thoth for Hermes.

L. 2. ⲥⲥⲥⲉⲣⲓⲟⲩ) Perhaps connected with the name of the lake Mareotis.

ⲥⲥϫⲏⲣⲉ) Or rather ⲥⲥϫⲉ, as in ϫⲉⲛⲥⲟⲛⲥⲥⲛⲉⲓⲱⲧ or ϫⲉⲛⲟⲩⲁ, cousin.

ⲛϥⲧⲉϧϥ) ⲧⲉϧ, sealed; or ⲧⲉϧⲥ, marked out.

ⲥⲥϫⲣⲟ) Sahidic for ϭⲣⲟ; perhaps here ϫⲣⲟϫ.

ⲥⲥⲟⲩⲟⲉⲓⲧ) Or ⲧⲟⲩⲧⲟⲩⲓ, or ⲟⲩⲟⲩⲉⲓ; ⲟⲩⲟⲉⲓⲧ in Thebaic seems to signify statue or image.

ⲛ)ⲱ Perhaps ⲓⲟⲩ, for Ἰαώ. Manetho mentions a king Χοῦς, who may have been called ϩⲟⲩ by the Egyptians.

ⲥⲥϫⲏⲣⲉ) Or ⲥⲥϫⲉ.

ⲥⲥⲣⲏ) Rather than ⲥⲥⲛⲟ as above. The titles, which follow the name of Ptolemy, are not, as I had advanced in my letter to Mr. de Sacy, derived from the Greek; on the contrary they are perfectly Egyptian.

ⲛⲉⲧⲉⲡⲉϩ) Or ⲛⲉⲧⲫⲉⲡⲉϩ, or ⲛⲉⲧⲫⲁⲉⲡⲉϩ.

ϥⲧⲁⲥⲥⲁⲓ) Or ϥⲧⲁⲥⲥⲉⲓϥ, or ϥⲧⲁⲥⲥⲁϥ.

ⲟⲩⲱⲛϩ) The ⲱ as in ⲓⲱⲧ, (n. 23. "ⲉϫⲱ:") the final character of the group somewhat resembles the more modern ϩ.

ⲡⲣⲉϥⲣϩⲥⲥⲟⲧ) Or ⲡⲣⲉϥⲣⲡⲁⲓⲁⲧ.

ⲟⲩⲏⲃ) Or ⲟⲩⲉⲃ; rather than ϩⲟⲛⲧ, which you suggest as more probable: the first character being formed from ⲟ or ⲟⲩ, the upper half of a circle, [called above ⲡ,] and the vertical line ⲁ or ⲉ; the next letter, like the vau of the Hebrew, sometimes

answering to ⲓ, sometimes to ⲁ or ⲟ, and here, as I suppose, to ⲧ, which is often confounded with ϩ in Coptic as well as in Greek: the word ϩⲟⲛⲧ occurs in another form in the 4th line; and besides, the Copts always called the pagan priests ⲟⲩⲏϩ.

ⲙⲙⲥⲱⲧⲏⲣ) ⲥ is often indicated by a horizontal line placed above the next letter; the ⲧ is here reversed. We may observe of the second line in general, that it exhibits some mixture of the different dialects, and that the articles are frequently wanting, though indispensable in Coptic: but the oldest Greek has fewer articles than the more modern: and all the modern languages of the south of Europe abound in articles, though immediately derived from an ancient language which had none at all.

L. 3. ⲡⲉⲩⲉⲣⲩⲉⲧⲟⲥ) The Greek υ after a vowel is pronounced like φ, which is here substituted for it: the γ is expressed by ⲕ or ⲯ; for these letters are often confounded in the inscription; and the ⲣ is joined to the character which represents them.

ⲙⲙⲁⲉⲧⲟⲥ) You know that the reading ΑΕΤΟΣ ΤΟΥ ΑΕΤΟΥ was discovered by me from the Egyptian text: and this circumstance obtained me some credit at the time, notwithstanding the doubts of my friend Mr. de Sacy.

ϥⲁⲓϫⲉⲣⲉϩⲛⲧⲥⲡⲣⲁⲩⲉ) You are acquainted with the letter which was addressed to me by the late Mr. Villoison on the term *ἀθλοφόρου*, which he supposed to be an epithet of Berenice, and not of Pyrrha; an opinion which you must have judged wholly unfounded, even from the consideration of the Greek text only: but the Egyptian inscription puts the point beyond all question: ϥⲁⲓ, bearer; ϫⲉⲣⲉϩ, ϭⲉⲣⲉϩ, in Thebaic ϩⲣϩ, is form or image; the remainder may be either ⲡⲁⲩⲓ or ⲣⲁⲩⲓ, the lower horizontal line being a ⲡ when single, and a ⲣ when double, that is, when the letters are placed one above another; for a single horizontal line may be a ⲣ, as we have seen in ⲣⲟⲙⲙⲉ: ⲡⲁⲩ is protection; ⲣⲁⲩⲓ joy, and perhaps formerly victory. At any rate the word means bearer of the emblems of victory. The word victory occurs again in lines 20 and 23. The succeeding character may perhaps be ⲛⲧⲉ, belonging to Berenice. It is remarkable, that in a work published some years ago, respecting the hieroglyphical part of the inscription, the author, Mr. Palin, finds a repetition of the character deno-

ting victory in the passage corresponding to this line; a circumstance which he confesses himself unable to explain: but it may be very easily understood, when we recollect that Berenice itself means bearer of victory, and this group, bearer of the emblems of victory.

L. 4. ⲉⲥⲙⲁⲓⲥⲟⲛ) ⲥⲟ is here only a stroke, ⲛ a little line with a point.

ϩⲓⲣⲏⲛⲏ) The first character seems to be ϩⲓ or ϩⲉ, for the ϩ was often used in Greek words not aspirated.

ⲣⲟⲙⲡⲉ) ⲣ is here a detached horizontal line.

ⲥⲡⲛⲧ) Or ⲥⲡⲛⲥ; the ⲯⲓⲧ or ⲯⲓⲥ of the Coptic, as we have ⲙⲛⲧ in Thebaic for ⲙⲏⲧ or ⲙⲉⲧ. The first letter should be a ⳩, according to my alphabet, but it is so often employed for ⲥ, that this may possibly be its true value.

ϩⲁⲧⲣ) Or ϭⲁⲧⲣ; for ϩⲱⲛ: ϩⲧⲱⲣ, in a Thebaic dictionary, seems to signify necessary, ϩⲱⲧⲣ and ϩⲟⲧⲣ to unite, in the Borgian Thebaic fragments. The word is found again in lines 27 and 32.

ⲛϩⲟⲛ) For ⲛϩⲟⲛⲧ, as I think I have also found it in Coptic: it means high priest, as in Genesis xli. 45, 50.

ⲛⲁϫⲉ) ⲁϫⲱ, a magician, is near enough to prophet.

ⲛⲟⲩⲏϐⲉ) It is probable that the Egyptians must have had a single word for expressing those who entered the sanctuary to clothe the gods; and the appearance of this circumlocution in the Egyptian text is a new proof of the originality of the Greek. The Greeks called these priests *ἱερόστολοι*: ⲙⲙⲁⲟⲩⲏϐ expresses *ἄδυτον* very well: thus ⲙⲙⲁⲛⲥⲁϩϯ is a kitchen, ⲙⲙⲁⲛϫⲱϫⲓ a quarry; and ⲛ is sometimes absent, as in ⲙⲙⲁⲣⲏⲥ: ⲙⲙⲟⲓ, for ⲛⲏⲉⲧⲟⲓ, means "those of the;" and if I read the passage rightly, there is no word answering to *εἰσπορευόμενοι*.

ⲟⲩϐⲉ) This word I collect from the form of ⲛⲟⲩϐ, gold, which occurs several times: as for ϩϐⲱⲥ, I leave it at your mercy: the character, which, in my alphabet, I have compared to the ϭ, is probably a ⲥ joined to some other letter, and the word, n. 46. which I had read ⲥⲟϭⲛ, must probably be ⲥⲉⲛⲓ.

ⲛⲓⲣⲉϥϥⲓⲙⲙⲉϩⲏⲓ) ⲙⲙⲉϩⲓ is a lancet in Kircher's vocabulary; ⲙⲙⲉϩⲓ, or ⲙⲙⲉϩⲉ, a plume, in a Thebaic lexicon. When I began this note, I did not expect to have found so satisfactory a

reading, and I have at last almost convinced myself of its accuracy.

ⲛⲓⲣⲉϥⲥϧⲉⲉⲧⲥϧⲉ) Perhaps a letter or two of the termination is effaced, and it may have been originally ⲉⲧⲥϧⲏⲟⲩⲧ; and the whole may be a sort of reduplication of ⲛⲓⲣⲉϥⲥϧⲁⲓ, in the oriental taste.

ⲛⲥⲉⲡⲉ) Or ⲥⲉⲡⲓ, the rest; this word would be pretty well determined, if the same letter, which is often an ⲩ, or a ϩ, might here represent a ⲡ.

ⲉⲧⲉ) The pronoun relative still puzzles me, and I cannot determine its pronunciation.

ⲡⲁⲟⲩ) ⲉϩⲟⲗ would be more appropriate than ⲉϥⲁϩⲟⲩ, but it is found elsewhere written differently: the participle *ἀπαντήσαντες* is not translated.

ⲛⲛⲉⲣϥⲏⲟⲩⲉ) The second letter in the word temples is not ⲣ, as I formerly read it, but ⲓ or ⲉ, like the last: the ⲣ is placed over the following letter, and is often connected with it. The diphthong ⲟⲩ is sufficiently determined by the words ⲟⲩⲱⲛϩ, ϩⲉⲣⲓⲟⲩ, and many others.

L. 5. ϩⲉϫⲱⲧ) A sacrifice, or perhaps a public meeting: a feast is more literally ϫⲁ or ϫⲁⲓ.

ϩⲓϩⲉⲧⲟⲩⲓⲉ) Commencement, from ⲟⲩⲱ, ⲟⲩⲟⲓ, ⲟⲩⲓⲉ, undertaking: ⲁϩⲁϥⲉ is force or power; but we have here a superfluous letter or two in the Egyptian.

ϩⲡⲧⲟⲗⲟϩⲁⲓⲟⲥ) There is an error in my alphabet respecting the final letter of this name, which I have enumerated among the forms of the ⲥ: but in fact the ⲥ consists simply of three strokes, from which the Copts borrowed their ϫ, the ancient form of this letter approaching still nearer than the modern to the character found in the inscription. The letter in question seems to be the same as at the end of Arsinoe, that is, an ⲉ: but whether or no the Egyptians pronounced the words ⲡⲧⲗⲟϩⲁⲓⲥⲉ, ⲁⲗⲕⲁⲡⲧⲣⲥⲉ, I will not undertake to determine.

ϫⲓⲛ) Or ⲓⲥϫⲉⲛ.

ⲡⲉϥⲓⲱⲧ) Perhaps simply ⲛⲓⲱⲧ.

ⲟⲩⲟⲩⲁⲓⲟⲩ) United, from ⲟⲩⲁⲓ; the initial ⲟⲩ for ⲁⲩ is often found in the Baschmuric dialect. The radical letters are the same as in the word image, and there is the same doubt

respecting them: to collect, in Coptic, is ⲑⲱⲟⲩⲧ, ⲑⲟⲩⲱⲧ, ⲑⲟⲩⲏⲧ; in Thebaic ϣⲱⲟⲩϩ, ϣⲟⲟⲩϩ.

ⲉϧⲟⲩⲛ) Or ⲉϩⲟⲩⲛ.

ⲉⲣϕⲉⲓ) The first stroke is ⲉⲣ, the third must be ⲉⲓ or ⲉ: the word occurs again in lines 16 and 26.

ⲙⲙⲟⲩⲉ) Or ⲙⲙⲟⲉ, Memphis. If the last letter were a ⳬ, you would have exactly the "מף" of the Bible; but I dare not attribute that value to the final letter. In Coptic we find ⲙⲙⲉⳬⲓ, ⲙⲙⲉⲙⲙⳬⲉ, and ⲙⲙⲡⲃⲉ: the Arabians write it Menf, which some travellers call Manouf. We may understand by ⲙⲙⲉⲙⲙⳬⲉ, heavenly place, and by ⲙⲙⲁⲡⲟⲩⳬⲓ, place of pleasure: ⲙⲙⲟⲩⲉ or ⲙⲙⲟⲩⲓ might mean an island, which would not be altogether out of the question. Many Coptic names of towns begin by ϯⲙⲙⲟⲩⲓ, as ϯⲙⲙⲟⲩⲓ ⲡϣⲁϯ, which was probably the Prosopitis: and this may have retained the name of Isle only, by way of pre-eminence.

ⲟⲩϫⲉ) Or ⲁⲩϫⲉ, said: ⲙⲙⲡⲁⲩ, at that hour; or perhaps ⲡⲁⳬ, to him; but the pronoun ⲡⲁⳬ is always written, in this inscription, like Ⳬ with a horizontal line over it: here the character seems to consist of an ⲁ and a ⲩ united, though not distinctly expressed.

But enough of these conjectures: it is time to end this letter, which you must have found extremely tedious; but knowing the numerous difficulties with which I have had to contend, you will be more disposed to receive it with indulgence, than any other person. If you think the subject deserving your attention, I shall continue to give you an account of the Coptic words, which I imagine that I have discovered in this monument, and which are more numerous than you seem to believe. If you wish me to pursue the discussion, you will have the goodness to send me a new copy of the inscription; my own being in so bad a condition, that it is unfit for an investigation which requires great accuracy. Should you be disposed to make public any part of this letter, I must request you to correct the inaccuracies of the stile, or rather to translate into English the passages which you wish to employ; and if you prefer writing to me in your own language, I am sufficiently acquainted with it to read your letters without difficulty.* * *

VIII. *Answer to Mr. Akerblad's second letter. Dated August* 1815.

I AM extremely obliged by your long and very interesting letter, which I have only lately been able to read with attention; but I have already profited by the permission that you have given me, to make some extracts from it for publication. I must however confess, that all the learning and ingenuity, which you have displayed in it, only serve still more to convince me of the extreme hopelessness of the attempt to read the Inscription of Rosetta, by means of any imaginable alphabet, into tolerable Coptic, and of the necessity of adhering strictly, in the first instance, to the plan, which I have adopted, of comparing the inscription with itself, and with the Greek only. You will observe, that the translation, which I have obtained by these means, corresponds, in almost all essential points, with your reading of the first five lines; and it is evident, from your mode of treating the subject, that you have been very little, if at all, indebted to the Coptic for the sense which you attribute to any of the words. With respect to the few passages, which we translate a little differently, I shall take the liberty of stating my reasons for my opinion: and this statement will afford you a sufficient specimen of the mode of analysis which I have employed, and will serve as an illustration of the degree of certainty which may be obtained by such an investigation: although to enter into the whole chain of evidence, from the beginning of the Inscription to the end, would be insufferably tedious.

1. At the commencement of the first line, you read, "Month of Egypt 18 Mechir." This order is in itself improbable, the number separating the name of the month from its epithet: it is also contrary to the analogy of the 27th line, in which the character denoting 30, both there and in the 1st and 28th lines, stands after the name of the month Mesore: and I am sure you will allow these reasons to be stronger than any connexion you can discover between the characters and the sounds; which, however, appears to me to be entirely in favour of my reading. The repetition of the date, in the 28th line, differs less from this group, than many other repetitions of words manifestly identical differ from each other: and you must be aware, on reflection, that the two dates could scarcely be different, the assembly having been actually held on the

day of the assumption of the regal power. The month "Xanthicus" is mentioned in the Maccabees, II. 11.

2. In the word which you translate "young," you seem to include a part of the prefix of the following participle, a prefix which occurs continually throughout the inscription, and which you have elsewhere very properly called the relative pronoun; but I must confess that I do not completely understand your mode of explaining these characters.

3. The group which you read "from," I consider as nearly identical with the word at the beginning of the second line, answering to χωρῶν: "from" is found in many other parts, in a very different form.

4. You invert the Greek expressions "superior to his enemies," and "pious towards the gods." Besides the objections to all unnecessary inversions, it must be observed that the characters, occurring before the word "gods," are all found in other parts of the inscription, expressive of goodness and justice; the first group, with a slight variation, in the word Euergetes, and in the 18th line; the second and third, inverted, in the 6th: and the word which I translate "enemies" is found, nearly in the same form, in the 13th and 15th lines: it seems to be related to ⲞϪⲒ and ϪⲀϪⲒ.

5. I cannot agree with you respecting the insertion of the date of the year in the fourth line of the inscription: and of the seven forms in which you suppose the word to appear, in different lines, I can only admit the first and the last as correct. The characters in the fourth line occur, with very little variation, in lines 25, 28, and 29, [as above, n. 44.] in the sense of "day:" and since they are not found in the next line, where the Greek has τῇ ἡμέρᾳ ταύτῃ, I think myself fully authorised to consider them as corresponding to that expression, which may be introduced in this place with perfect propriety: the second part of the group occurs in the last line, apparently in the sense of "this," but the Greek inscription is here defective.

6. With respect to your illustrations of the inscription from the more modern Coptic, I shall only observe in general, that as you have seldom expressed any great degree of confidence in your own conjectures, you cannot be surprised if I have still less disposition to be satisfied with them. The nature of my objections, in many particular instances, will occur to you from the inspection

of the readings which I have attempted in my letter to Mr. de Sacy: among these, however, you will observe several words which have also occurred to yourself; and such a coincidence, as far as it extends, cannot but be satisfactory to us both: but I apprehend that if you had simply made a complete alphabetical enumeration of all the forms, which you have been obliged to attribute to the respective letters, even in the first five lines, you would yourself have been alarmed at the inextricable confusion of heterogeneous elements, which you have, perhaps unavoidably, introduced.

7. There is a word [n. 31.] signifying "men" or "persons" in the 1st and 9th lines; it is formed of a single character, which you read ⲣⲉ, not without some probability, although in other passages I have thought the character better expressed by ⲧ or ⲉⲧ; it is preceded by a letter which is one of the many forms that you attribute to ⲡ, or ⲧ, or ϩ, or ⲓ, while I have thought it safer to make it an aspirate only; and it is followed by a single vertical stroke, or an ⲉ. This is the common, and I think the only way of forming a plural in the inscription: the shape of the prefix varies a little; but it has always a corresponding dash at the end of the word or words which it renders plural; except in the word gods, where the prefix is repeated instead of the dash. I cannot therefore agree with you in making this group a part of the word ⲣⲉⲉⲛⲛ or ⲣⲉⲛⲛ, although your opinion of the admissibility of such a word in a separate form, for ⲡⲱⲛⲛⲓ, is strengthened by the authority of Woide's Appendix, Apoc. iii. 7, where we have, in the Thebaic dialect, ⲉ ⲡⲛⲛ ⲡⲧⲏⲣϥ̄.

8. You will observe that I have not inserted the word ϩⲟⲣⲧ among my readings, and I have no inclination to defend it; but you must also allow me to consider your reading ⲟⲧⲏϩ as absolutely arbitrary. Petephre, who was a "pagan priest," is called ϩⲟⲣⲧ in Gen. xli. 45.

9. I agree with you that the word victory is included in the term prize bearer: but I am sorry to deprive you altogether of Mr. Palin's authority, for he most assuredly never saw the part of the hieroglyphic inscription corresponding to this passage.

10. I do not know that it is possible to be quite certain whether the Greek or the Egyptian was the original of the decree, and I allow that there is much truth in your remark, that it seems

improbable that the Egyptians should have wanted a single term to express the *tiremen* of the gods. But it is quite certain that the Greeks had such a term, and you have yourself mentioned it: why therefore was it not employed, if the Greek was the original? I cannot agree with you in thinking that either εἰσπορευόμενοι here, or ἀπαντήσαντες in the subsequent part of the line, is omitted in the Egyptian; on the contrary, the same characters occur in both these passages, and for κατελθόντας in line 11, as well as in many other places, with very little variation.

11. The ⲟⲩ of your ⲟⲩⲃⲉ, ⲡⲟⲩⲃ, ⲡⲉⲣⲫⲏⲟⲩⲉ, ⲟⲩⲱⲛϩ, and ⲙⲙⲉⲣⲓⲟⲩ, I apprehend, is supported by no authority whatever: the character occurs in the word temple, but in the singular as well as in the plural [n. 80.] and there can be no ⲟⲩ in the singular. The same character is certainly found at the end of the name of the month ⲙⲙⲉⲥⲱⲣⲏ: and I have therefore set it down as in all probability answering simply to the letter ⲏ.

12. You appear to me to have deprived the word "Memphis" of its initial letter, which you will find attached to it in the 16th line, where it is not preceded by the word "temple," to which you have considered the ⲫ or ⲡ as belonging. I do not insist on the reading ⲡⲁⲛⲟⲩϥ, which, as I find from Mr. Champollion's Egypte sous les Pharaons, was a name not of the old Memphis, but of two other cities called Memphis by the Arabians: at the same time it is barely possible that this denomination may also formerly have belonged to Memphis.

I flatter myself, Sir, that you will not consider the freedom of these remarks as a discouragement to your intention of pursuing the investigation at a future period, since, however we may occasionally differ in opinion, our agreement in the greater number of instances cannot but be considered as affording a confirmation of the truth of the interpretation. I hope you will soon receive the copy of the inscription which you have requested me to procure; it only waits for a proper conveyance; and I trust that your elaborate researches will soon be again employed on so interesting a subject. Should my remarks afford you any assistance in the pursuit, I shall think my labour not lost; though, I fear, but few of my countrymen will have the patience to bestow much of their attention on them. Hitherto, indeed, the literature of Egypt has presented no very strong attractions to the general scholar: but this Inscription, by affording a new pursuit, attended

with difficulties almost unsurmountable, yet promising in the end to furnish us with a key to all the treasures of hieroglyphic learning, has opened a wide field for the most arduous exertions of human invention and sagacity, and must naturally excite, in a high degree, the curiosity of the literary world.

Among the extracts and remarks which I have been preparing for publication, you will observe a reimpression of my conjectural translation, compared with a translation of the Greek inscription, said to have been copied and corrected by the late Professor Porson. I have chosen to reprint this translation, rather than to make a new one, partly on account of the high and well deserved reputation of the eminent scholar who has sanctioned it with his authority, and partly to avoid all danger of being influenced, in construing the Greek, by the result of my analysis of the Egyptian inscription: but I am not a little surprised, as you will probably be, at the number of inaccuracies which appear in it, either left uncorrected, or even introduced by the corrector. I should have been unwilling to believe it possible, without the most positive evidence, where Professor Porson and Professor Heyne differed respecting the sense of a Greek passage, that Porson could have been wrong and Heyne right: yet you will observe that this has here happened in more than one instance, particularly in the translation of the word ἀθλοφόρου, and in the reference of the date to the priesthood of Aetus, as well as in several other less important passages, in which I believe we should both have agreed with Heyne from considering the Greek alone, while the comparison with the Egyptian leaves no further shadow of doubt.* * * *

IX. *Extract of a Letter from Mr. Silvestre de Sacy. Dated Paris, 20 July,* 1815. *Translation.*

* * * *

I can easily imagine, Sir, that by comparing the number of the lines of the Egyptian with that of the lines of the Greek, you may in the first instance have formed an approximate scale of the relation between the two inscriptions; that afterwards, by observing the frequency of the occurrence of certain formulæ, you may have found other relations, more numerous, less equivocal, and almost certain: that you may even have determined the value

of different groups of characters, and their correspondence with the Greek expressions; that in the next place, with the assistance of the proper names, you may have ascertained the value of a greater or less number of letters: and that you may hence have discovered, [as Mr. Akerblad appears to have done,] the value of some other words belonging to the Coptic language, as ⲟⲩⲣⲟ, king, ϣⲏⲣⲓ, son, ⲉⲣⲫⲉⲓ, temple, ϩⲟⲛⲧ, priest. But what I am at a loss to conceive is, that after having arrived at this point, you should have been able, by mere conjecture, without reading the Egyptian text, and explaining it from a comparison with the Coptic, to identify the words which do not appear in the Greek inscription, and to discover the inversions of the different parts: on what ground, for example, you think yourself authorised to read, at the beginning of the inscription, *Anno nono, Xanthici die quarto.* This, I suppose, can only be because you have found in the same line the words, *mensis Ægyptiorum Mechir die decimo octavo.* If indeed you have read the words ⲙⲉϩⲓⲣ, ϩⲃⲟⲧ, ⲛⲧⲉ ⲡⲓⲣⲉⲙⲛ̀ⲭⲏⲙⲓ, I can understand the nature of your inference: but then you must have been in possession of an alphabet, and you had only to read and translate. If, on the contrary, you supposed *a priori* that these words were found in the first line, though the Greek inscription did not authorise the supposition, this seems to me altogether incomprehensible; I apprehend, however, from your letter, that you had made little progress, when you wrote it, in deciphering the Egyptian writing.

On the other hand, I must allow, Sir, that your translation, conjectural as it may be, carries with it many marks of probability. Besides those which you have yourself mentioned, there are others which have struck me very forcibly: such as the repetitions of the names of things, instead of an abridged designation, like τὸ προειρημένον βασίλειον, ταύτας τὰς ἡμέρας, or the words *singuli* or *unusquisque*; for instance, *templo templo omni*; and the original simplicity of *antecessorum parentium, antecessorum antecessorum parentium, antecessorum avorum parentium.* You have certainly great reason, if all this can be proved, to consider the Greek, not as the original text, but as the translation of the Egyptian.***

You are undoubtedly aware that some learned man in Holland has announced the discovery of the alphabet of the inscription, and that in France more persons than one have

flattered themselves that they have been able to read a great part of it. When I consider these discoveries, whether real or imaginary, nothing appears in theory to be less improbable: for I am persuaded that the Coptic is very nearly identical with the ancient Egyptian, and the existence of the Greek translation seems to render the deciphering the Inscription an easy task: but as soon as I turn to the monument itself, I always change my opinion, and begin to despair of its ever being accomplished: nor can I imagine any of the persons, who have professed themselves able to read it, to be possessed of so singular a degree of modesty as to have hitherto withheld their discoveries from the public, if they had been tolerably well established. I see that you do not altogether approve of the alphabet of Mr. Akerblad: but you seem to have obtained another, which has procured you some knowledge of the language of the Inscription. I do not ask, Sir, to be put in possession of your secret, although it would give me pleasure to have some little idea of its nature: but I trust that you will not long delay the communication of it, through some public channel, to those individuals, who, in the midst of political convulsions, still feel an interest in every victory which is gained over time and ignorance, without the expence either of blood or of tears.

I do not understand from your letter whether you have attempted to apply your mode of deciphering to the hieroglyphic inscription, to which it seems more applicable than even to the alphabetical one, except the difficulty arising from the fracture of the stone: for I suppose that there must be a more perfect agreement between the hieroglyphic and Egyptian inscription, than between either of them and the Greek: certainly if you succeeded in such an enterprise, your name would not be forgotten while the monuments of ancient Egypt continued to be remembered. I observe indeed from the printed memoir, which I have since received, that you appear already to have made considerable progress in deciphering the hieroglyphics: but for want of any kind of explanation, I have not attempted to follow you in this part of your labour.****

X. *Fourth Letter to Mr. Silvestre de Sacy. Dated 3 August, 1815. Translation.*

The letter, [V] which I have now the pleasure of sending you, was written more than nine months ago, and I have hitherto kept it by me, partly waiting till I heard from you, and partly, as I told Mr. Kopitar, to whom I showed it in the winter, because I had not time to take a copy of it, having been very fully engaged in pursuits of a very different nature. At present I have been arranging a little paper on the inscription, and your last letter arrived just as I was beginning to renew my attention to the subject. I hope soon to have the pleasure of sending you this paper; but in the mean time I must briefly reply to some of your remarks and enquiries.

You are at a loss to imagine how it was possible for me to recognise the words ⲙⲉⲭⲓⲣ and ⲁⲡⲟⲧ at the beginning of the inscription, without being in possession of an Egyptian alphabet. I answer, that the word "Month" is found several times, very distinctly marked, in the 28th and 29th lines, and that having observed the same characters in the first line, with the epithet Egyptian, before the characters which answer to the word "Reigning," at the beginning of the Greek inscription, while the date is wanting in the part of the Egyptian inscription corresponding to the passage of the Greek which contains it, I thought myself fully authorised to conclude, that the Egyptian inscription began with the date: and this opinion was afterwards confirmed by the discovery of a similar group in the latter part of the inscription, where the date is repeated. * * *

I am not surprised that, when you consider the general appearance of the inscription, you are inclined to despair of the possibility of discovering an alphabet capable of enabling us to decipher it; and if you wish to know my "secret," it is simply this, that no such alphabet ever existed; notwithstanding the coincidence of some of the characters with the rudiments of about fifty Coptic words, which I think I have ascertained with tolerable certainty, including the proper names, and the other words which Mr. Akerblad has pointed out in his publication on the subject. Two days after the date of my last letter, I was fortunate enough to satisfy myself respecting the sense of some of the hieroglyphic characters, and by degrees I ascertained enough of them to obtain

a translation of the latter part of the inscription, which I have printed in Roman characters; the beginning, as you may easily imagine, is too much mutilated to allow of any satisfactory comparison: but I am in great hopes that I shall shortly be able to obtain either the remaining fragments, or one of the repetitions of the stone, which will probably enable me to determine the value of two or three hundred hieroglyphic characters; that is, at least one third as many as appear to have been commonly employed: and after this there will be little difficulty in deciphering a multitude of other hieroglyphic inscriptions, in the same manner as I have already succeeded in reading the inscription on the base of the little golden statue engraved in the Archæologia, which implies "KING *** LIVING FOR EVER:" the name of course cannot be at once discovered, but the image gives us the portrait of the king in question. The difficulty of the analysis, you will easily believe, was not trifling; and I should not have been able to overcome it, but for the advantage of the intimate connexion between the hieroglyphic and Egyptian inscription, which, as you observe, might naturally be expected; but which in this instance was merely accidental, the name of Ptolemy being found three times in a passage of the Egyptian inscription, essential to the comparison, where it happened that the Greek translation had inserted it twice only.

But to return to the alphabet: after having completed this analysis of the hieroglyphic inscription, I observed that the epistolographic characters of the Egyptian inscription, which expressed the words God, Immortal, Vulcan, Priests, Diadem, Thirty, and some others, had a striking resemblance to the corresponding hieroglyphics; and since none of these characters could be reconciled, without inconceivable violence, to the forms of any imaginable alphabet, I could scarcely doubt, that they were imitations of the hieroglyphics, adopted as monograms or verbal characters, and mixed with the letters of the alphabet: and the terminal mark, which I have expressed by an asterisc in my last letter, appeared evidently to be of the same kind, being a portion of the ring which surrounds the hieroglyphic representations of most of the proper names. All this is extremely unexpected, and in some respects very discouraging, but not the less true, notwithstanding the accounts which the Greek authors have left us of the Egyptian modes of writing: and you see that instead

of being led to a knowledge of the hieroglyphic inscriptions by the assistance of the Coptic language, and of alphabetical characters, the only remaining hope appears to be, that we may be able to interpret the old Egyptian manuscripts in general by means of the hieroglyphics. It is admitted that a great number of these manuscripts are purely hieroglyphical; and it is remarkable that not a single group has been observed in any of them, that affords a word distinguishable upon the stone of Rosetta. Mr. Champollion indeed imagines, that he has found the word Egypt, in a manuscript published by Mr. Denon, but I have examined the part to which he refers, without being able to discover it: and I fear that he has been somewhat hasty in several others of his remarks upon this Inscription.

[You may perhaps think me too sanguine in my expectations of obtaining a knowledge of the hieroglyphical language in general from the inscription of Rosetta only; and I will confess to you that the difficulties are greater than a superficial view of the subject would induce us to suppose. The number of the radical characters is indeed limited, like that of the keys of the Chinese; but it appears that these characters are by no means universally independent of each other, a combination of two or three of them being often employed to form a single word, and perhaps even to represent a simple idea: and indeed this must necessarily happen where we have only about a thousand characters for the expression of a whole language. For the same reason it is impossible that all the characters can be pictures of the things which they represent: some, however, of the symbols on the stone of Rosetta have a manifest relation to the objects denoted by them, for instance, a Priest, a Shrine, a Statue, an Asp, a Month, and the Numerals, and a king is denoted by a sort of plant with an insect, which is said to have been a bee; while a much greater number of the characters have no perceptible connexion with the ideas attached to them; although it is probable that a resemblance, either real or metaphorical, may have existed or have been imagined when they were first employed: thus a Libation was originally denoted by a hand holding a jar, with two streams of a liquid issuing from it, but in this inscription the representation has degenerated into the form of a bird's foot. With respect to the epistolographic or enchorial character, it does not seem quite certain that it could be explained even if the hieroglyphical

phics were perfectly understood: for many of the characters neither resemble the corresponding hieroglyphics, nor are capable of being satisfactorily resolved into an alphabet of any kind: in short the two characters might be supposed to belong to different languages; for they do not seem to agree even in their manner of forming compound from simple terms.]

I am extremely obliged by your kindness in sending me copies of several little pamphlets relating to Oriental literature, which afford a very favourable prospect of the future progress of your countrymen in these studies. I trust that I shall hereafter be able to give you more ample details of my investigations respecting the antiquities of Egypt; but I am not likely for the present, and perhaps not for some years, to have sufficient leisure for the pursuit; and it would even be a waste of time to attempt much more than I have done, without being in possession of a more perfect copy of the Inscription: the first step is however firmly established, and you know how much greater the labour, as well as the chance of error, must have been in such a step, than in all those which are to follow.* * *

A. B. C. D.

ON THE

DRAMATIC REPRESENTATIONS

OF THE

GREEKS.

(*Continued from* No. V. *p.* 89.)

III. *Of the Actors.*

We have before observed, that the singer of the chorus was originally the only performer, (p. 73.) and that Thespis first added an actor, who relieved the singer by relating and gesticulating some mythological story. Æschylus added a second actor, who kept up a dialogue with the other performer, the singer introducing the Bacchic song between the different portions of their performance. And therefore he is justly considered as the father of tragedy. Afterwards Sophocles added a third actor; an improvement, the credit of which is said to be due to Æschylus by the author of that poet's life; but Dicæarchus, who was well versed in the

history of the drama, attributed it to Sophocles, as we learn from the same life. And so Diogenes Laertius *in Platone.* ὥσπερ δὲ τὸ παλαιὸν ἐν (τῇ) τραγῳδίᾳ πρότερον μὲν ὁ χορὸς διεδραμάτισεν, ὕστερον δὲ Θέσπις ἕνα ὑποκριτὴν ἐξεῦρεν, ὑπὲρ τοῦ διαπαύεσθαι τὸν χορὸν, καὶ δεύτερον Αἰσχύλος, τὸν δὲ τρίτον Σοφοκλῆς, καὶ συνεπλήρωσαν τὴν τραγῳδίαν. A better authority still is that of Aristotle, *de Poet.* c. 10. καὶ τό τε ὑποκριτῶν πλῆθος ἐξ ἑνὸς εἰς δύο πρῶτος Αἰσχύλος ἤγαγε, καὶ τὰ τοῦ χοροῦ ἠλάττωσε, καὶ τὸν λόγον πρωταγωνίστην παρεσκεύασε· τρεῖς δὲ, καὶ σκηνογραφίαν, Σοφοκλῆς. "Æschylus both increased the number of *interlocutors* (ὑποκριταὶ)[1] from one to two, and lessened the choric part of the representation. Sophocles introduced three actors and scene-painting."

In his notes on the foregoing passage, Mr. Tyrwhitt observes that Æschylus certainly introduced three actors into some of his plays, as for instance in the Choephori, v. 665. to v. 716. but he thinks that he borrowed the hint from Sophocles, by whom he was worsted in a tragic contest at least twelve years before his death. There is a passage in the Choephori where the Ἐξάγγελος, Clytæmnestra, Orestes and Pylades *appear* to have been all on the stage at once—but the Scholiast observes μετεσκεύασται ὁ Ἐξάγγελος εἰς Πυλάδην, ἵνα μὴ δ' λέγωσιν. i. e. the Extra Messenger goes out after v. 886. and returns at v. 900. under the character of Pylades; an artifice by which the tragic poets on more than one occasion supplied the deficiency of actors. The following remark of Mr. Elmsley is transcribed from the Quarterly Review, Vol. VII. p. 449. "The actors were not only assigned by lot to the several competitors, but the number which each competitor was allowed to employ, was limited to three. See Hesychius v. Νέμεσις ὑποκριτῶν. (*rather* Νέμησις. *See our last No. p.* 85.) In consequence of this regulation, when three characters were already on the stage, a fourth could not be introduced without allowing one of the three actors sufficient time to retire

1. The ancient signification of ὑποκρίνεσθαι was *to answer.* ὑποκριτὴς therefore was *the person who answered the chorus;* and as he supported a feigned character, ὑποκρίνεσθαι came by degrees to signify *acting, personating.* See Eustathius, quoted by Tyrwhitt on Aristotle, p. 131. Photius, and Suidas, Ὑποκρίνεσθαι, τὸ ἀποκρίνεσθαι οἱ παλαιοί. καὶ ὁ ὑποκριτὴς ἐντεῦθεν, ὁ ὑποκρινόμενος τῷ Χορῷ. Cf. Hesych.

and change his dress.—The poet was at liberty to employ as many mutes as he thought proper." An observation to the same effect is made by Mr. Tyrwhitt in his notes on Aristotle, p. 134. who quotes the following passage from Lucian, T. I. p. 479. Καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τοῦ Κέκροπος ἢ Ἐρεχθεὼς σχῆμα μιμησάμενος, μετ' ὀλίγον οἰκέτης προῆλθεν ὑπὸ τοῦ ποιητοῦ κεκελευσμένος.

The actors were called Ἀγωνισταί. (*Hesych. in v.*) He who performed the principal part was called Πρωταγωνιστὴς, the second δευτεραγωνιστὴς, and the third τριταγωνιστής. Hence πρωταγωνιστεῖν or πρῶτα λέγειν, signifies *to be the principal personage in any affair*, and τριταγωνιστεῖν or τρίτα λέγειν, *to be a subordinate character;* as in Latin *primas* vel *tertias agere.* Suidas, v. Τριταγωνιστής. Αἰσχίνης ἐν πολλοῖς σκώπτεται ὑπὸ Δημοσθένους ὡς ὑποκριτὴς τραγῳδιῶν. καὶ τριταγωνιστὴν αὐτόν φησιν, ὡς ἀδοκιμώτατον τῶν ὑποκριτῶν, ἐν τρίτῃ τάξει καταριθμῶν.—Τριταγωνιστὴς, ἀπὸ Σοφοκλέους, ὃς πρῶτος ἐχρήσατο τρισὶν ὑποκριταῖς Other passages illustrative of this point may be seen in the notes of Valesius on Harpocratio, p. 292. Our readers will remember the precept of Horace, *neu quarta* loqui *persona laboret.* Pollux (IV. 109.) says, that when a fourth actor did say any thing, it was called παραχορήγημα. They seem to have introduced not only living mutes upon the stage, but also figures drest up to represent men; a fact which seems to have escaped the notice of the critics. Hesychius, Ἔκσκευα. τὰ παρεπόμενα πρόσωπα ἐπὶ σκηνῆς. These words, which are passed over ἀπλύτοις ποσὶ by all the commentators, I interpret thus. Ἔκσκευα. *the supernumerary figures introduced upon the stage;* which explanation is confirmed by the following passage of Hippocrates, Νόμος p. 19. *ed. Basil.* ὁμοιότατοι γάρ εἰσιν οἱ τοιοίδε τοῖσι παρεισαγομένοισι προσώποισιν ἐν τῇσι τραγῳδίῃσιν..ὡς γὰρ ἐκεῖνοι σχῆμα μὲν, καὶ στολὴν, καὶ πρόσωπον ὑποκριτοῦ ἔχουσιν, ΟΥΚ ΕΙΣΙ ΔΕ ΥΠΟΚΡΙΤΑΙ, οὕτω καὶ οἱ ἰητροὶ, φήμῃ μὲν, πολλοὶ, ἔργῳ δὲ πάγχυ βαιοί. It is probable that most of the guards and attendants who came on with kings and great personages, were figures appropriately drest, of which a sufficient stock would be kept in the lumber-room of the Theatre.

IV.

Of the Chorus.

The chorus, which was originally performed by one person, and which was considered as the main business of the representation, by degrees became subordinate to the acting.[1] But in order to gratify the love of spectacle which distinguished the Athenians, succeeding poets increased the number of those who danced and sang, but the chorus was still considered as one actor,[2] and joined in the dialogue by means of its head, called Κορυφαῖος. By degrees, however, to give spirit and variety to the chorus, it was divided, when necessary, into ἡμιχόρια, each division having its Coryphæus. They performed regular dances, accommodated, it should seem, to the measure *of the verses* which they sang; a subject which is involved in great difficulty and obscurity, chiefly arising from the imperfect knowledge which we possess of the principles of the Grecian music. They seem to have danced one way while singing the strophe, and another during the antistrophe, and to have stood still, or to have performed the evolution which dancing-masters call a *pousser*, during the epode. But all this is very uncertain. The way in which the grammarians attempt to explain these motions is too absurd to deserve a serious refutation, although it has been adopted by Vossius. We may briefly observe, that dancing seems not to have conveyed to an Athenian any ludicrous ideas. To us it would be very strange to see a party of venerable old men figuring up and down the stage, and all the while bewailing in passionate exclamations some public calamity.

With regard to the number of the chorus, we may be sure that it did not all at once jump from one to fifteen, or any other fixed number. I have endeavoured to shew, in the Preface to the Persæ of Æschylus, that the common notions on this subject rest on no sufficient authority. If the number of the chorus was ever fixed at fifteen, it was not till the tragic art had arrived at some degree of magnificence and importance. In the Supplices of

1. It should seem, however, from the following passage of Pollux IV. 123. that even before the time of Thespis, more than one person danced in the chorus. Ἐλεὸς ἦν τράπεζα ἀρχαία, ἐφ' ἧν πρὸ Θεσπίδος εἷς τις ἀναβὰς τοῖς χορευταῖς ἀπεκρίνετο.

2. Aristot. de Poet. 32.

Æschylus, the chorus consists of the Daughters of Danaus. Now these were fifty in number; but I think it very uncertain whether they all made their appearance upon the stage; or if they did, whether the greater number of them were not stuffed figures. It is not unlikely that the story related by Pollux of the chorus's being first reduced to the number of fifteen by Æschylus, took its rise from the expression of Aristotle, before quoted, Αἰσχύλος— τὰ τοῦ χοροῦ ἠλάττωσε, which some critics understood to mean, *lessened the number of the chorus.*

When the tragic chorus consisted of fifteen, it stood either in three rows of five each, or in five rows of three each. In the former case it was said to be ranged κατὰ στοίχους, in the latter, κατὰ ζυγά. The dividing the chorus into two parts, was called διχορία; each division ἡμιχόριον, and their alternate songs, ἀντίχορια. Its first entrance upon the stage was called πάροδος, its temporary retreat from the stage, μετανάστασις, and its return ἐπιπάροδος; its final exit, ἄφοδος. These particulars are all taken from Julius Pollux IV. 108. whose account, I am inclined to think, refers to the later ages of the Greek drama. Hesych. Διχοριάζειν. δύο χοροῖς ᾄδειν. The person who assigned to each of the chorus their proper places was called χοροδέκτης, (*Suidas in v.*) or χοροποιός, Xenoph. Ages. II. 17. Hemsterh. ad Aristoph. Plut. p. 332. It appears that the Coryphæi stood in the centres of their respective divisions. Lexicon Seguier. p. 444. ed. Bekker. Ἀριστεροστάτης ἐν τῷ κωμικῷ καλεῖται χορῷ, ἐν δὲ τῷ τραγικῷ μέσος ἀριστεροῦ. Κρατῖνος Σεριφίοις. Before the words ἐν τῷ κωμικῷ, we should probably insert ὁ πρωτοστάτης. Hesych. Ἀριστεροστάτης. ὁ πρωτοστάτης τοῦ χοροῦ. Photius. Τρίτος ἀριστεροῦ. ἐν τοῖς τραγικοῖς χοροῖς τριῶν ὄντων στοίχων καὶ ζυγῶν, ὁ μὲν ἀριστερὸς στοῖχος πρὸς τῷ θεάτρῳ ἦν, ὁ δὲ δεξιὸς πρὸς τῷ προσκηνίῳ. συνέβαινεν οὖν τὸν μέσον τοῦ ἀριστεροῦ στοίχον τὴν ἐντιμοτάτην καὶ τὴν οἷον τοῦ πρωτοστάτου χώραν ἐπέχειν καὶ στάσιν. From which it appears, that the chorus entered the orchestra from the right side of the theatre, and danced across it to the left. The less conspicuous situations in the chorus were called ὑποκόλπια. Hesych. Ὑποκόλπιον τοῦ χοροῦ. τῆς στάσεως χώραι αἱ ἄτιμοι, which Xenophon calls χοροῦ ἐπονειδίστους χώρας. Lines were drawn on the floor of the orchestra along which the στοῖχοι were to move. Hesych. Γραμμαὶ. ἐν τῇ ὀρχήστρᾳ ἦσαν, ὡς τὸν χορὸν ἐν στοίχῳ ἱστασθαι.

The species of dances performed by the tragic and comic choruses were called respectively ἐμμέλεια and κόρδαξ, the kind adapted to satyrs was termed σίκιννις.[1]

With respect to the music of the chorus, Dr. Bentley says that the dialect which it used was Doric, being best adapted to the Doric mood in which it sang; which, with deference to so great an authority, is but a poor account of the matter. The dialect of the chorus was the remains of its original rusticity, for it appears from Aristotle (*de Poet.* c. 4.) that the invention of tragedy belonged to the Dorians. And it is not by any means clear that the chorus always used the Doric mood. It is more probable that they varied the mood according to the subject. Athenæus, (XIV. p. 624.) speaking of the Æolic, Doric, and Ionic moods, says that the last, "by reason of its grave and harsh and pompous character is well suited to tragedy." Plutarch, or the author of the treatise *de Musica*, p. 1136. C. says that the Mixo-lydian mood is pathetic, and fit for tragedies; that the first inventress of it was Sappho, from whom the tragedians learned it, and combined it with the Doric; and further, that it was akin to the Ionic mood; which observation illustrates the passage of Athenæus. The reader will bear in mind that we are all along considering the *chorus of tragedy*. It is curious, as Mr. Twining has observed, to trace the gradual extinction of the chorus. Originally it was all: then relieved by short intervals of dialogue, but still principal—then subordinate, digressive, and ill connected with the play: then borrowed from other pieces, (a custom first practised by Agatho)[2] and at last degenerating into music between the acts.

The early tragic poets taught their own choruses to dance. Athenæus tells us that "the ancient poets, Thespis, Pratinas, Carcinus, and Phrynichus, were called ὀρχηστικοὶ, because they not only used much dancing in the choruses of their plays, but were themselves common dancing-masters, teaching any body that had a mind to learn[3]." Again, "Chamæleon says, that Æschylus was the first person who taught his chorus figure-dances; not having recourse to professed masters, but inventing himself the

1. See Casaubon *de Sat. Poes.* I. 4. Valckenaer in Ammon. p. 83. Alberti *in Hesych.* v. Σίκιννις.
2. Aristot. de Poet. 32.
3. Athen. I. p. 22. Bentley. Dissert. p. 264.

figures to be danced by them." Afterwards there were regular διδάσκαλοι, who undertook for a certain sum, to teach the chorus, and, in some instances, furnished the chorus for hire; instances of which were given in our last paper on this subject.

The place where the chorus was taught its dances was called χορεῖον; for so I understand the words of Pollux IX. 41: ἐκάλουν δὲ τὸ διδασκαλεῖον καὶ χορόν. (read χορεῖον. Hesych. Χορεῖον. διδασκαλεῖον.) About which the commentators are quite in the dark. Hesychius, Φωλεόν· διδασκαλεῖον—οὗ χορεύουσι καὶ διδάσκουσι. Idem. Μελιτεών. οἶκος ἐν ᾧ ἐμελέτων οἱ τραγῳδοί.

The orchestra was semicircular, for which reason it was called, in later times, Σῖγμα, from its resemblance to the form of that letter. Photius; Ὀρχήστρα, πρῶτον ἐκλήθη ἐν τῇ ἀγορᾷ. εἶτα καὶ τοῦ θεάτρου τὸ κάτω ἡμίκυκλον, οὗ καὶ οἱ χοροὶ ᾖδον καὶ ὠρχοῦντο—Ὀρχήστρα, τὸ νῦν τοῦ θεάτρου λεγόμενον σῖγμα. Lex. Seguier. p. 270. ed. Bekker. Κατατομή. ἡ ὀρχήστρα ἡ νῦν στίγμα (σῖγμα) λεγομένη. ἢ μέρος τι τοῦ θεάτρου κατετμήθη, ἐπεὶ ἐν ὄρει κατεσκεύασται· ἢ κατὰ (τὸ) συμβεβηκὸς ὁ τόπος οὕτω καλεῖται. ἢ τὸ νῦν λεγόμενον διάζωμα. Compare Harpocratio v. Κατατομή. With respect to the number of the chorus, I omitted to remark, that we are told by the author of the Life of Sophocles, that it was increased by that poet from twelve to fifteen, which is an additional testimony against the common story about the Eumenides of Æschylus. The same author informs us, upon the authority of Aristoxenus, that Sophocles first introduced the Phrygian mood into his songs. See above, p. 209.

V.

Of the Dress and Ornaments of the Actors.

Every one knows that the ancient performers wore masks adapted to their respective characters; a device which effectually precluded that expression of the countenance, in which we are accustomed, and with justice, to place a very considerable part of the histrionic art. The reason of it seems to have been, that as the actor was elevated by his *Cothurni* above the ordinary stature of a man, it was necessary, in order to preserve the due proportion of the human form, that his countenance should be enlarged in a corresponding degree. Besides which, the vizards were so

contrived as to answer the purpose of a speaking trumpet, and to make the actor's voice sonorous and loud; whence, according to Gabius Bassus,[1] came the Latin term *Persona*. The Greek name πρόσωπον means literally *any thing applied to the face*. This was the ancient term, but later writers call it προσωπεῖον.[2] In the earlier age of tragedy, the actors smeared their faces either with the lees of wine, as we have before observed, or with a kind of paint called βατραχεῖον.[3] Different actors invented different masks.[4] Who first introduced them into comedy is unknown.[5] But Æschylus first used them in tragedy; *personæ, pallæque repertor honestæ Æschylus*, says Horace.

The different kinds of vizards are described by Julius Pollux IV. 133. *seqq.*[6]

We come next to the buskins worn by tragic actors, called ἐμβάται, or κόθορνοι. The Scholiast on Lucian Jov. Frag. p. 13. ἐμβάτας μὲν, τὰ ξύλα, ἃ βάλλουσιν ὑπὸ τοὺς πόδας οἱ τραγῳδοὶ, ἵνα φανῶσι μακρότεροι. But Pollux IV. 115. says that the tragic buskins were called κόθορνοι or ἐμβάδες, and the comic ἐμβάται. The invention of the buskin is attributed to Æschylus; τοὺς ὑποκρίτας—τῷ σώματι ἐξογκώσας, μείζοσί τε τοῖς κοθόρνοις μετεωρίσας.[7] So Horace, *Æschylus—Et docuit magnumque loqui nitique cothurno*. Others ascribe it to Sophocles, as Servius relates in his notes on Virgil Ecl. VIII. 10. *Sola Sophocleo tua carmina digna cothurno*. Hence *cothurnus* is often put *metonymice* for *tragœdia;* as in Horace Od. II. 1. 12. *grande munus Cecropio repetes cothurno*. Juv. XV. 29. *vulgi scelus, et cunctis graviora cothurnis*. The object of their wearing these buskins with thick soles, was to elevate them above the ordinary level of human stature; for the personages of all the Greek dramas were men of the heroic ages, who were thought to have

1. In Aulus Gellius V. 7.
2. *Ulp.* (or rather *Zosimus Ascalonita*, as Mr. Dobree has lately shewn) *in Demosth. de Fals. Leg.* p. 116. A.
3. *Schol. Aristoph. Equit.* 520.
4. *Athen.* XIV. *p.* 659. B. *Tyrwhitt. in Aristot.* p. 139.
5. *Aristot. Poet.* § 11.
6. A work *de Personis et Larvis*, was published at Rome in 1639, by Agesilaus Marescottus; but it is exceedingly rare; and I have never seen it.
7. *Auctor vitæ Æschyli, in edit. Robortelli.*

been superior in size to their posterity.[1] The reason commonly assigned is the great size of the Greek theatres, which seems to me a very inadequate one. Lucian[2] says, ἢ καὶ, νὴ Δί', εἴτις ὑποδησάμενος κοθόρνους, μικρὸς αὐτὸς ὢν, ἐρίζοι περὶ μεγέθους τοῖς ἀπὸ ἰσοπέδου ὅλῳ πήχει ὑπερέχουσιν. I think it doubtful whether the tragic buskin was ever called κόθορνος by the more ancient writers, who used this word to denote a sort of sandal worn by women, not made right and left, as sandals usually were, but equally adapted to both feet; whence Theramenes was called ὁ κόθορνος, as having attached himself with equal readiness to that party which happened to be uppermost.[3]

We are informed by Diomedes in the extract above referred to, that the actors wore garments down to their feet, in order to conceal the device of the buskins. *Ister* the grammarian informs us that Sophocles invented the white sandals which were worn by the actors and the chorus.[4]

VI.

Of the Theatre.

The theatre at Athens was formerly a temporary building, constructed of wooden planks (ἴκρια), in the forum.[5] These having given way during the representation of a play of Pratinas, or of Æschylus,[6] a more substantial theatre was erected in the precincts of the temple of Bacchus, near the Acropolis.[7]

That portion of the theatre appropriated to the performances, was divided into 1. Σκηνὴ, the whole stage; 2. Λογεῖον, in Latin *pulpitum*, that part where the actors stood;[8] 3. Ὀρχήστρα,

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1. *Diomedes. Comm. in Dionys. Thrac. ap. Valckenaer. Animadv. ad Ammon.* p. 75. de tragicis; ἐπιδεικνύμενοι δὲ τῶν ἡρώων ὡσανεὶ τὰ αὐτῶν πρόσωπα πρῶτον μὲν ἐπελέγοντο ἄνδρας τοὺς μείζονας καὶ εὐρυβόας· δεύτερον δὲ βουλόμενοι καὶ τὰ σώματα δεικνύειν ἡρωϊκὰ, ἐμβάδας ἐφόρουν καὶ ἱμάτια ποδήρη.
2. *pro Imagin.* II. p. 485.
3. *Suidas* v. Κόθορνος.
4. *Apud Auctorem Vitæ Sophoclis.*
5. *Photius* v. Ἴκρια.
6. *Suidas* vv. Αἰσχύλος. Πρατίνας. See the Preface to the Persæ of Æschylus, p. xvi.
7. *Hesych.* v. Ἐπὶ Ληναίῳ. *Ruhnken. Auctar. Emend. in Hesych.* v. Διονύσια.
8. *Phrynich. Ecl.* p. 64. *ubi vid. Nunnes.*

a semicircular space before the Λογεῖον, and a little lower than it; on which was the Θυμέλη or *altar of Bacchus*,[1] 4. Ὑποσκήνιον, or Κονίστρα, the floor of which was on a level with the area of the theatre, a space decorated with columns and statues.[2]

The space before the Σκήνη, where the actors stood, was also called Προσκήνιον.[3] The following passage of Vitruvius will shew the nature of these divisions.

"Ampliorem habent Orchestram Græci, et scenam recessiorem, minoreque latitudine pulpitum, quod λογεῖον appellant: ideoque apud eos Tragici et Comici Actores in Scena peragunt: reliqui autem artifices suas per orchestram præstant actiones, ideoque ex eo *Scenici* et *Thymelici* Græce separatim nominantur."[4] See Section I. p. 74.

It appears from a story told by Athenæus XIV. p. 631. F. that the space beneath the stage, whither the actors retired to dress or repose, was called ὑποσκήνιον.

The wings of the scenes were called παρασκήνια; and there were three doors on the stage, one in the centre, which represented the door of a palace, or the residence of the chief personage of the drama; one on the right, through which the second actor retreated; and a third on the left side, which was appropriated to the τριταγωνίστης, or to represent some deserted house or temple.[5] And in tragedy, according to Pollux, the right hand door is that by which strangers enter, and the left hand door is that of a prison. Before the principal doorway was an altar of Apollo ἀγυιεύς.[6] The following passage of Vitruvius (V. 8.) describes the difference of the scenes.

"Genera sunt scenarum tria, unum quod dicitur Tragicum, alterum Comicum, tertium Satyricum. Horum autem ornatus sunt inter se dissimiles, disparique ratione: quod tragicæ deformantur columnis, fastigiis et signis, reliquisque regalibus rebus. Comicæ autem ædificiorum privatorum et mænianorum habent

1. *Suidas* v. Σκήνη.
2. *Suidas ibid. Pollux* IV. 124.
3. *Vitruvius*, V. 6.
4. *Idem*, V. 8.
5. Pollux IV. 124. The author of the Life of Aristophanes tells us, that the chorus of Comedy, when entering, as it were, from the city, came in at the left side, and from the country, at the right.
6. Pollux IV. 123. Eurip. Phœniss. 640.

speciem, perspectusque fenestris dispositos communium ædificiorum rationibus: Satyricæ vero ornantur arboribus, speluncis, montibus, reliquisque agrestibus rebus, in topiarii operis speciem deformatis."

The device of painting scenes to represent natural objects, is attributed by Aristotle to Sophocles;[1] but to Æschylus by the author of his life.[2] A particular, though rather confused account of the different scenes and machinery may be seen in Pollux IV. 129. (which it is not worth while to transcribe) or in Bulenger's Treatise *de Theatris* I. 14. It appears that in their devices for effect, they were not at all inferior to the stage machinists of the present day. They had their *εἰσκύκλημα*, or rolling platform for sea gods, &c. their *μηχάνη* or descending machine, on which the deities came down, their *θεολόγειον*, or sky-platform, on which the same heavenly personages talked aloft; their *γέρανος* or *crane*, by which the actors, as occasion required, were borne into the air by means of *αἴωραι* or ropes; their *χαρώνιοι κλίμακες* or Charon's ladder, which led to hell through the trap-doors, and by which the *εἴδωλα*, or ghosts, came up. They had moreover a *βροντεῖον*, or artificial thundering machine, consisting of a vessel filled with stones, which was rolled along a sheet of copper; and their *κεραυνοσκοπεῖον*, which flashed lightning.

It appears from a passage of Aspasius, in his Commentary on Aristotle (IV. fol. 53. b. ed. Ald.) that there was much less of splendid ornament in comedy than in tragedy; the reason is, that comedy was for a long time very little thought of; *διὰ τὸ μὴ σπουδάζεσθαι ἐξ ἀρχῆς, ἔλαθεν.*[3]

I have before observed, that we have no direct testimony to inform us how many dramatic pieces were represented in the same day; it may throw some little light upon the question to observe, that it appears from Theophrastus, that the theatres were filled at least four times in the same day.[4]

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1. *De Poetica*, §. 10.
2. *In editione Robortelli.*
3. *Aristot. Poet.* §. 11.
4. *Charact.* 27. *καὶ ἐν τοῖς θαύμασι* (*θεάμασι Schneider*) *τρία ἢ τέτταρα πλήρωματα ὑπομένειν, τὰ δ' ἄσματα ἐκμανθάνων.* A passage which has grievously perplexed the critics. See Chardon de la Rochette, *Mélanges*, T. II. p. 174.

I will conclude with the following theatrical anecdote, extracted from a fragment of M. Cornelius Fronto, recently published from a MS. in the Ambrosian Library, by Signor Angelo Maio, T. II. p. 253. "Tragicus Æsopus fertur non prius ullam suo induisse capiti personam, antequam diu ex adverso contemplaretur pro personæ vultu gestum sibi capessere ac vocem." We shall reserve for some future opportunity our remarks on other subjects connected with the history of drama.

ON THE

POPULATION OF ATHENS.

In the first volume of this Journal, p. 541. some calculations were entered into, which tended to shew that the number of inhabitants contained in Athens about the fourth century before the Christian era, did not fall short of 100,000. The following observations may perhaps go some way towards deciding this question.

Demosthenes in his speech against the law of Leptines (§. 26. p. 37. *ed. Wolf.* 1789.) has the following remarkable passage.

"It will appear, upon consideration, that this Leuco has been our constant benefactor; and that too, in those respects where the city stands most in need of assistance. For you well know, that of all places, we are the most dependent upon foreign supplies of corn. Now the corn which is imported from Pontus equals, or rather exceeds in quantity, all that comes to us from other markets—and the number of *medimni* which come from Leuco (i. e. from Pontus) amounts to 400,000, as any person may ascertain by inspecting the corn-meter's returns."

We may therefore estimate the whole annual importation of corn into Attica at 800,000 *medimni*. Of this, two thirds were, by law, to be carried into the city,[1] or 533,333⅓.

Thucydides (IV. 16.) tells us that the daily allowance to the Lacedæmonians blockaded in Sphacteria was two *chœnices* of

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1. Aristotle *ap. Harpocrat.* v. Ἐπιμελητής.

wheat for each soldier, and one *chœnix* for each servant. Now it appears from Herodotus (VI. 51.) that the Spartan kings, when they dined at home, had no more than two *chœnices* for their allowance. The daily ration of the Athenian captives, confined in the Sicilian stone-quarries, was only two *cotylæ* of flour, i. e. half a *chœnix*. Whence, if there were no express testimony to the point, we might conclude that one *chœnix* was the usual daily allowance for one man. But we have surer grounds for this determination. Herodotus (VII. 187.) intimates, and Diogenes Laertius (VIII. 17.) expressly says, that one *chœnix* was a man's daily allowance, and a pretty good one too, being equivalent to somewhat less than two pounds. Hesychius. Χοίνικες. αἱ βαθεῖαι (παχεῖαι *Philemon Lex. Technol.*) πέδαι. καὶ αἱ ἐφ' ἡμέρας τροφαί. Hence Alexarchus, who affected a phraseology of his own, used to call a *chœnix* ἡμεροτροφὶς, as we are told in Athenæus (III. p. 98. E.). Hence also soldiers of the same mess were called ὁμοχοίνικες (Plutarch. Sympos. Prob. II. 10.)

Now a *medimnus* contained 48 *chœnices*, and consequently $7\frac{1}{2}$ *medimni* would last a man 360 days or about an Attic year, and 533,333 medimni would suffice for 71,111 people; but it is not probable that women, children and slaves, who amounted to at least two-thirds of the whole population, consumed the same daily proportion as the freemen; and we shall be justified in estimating their consumption at an average of $\frac{2}{3}$ of a *chœnix* each *per diem*. Put therefore x for the whole number of citizens, then $\frac{x}{3}$ will represent the freemen, and $\frac{2x}{3}$ the women, children and slaves, the daily consumption of corn will be $\frac{7x}{9}$ *chœnices*, and the yearly consumption, $\frac{2520}{9} \times x$, and this $= 533{,}333 \times 48$, which is the number of *chœnices* annually imported. This equation, being solved, gives for the value of x, $91{,}428\frac{18}{35}$.

This calculation is of course a very rough one, but I think that it is likely to come within 10,000 of the real number of the inhabi-

tants of Athens; and the result very nearly accords with that which had before been deduced from other considerations.

I might have taken notice that it seems probable from some passages of the Comedians, that I have considerably over-rated the average allowance of individuals in fixing it at a *chœnix per diem*, but I was not willing to deal too largely in inferences.

JOSEPHI JUSTI SCALIGERI

EPISTOLÆ QUÆDAM SELECTÆ.

EPIST. X. (Lib. I. 84.)

Isacio Casaubono.

In limine ipso Epistolæ tuæ occurrit quæstio de loco Chrysostomi in Acta, περὶ τῆς Μονάδος, quam ipse non exponit, sed ex loco Anastasii Sinaitæ a te producto licet colligere ἑξακισχιλιοστὸν ἀριθμὸν Μονάδα apud calculones dictam fuisse: quod satis mirari non possum. Τοῦ δὲ θαυμάζειν ἡ ἄγνοιά μου αἰτία. Nuspiam enim alibi legi: et absque Anastasio fuisset, quid esset illa Μονὰς apud Chrysostomum, nulla conjectura assequi potuissem. Sed de sex millium numero, satis constat, veteres Theologos putavisse mundum duraturum tot millia, quot sunt dies Hebdomadis. Quia vero τὸ ἑξαήμερον opera creationis sibi vindicat, septimus autem dies quietem, propterea aiunt confidenter, sex millia quidem annorum duraturum mundum: sed septimum millenarium alii alias interpretantur: quod longum esset referre. Et propterea in sex ætates mundum distinguunt, propter senarium numerum; et ultima tempora præter illas sex ætates ad aliud referunt. Itaque quod legimus apud Hesychium, plane ex Theologis illis est, ut alia multa apud illum eruditissimum Glossographum. Μονὰς, ἀριθμὸς, ἢ ἓξ μοῖραι τῶν ἑπτάδων.

Vides tuam hanc μονάδα esse, eamque ἓξ ἐκ τῶν ἑπτά. Nam ita potius legendum, non ἑπτάδων: nisi dicamus τῆς ἑπτάδος omnes μονάδας vocatas fuisse ἑπτάδας: quod concedi potest. Hoc unum certum est, Hesychium in animo habuisse, sex de septem millibus dici Μονάδα; cujus caussam quis reddere potest? Jam Chrysostomus Homilia VIII. in c. IIII. Epist. Ii. ad Timotheum, qui est locus quem indicasti in tuis literis, ἀτοπώτατα dixit: ὑπὸ τὸν ἑξακισχιλίων ἀριθμὸν ἅπαντα ἄγεσθαι, καὶ ἐν τούτου κανόνι πάντα μερίζειν, καὶ πολυπλασιάζειν: denique hunc numerum esse, in quo πάντα, ὥσπερ in cardine quodam στρέφεται. Quæ verba si proposueris Logistæ cuidam vel mediocriter vel exquisite docto, vix est, quin te cum tuo auctore risu excipiat. Vere dicam. Ego multum faveo Chrysostomo, propter illud flumen eloquentiæ, quod nunquam lutulentum fluit, sed semper sibi simile est. Hoc tamen non possum dissimulare, quod in eo scriptore deprehendi, quum ab illis discessit, quæ ad sacram paginam pertinent, nihil puerilius, ne dicam inscitius esse illo. Quale est hoc, quum dicit sex millium numerum omnia comprehendere et omnes partitiones recipere, quum certe multæ sint, quas non recipiat, quales septem, et novem, ut alias taceam. Jocularia sunt. Longe absurdior, ineptior, et stolidior Anastasii sententia, qui et eadem dicit, et præter ista vult eum numerum πάσης ἀριθμητικῆς ἐπιστήμης σημαντικὸν esse. Ulteriusne potuit progredi, ut ludibrium deberet Logistis de trivio? Caussa tantæ imperitiæ est hallucinatio, quæ senarium numerum, cum sex millibus annorum confundit. Vetustissimi Patres, qui περὶ ἑξαημέρου scripserunt, aiunt merito in sex diebus πᾶσαν τὴν κτίσιν absolutam, quia senarius numerus est perfectus, quod ex partibus suis, quas aliquotas vocant, componatur, I. II. III. et propterea mysticum aliquid esse in sex millibus annorum, quos duraturo mundo attribuunt. Vide Augustin. de Trinit. lib. 4. eundem lib. 4. de Genesi ad literam: et alios. Ergo numerus sex est perfectus, et ex suis partibus constat: ὁ δὲ ἀντιστοιχῶν αὐτῷ ἀναγωγικῶς ἑξακισχιλιοστὸς ἀριθμὸς, nihil tale potest habere, quum ab unitate ad decem, unus sit tantum perfectus numerus VI. a X ad C numerus XXVIII. à centum ad mille, CCCCXCVI. ut est in propos. ultima Elementi IX. Quare vides et Chrysostomum, et, qui illum sequitur, Sinaitam Anastasium attribuisse sex millibus, quod senario simplici debebant, id est, τῷ ϛ′, quod competit

τῷ ς. Didicimus ergo Μονάδα esse ἑξακισχίλια, quod magis magisque admirationem auget: quæ major erit, si ad verba Chrysostomi mentem advertamus; τάχα ἂν ἑκατὸν μονάδες λιτρῶν χρυσίου συνήχθεσαν. Omnium nec Monarcharum Christianorum, etiam ne Turcarum quidem annui reditus cum illis compositi hanc summam colligere possint. Nam centies sexies mille pondo auri sunt coronatorum. Solatorum Francicorum 86400000[1]. hoc est, ut Calculones (quos γραμματιστὰς vocat Chrysostomus ipse) millionēs LXXXVI, et præterea quadringenta millia coronatorum. *Quid dignum tanto feret hic promissor hiatu?* Vides absurditatem: cetera mando tibi. Hoc ego tamen hodie me didicisse fateor, veteribus Calculonibus sex millia Μονάδα esse: quod ne mirer, nemo unquam a me impetrare poterit. Addebas de quibusdam in Petri Galathini disputationibus. Scito illos libros esse compendium duorum ingentium voluminum, quibus titulum *Pugionem fidei* fecit auctor Raimundus Sebon[2] Monachus Dominicanus, eximius Philosophus, sed nimis allegoriis, et anagogis indulgens, ut non solum ille *Pugio fidei* ostendit, sed et liber *De Theologia naturali*. Ii igitur libri adhuc exstant in Collegio Fuxensi Tolosano; ex quibus omnia hausit Petrus Galathinus Franciscanus, qui nomen auctoris tacuit, vel ut sibi opus vindicaret, vel quia acerrimum semper intercessit inter Dominicanam familiam et Franciscanam odium, ut ne hodie quidem τὰ ζωπύρια desint pristinæ simultatis. Multa sunt in illis disputationibus, quæ sine delectu legere periculosissimum est: non pauca etiam conficta, vel a Christianis, qui Hebraismum didicerunt, quædam quoque a Judæis, qui ad Christianos, non ex pietate, sed ex injuria gentis suæ, defecerunt. Denique ut pauci sunt, qui in Hebraismo videant, quod videre eos oportebat, ut Hebraice docti dici possent, pauciores vero qui fructum solidum ex scriptis Judæorum colligere potuerint hactenus, ita paucissimi sunt, qui eo judicio Galathini librum legere possint, quo possint aliquid in lucem promere,

1. Scaligerum recte computasse demonstravit J. F. Gronovius in Libr. IV. *de Pecunia Vetere* p. 364. Cur μονάδα pro 6000 posuerit Chrysostomus, rationem reddere conatus est Salmasius ad Histor. Aug. quoniam solidus sex millibus denariorum æreorum illius temporis censebatur.

2. Imo Raimundus Mârtini, ut docet Colomesius in clave harum Epistolarum.

quod literas sacras illustrare possit. Itaque nimii sunt in utramque homines in libris Judæorum aut rejiciendis, aut amplectendis: quod longius disquirere, ut rei dignitas postulat, non sinit modus epistolæ, quem excessisse videor[1]. Itaque de eo alias

Ex EPISTOLA (Lib. II. 104.) Ad Casaubonum.

Prologus Persii.

Nec fonte labra prolui Caballino,
Nec in bicipiti somniasse Parnasso
Memini, ut repente sic poëta prodirem.
Heliconiadasque, pallidamque Pyrenen
Illis remitto, quorum imagines lambunt
Hederæ sequaces: ipse semipaganus
Ad sacra vatum carmen affero nostrum.
Quis expedivit psittaco suum Χαῖρε,
Picasque docuit verba nostra conari?
Magister artis ingeníque largitor
Venter, negatas artifex sequi voces.
Quod sí dolosi spes refulserit nummi,
Corvos poëtas, et poëtrias picas
Cantare credas Pegaseïum melos.

Οὔθ' ἱπποκρήνης λιβάδι χεῖλος ἔβρεξα,
Οὔτ' ἐν λόφοισι δικρόοισι Παρνασσοῦ
Ὄναρ ἴδον[2], ὥστ' ἀοιδὸς εὐθὺς ἐκβαίνειν.
Ἑλικωνίδων μέτ' ὠχριῶσα Πειρήνη
Κείνοις ἐάσθω, κισσὸς ὢν καθερπύζει
Εἰκόνας[3]. ἐγὼ δὲ τοῖς ἀνακτόροις Μουσῶν
Ἡμιστράτευτος τοὐμὸν ᾆσμ' ἐσήνεγκα.
Τίς, ψίττακ', ἐτράνωσέ σοι τὸ σὸν Χαῖρε;
Κίτταις βροτείου τίς λόγου καθηγεῖται;
Ἡ νοῦ χορηγὸς, καὶ διδάσκαλος τέχνης,
Ἀνέφικτα ῥήματ' εὐτυχὴς[4] κιχεῖν γαστήρ.

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1. Similem fere sententiam de usu ex Talmudistis percipiendo tulit Ern. F. C. Rosenmüller in Præf. ad tertiam partem Scholiorum in Jesaiam p. vii.
2. Scriptum oportuit εἶδον.
3. εἰκόνας. Melius foret εἴκουε.
4. Scaligerum scripsisse opinor εὔτυκος.

Ἀλλ' εἴτι κέρδους προσδόκημα προσσαίνοι,
Κόρακας ποιητὰς, καὶ ποιητρίας κίττας
Δόξεις μέλος τι Πηγασήϊον μέλπειν.

Mane in grabatulo.

Ex EPISTOLA (Lib. II. 115.)

Isacio Casaubono.

Callisthenem illum nunquam vidi. Et quia a Pseudogorionide[5] citatur, omnino Latinum fuisse, non Græcum, quem ille vidit, necesse est; nam Græcismi imperitum eum vincunt scripta ejus. Istiusmodi *ὑποβολιμαίων* scriptorum monstra olim fuerunt, in quibus Dares Phrygius, Dictys Cretensis, qui hodie Latini exstant. Eos etiam Græci habuerunt, quorum fragmenta in Cedreno exstant. Quid dicas de Epitome Iliados Epica Latina? quam ridicule Pindarum Thebanum proscripserunt? Quid Aristeas ille, quam antiquus est, ut etiam a Josepho citetur? quod est *τῶν Ἑλληνιστῶν Ἰουδαίων παρεγχείρημα*. Quid Ecatæus de Judæis, quem ab iisdem Hellenistis antiquitus confictum fuisse, manifesto ex Origene colligitur? Quid Pseudosibyllina oracula, quæ Christiani Gentibus objiciebant, quum tamen e Christianorum officina prodiissent, in Gentium autem Bibliothecis non reperirentur? Adeo verbum Dei inefficax esse censuerunt, ut regnum Christi sine mendaciis promoveri posse diffiderent. Atque utinam illi primi mentiri cœpissent. Vale. Lugduni Batavorum. III. Kalendarum Novembris Juliani cIↃ IↃ cv.

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5. De Pseudogorionide egit Scaliger in Libro adversus Serrarium. Pseudo-Callisthenis Historiam Rerum Alexandri in Hebræum sermonem convertit Pseudo-Gorio. Vid. Casaubon. Epist. 460. Callisthenis Sophistæ opus nec editum est, nec, ut videtur, dignum est quod edatur. "*C'est un long et ennuyeux roman, plein d' invraisemblance et d' absurdités.* La Croix *Examen Critique des Historiens d' Alexandre,* p. 163." Aristeæ librum de Lxx interpretibus suppositium esse demonstravit Hodius in Dissertatione sua, frustra renitente Isaaco Vossio, certissimo *παραδόξων* propugnatore. De Hecatæo. vid. Bentleii Ep. ad Mill. pp. 463. 530. ed. Lips.

EPIST. XI. (Lib. II. 120.)

Isacio Casaubono[1].

Quid ad te scribam, equidem nescio. Scribere tamen volui, quamvis nullo argumento. Defunctus plane sum languore, qui diu me obsessum tenuit: neque adhuc crura suum officium faciunt. Hoc heri in deambulatione pomeridiana expertus sum. Et fortasse fuerit ætatis ἐλάττωμα, quamvis defatigatio a morbo. Ut ut est, vasa colligenda mihi esse video. Est tamen, quod gaudeam, priusquam ille summus imperator signum det, non me hac custodia excessurum, quam meus Eusebius ex tortorum et carnificum manibus liber prodeat. Sola enim Prolegomena supersunt. De Lipsii nostri obitu non potest te latere. Primus ego in Batavis nuncium illum accepi. Negari non potest, in illius morte, et literis jacturam et amicis luctum summum conti-

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1. Hanc Epistolam, ob Justi Lipsî celebritatem, dignam judicavi quæ lectoribus proponeretur. "Lipse *étoit prince parmy lez doctes de son temps, et un des triumvirs, comme ils le nommoient, de la republique des lettres: vous sçavez que* Scaliger *et* Casaubon *estoient les deux autres.*" Balzacii verba sunt. Satis notum est Lipsium ex Batavorum Academia in Pontificiorum castra transfugisse, a quibus olim desciverat, et cum veris suis amicis subdole ac perfide egisse. De obitu ejus ita scribit vir longe major meliorque, Casaubonus, in Epistola qua huic Scaligeranæ respondet. "Omnino magnam literæ jacturam in eo fecerunt; majorem tamen facturæ, si quam verbis docuit constantiam, vita exhibuisset.—Illud vero gravius, quod dum superstitiosum se *simulabat,* plane occulto Dei judicio videtur esse *factus.* Vidisti quæ scripta sunt de illius obitu? Equidem obstupui, cum legerem, in ipso agone mortis *vestem pelliceam B. Virgini dicasse,* et statim jussisse afferri Deum immortalem. Quæ hæc anilis superstitio! cum interea de Christo, qui solus et μονώτατος est Σωτὴρ, ne γρὺ quidem. Fateor tibi, magne Scaliger, terrent me hæc exempla eorum, qui veritatem semel agnitam postea oppugnatum iverunt; quod partim ipse fecerat, partim facturus sine dubio erat." Lipsius autem non vestem tantum pelliceam, sed et plumam anserinam B. Virgini dicavit, qua totum librum de Miraculis ejus exaraverat. De quo ἀναθήματι Epigramma haud inficetum scripsit Scaliger noster;

Post opus explicitum quod tot miracula narrat,
Pennam Lipsiades hanc tibi, Virgo, dicat.
Nil potuit levius penna tibi, Virgo, dicare,
Ni forte est levius quod tibi scripsit Opus.

Vid. *Menagiana* T. IV. p. 222.

gisse. Amavi hominem, ut amicum. Colui, ut bene de literis meritum. Non dubito eum sæpe levitatis pœnituisse, quod relictis Batavis, a quibus tanquam numen διοπετὲς colebatur, se ad ea loca contulisset, ubi alieno arbitrio vivendum illi fuit: quod aliqua tolerabile esset, nisi etiam illis, quibus obnoxium se fecerat, lusus pilaque fuisset. Expertus est quam sæpe homines fallat judicium suum, quum, quod ille sperabat, tantum abest ut eo potitus sit, ut minus, quam sperabat, consecutus sit. Ambitio enim, quæ maxima in eo fuit, ad institutum mutandum impulit hominem. Accedebat importunæ mulierculæ, uxoris ejus, superstitio, quæ ambitione ægrum sollicitabat animum; neque prius destitit, quam ad illas virum partes perduxerit, in quibus neque invenit, quod, ut dixi, sperabat, et hominum odium atque invidiam in se concitavit. En quo ambitio amicum illum nostrum perduxit. Neque ditior, neque meliore fama obiit, quam alibi obiisset: certe in utrisque partibus honoratior illi mors in Batavis contigisset, qui ne in illis quidem partibus apud omnes bene audivit. Vale. Lugduni Batavorum. Pridie Eidus Aprilis Juliani cIↃ IↃ cvi.

EPIST. XII. (Lib. II. 139.)

Isacio Casaubono.

Postquam ex tuis funus intellexi domesticum, quod maximum vulnus animo tuo inflixit, meæ partes eraut aliqua consolatione dolorem tuum lenire: quod quum non fecerim, noli putare aut me officium neglexisse, aut per oblivionem omisisse. Quum enim proxime, postquam literæ tuæ mihi redditæ sunt, ad te scriberem, nolui intempestivum remedium dolori tuo adhibere: tum quia recens vulnus erat, quod tangere periculosum esset; tum quia nihil ad te consolandum depromere possem, quod non tibi domi nascatur. Neque tibi tantæ eruditionis viro opus sunt ea quæ nos in simili casu melius a te peteremus, quam ut nostris tu egeas, aut ea te juvare possint. Quod reliquum est, satis officio meo me satisfecisse puto, si significarem saltem, hujus damni sensum non minus ad me pervenisse, qui nullum discrimen inter res meas et tuas pono, et quæcunque animum tuum afficiunt, mecum tibi communia esse. Novi patrum affectus, qui pater non sum. Novi etiam constantiam tuam: quæ,

quum pietatem cum maxima eruditione conjunxeris, tibi deesse non potest. Nam pietas non sinit te non velle, quæ Deus voluit. Eruditio docet ea ferenda esse æquo animo, quæ neque solis nobis accidunt, neque ut non acciderint, lacrymis nostris efficere possumus. Non exspectabis, ut hanc ægritudinem tempus tibi adimat. Hoc plebeiorum ingeniorum remedium est. Sapientis est tempus ipsum antevenire, et dolori ipsi nascenti occurrere. Jam igitur, quæ tua est sapientia, te has partes explevisse puto: quo minus et tibi molestus ero, et me labore inutili liberavero.

VI. CARTESII PRINCIPIA.

QUI primus sacros potuisti accedere fontes,
Unde aperire viam veri, atque erumpere sese
E tenebris audet ratio, tua, Magne, reperta
Aggredior, si qua ulla vocatæ gratia Musæ
Dissolvat gelidà concretum temperie cor,
Atque hebetem magno naturam accendat amore.
Principio passim spatia indigesta tenebat :
Lubrica materies, crudique trementia mundi
Semina; nec vacuum illud erat, sed plena volabant
Corpora. Tum assiduis inter se motibus acta
Liquida ramenta, et teneri cœpere vapores
Diffluere, et vastum sese Labyrinthus in æquor
Explicuit, fecitque viam, quâ præcipitantes
Confluerent atomi, et solidus coalesceret orbis.
Major abhinc rerum facies, et sanctior usus
Exoritur; voluitque animatam fœdere fixo
Ire Deus naturam, et justis volvere sese
Imperiis : ipse in medio, certissimus auctor,
Intus agit, pascitque effuso numine mundum.
Idcirco levis iste fluor circum ambit opacos,
Ætheris oceano cingens, atque irrigat orbes;
Vividus, alta tremens, æterno turbine raptus.

Qualem etiam æstivo sub sudo sæpe videre est,
Cum flammæ ardentes radii, tenuesque superne
Lympharum rores, atque auræ intactilis humor
Miscuerunt sese, et cœlo luctantur aperto;
Æstu pura quati loca cernimus, et tremere omnem
Aëra per campum, rapidâque liquescere luce.
Sol autem maris immensi spatia aurea circum
Vorticibus trahit, et rutilo rotat axe planetas.
Illæ indefessæ peragunt per inania cursus
Quæque suos. Una erranti symphonia cœlo
Scilicet, et rerum consentit mobilis ordo.
Arduus ante omnes agitur Cyllenius Hermes;
Credibile est illum tenebris et nocte carentem
Æterno radiare die, tam fervida torret
Temperies, rapidique urget vicinia Solis.
Gratas quippe vices aliis, requiemque calorum
Alternam Natura dedit, jussitque vagari
(Floridus unde foret vigor, et sincera facultas)
Nubila per cœlum, et gelidos erumpere fontes,
Diffuditque cavis liquidum in convallibus æquor.
Proxima deinde tenet magni spatia ampla sereni
Dia Venus, tibi, Terra, soror, tibi prima diei
Nuncia, cum teneram jaculatur roscida lucem
Mane novo, noctisque hyemalia claustra resolvit.
Æstivis eadem illa comes surgentia ducit
Sidera temporibus—
Nec tu, Terra, tui mediâ in testudine mundi
Figeris, astrorumque sedes regina, sed una
Rapta volas, usque assiduâ vortigine tranans
Ætherios apices, liquidique volumina cœli;
Sicut odoratam cum Pinaron, aut Calycadni
Prætervecta sinus, aut ostia divitis Indi
Labitur indulgens Zephyro ratis; omne cubanti
Sternitur æquor aquâ; læves illa usque per undas
It tacita, et specie labentia littora linquit.
Ulteriora autem lævâ torrentia luce
Martis, et ignito crudescunt concava vultu.
Deinde Jovem circum fulgenti quatuor ardent
Astra satellitio: gelidos Saturnus oberrat
Extremus fines, et tardo lumine lustrat.

Quos ultra innumeri Soles, et candida currunt
Sidera, sive ea sunt magni flammantia mundi
Mœnia, seu vastum diffusa per infinitum
Ultra animorum aciem, et nostræ confinia mentis.
Ergo umbras sequimur tenues, et inania rerum
Somnia: nec mœstæ flerunt Phaethonta sorores,
Stillantes vitreum foliis lacrymantibus imbrem,
Curribus excussum patriis; nec conscia Latmi
Luna videt nemora; aut stellatæ Atlantides ardent
Virgineis habitatæ animis:—apparet in alto
Pura quies cœlo, liquidisque innantia mundi
Sidera vorticibus, et late lucidus æther.
Felix, qui placidum sophiæ libaverit amnem!
Cui secura suos aperit sapientia fontes!
Pluribus illa quidem: sed enim circumstat acerba
Dirarum facies, prohibetque attingere ripam;
Anxietas, vacuoque ferox Insania risu,
Et quæcunque fatigato comes addita cordi
Hæret inexpletum, atque animo febricitat ægro.
Quid tibi tantopere est, mortalis, multa querentem
Ducere, sollicitamque gravi formidine vitam?
Quid cæcum studio vivendi deterere ævom?
Nequicquam: quoniam brevia atque incerta labascunt
Tempora, et infectâ jamjam ad caput adstitit horâ
Mors, operumque quies, et respiratio curæ.
Nos autem lucis non intellecta cupido
Alligat, atque animum dulcedine frangit amarâ.

R. S. *Coll. Regal. et Univ. Schol.*

In Comitiis Prioribus, Feb. 1790.

VII. PLATONIS PRINCIPIA.

Πολλοὶ δέ εἰσι καὶ θαυμαστοὶ τῆς γῆς τόποι.

Plat. Phæd.

Eheu! quam gratum est vitaï in limine primo
Ludere luce nova, atque animæ indulgere virenti,
Sæva prius quam cura agitatâ mente quietem
Exturbaverit, aut tenebras offuderit angor!
Atque utinam his equidem furiis nos carminis ulla
Eriperet medicina: ita turbidus insiliit cor
Irarum chorus, atque agitat sub pectore torquens,
Anxius, irrequietus: et insedit super ingens
Vitaï desiderium—Miser! usque adeone,
Captus amore mali, potes indormire querelis,
Exsolvique dolenter, et ingemere, inque morari?
Ac non ipse tibi quæris, quibus artibu' possis
Castigare fatigatum formidine pectus,
Et quanam ratione queat composta magis mens
Expectare quietem ærumnarum atque laborum?
At vero dulce est, credo, per aperta serena
Securos errare, et lucida lumina solis
Aspicere, atque haurire recenteis ætheris auras.
Mancupium! quasi demum in vitâ non sit agendum,
Tute tui ut potiare, et ad omnem sis habilis rem.
Ergo magna tibi mundi natura tuenda est;
Qua porrecta superficies pulcherruma terræ,
Riphæas arces extra, atque Atlanta nivalem
Panditur, objicibusque imposta patentibus alte
Vera viget facies rerum, et sincera venustas.
Sanctæ illic habitant naturæ, et morte carentes
Dæmones, Heroesque, et Divôm æterna propago;
Purpureumque solum super, et radiantia lætâ
Luce pavimenta, aspiciunt quam fulgida claro
Astra polo circumvolvi; rapidumque coruscos
Flectere equos Solem magni super æquora mundi.
At liquidum cœli laquear circum ambit, et inter-
-funditur aurea lux, et lacteus irrigat æther;
Pura dies, placidusque sereno sidere vesper.

Ac veluti melicæ voces simul auribu' sese
Insinuant, animique resignant mollia claustra,
Composuere metus omneis, faciuntque dolorum
Obliviscier, et dulci languescere letho ;
Haud secus est illorum oculis natura, ubi puros
Ebiberint radiorum apices, et picta colorum
Lumina, quippe intus tremula dulcedine tactos
Sollicitat sensus fluidus calor, inque plicata
Retia nervorum permanat viva voluptas.
Quin cursu maria auraï circumflua cingunt
Assiduo, non illa furentibus horrida ventis,
Sed levibus Zephyris tremefacta, et flamine puro
Subtiles animas, et mollia frigora fundunt
Nubibus intemerata vagis atque imbribus atris.
Quorum utique in fundo, cæcum genus, usque remota
Æquora, littoribus resonantia Geryonaï,
Porrigimus lata imperia, et dominamur ad altam
Caucason, et freta Caspiaco stridentia Cauro;
Immemores esse e membris migrandum in opacas
Functarum sedes animarum, interque meandum
Lurida littora, quæ ancipiti pallentia luce
Prænatat atra palus Acheron—
Quippe sub immensis Terræ penetralibus altæ
Hiscunt in vastum tenebræ : magnarum ibi princeps
Labitur undarum Oceanus—quo patre liquoris
Omnigeni latices, et mollis lentor aquaï
Profluxere, nova mantes æstate superne
Aërii rores nebularum, et liquidus imber.
Fama est, perpetuos illinc se erumpere fontes,
Florigerum Ladona, et lubrica vitra Selemni,
Crathidaque, imbriferamque Lycæis vallibus Hagno,
Et gelidam Panopin, et Pirenen lacrymosam :
Illinc et rapidos amnes fluere, et mare magnum.
Fervidus hinc contra Phlegethon torrente corusco
Circum agitur, vastæ permanans regna ruinæ
Pallida, senta situ, pendentibus aspera saxis.
Haud aliunde levis per laxa foramina terræ
Permanat calor, et fissis penetrabile venis
Insinuat sese flammæ subtilis acumen.
Inde quati montes, elementaque belligerare

Carceribus inclusa suis, inde ardua cerni
Prodigia, et trepidis olim miracula nautis
Fumantes Hieræ scopuli, Liparæaque rupes
Sulphuream expirans pallenti vertice lucem.
Tertia mærentes tristi torpedine fluctus
Styx agit, et glaucas intersecat horrida ripas
Flebilibus lacrymarum undis, atque amne severo.
At medio misti in spatio vacuum omne tumultu
Complent, atque intus penetralibus interruptis
Vehementi ventorum ictu, sursum atque deorsum
Exagitata furit fracti discordia mundi.
Quo simul ac flentes, vitaï vere relicto,
Devenere animæ, sceleris quod quoique luendum
Longa dies exurit, et illætabile tempus.
Jam vero miserum est lacerari ululantibu' ventis
Et circumferri valida vertigine raptum;
Frigoribus stringi æternis, aut igne liquari
Assiduo—quoniam tenera est natura animaï,
Nec compôsta velut corpus carne, ossibu', nervis;
Quam tamen ista pati fatum est, terrestria donec
Exuerit tolerando, aut exoraverit ultro
Insontes umbras, quæcunque Acherusia claustra
Obscurosque lacus tenui stridore frequentant.
Hic quos funus acerbum, et raptæ injuria lucis
Detulit ante diem in tenebras, dum florida vita
Ver ageret, flueretque tepenti sanguine vena,
Circum errant mœsti, algentes; lacer Amphiaraus,
Hectorei manes, et Belidæ Palamedis
Luce carens caput, et Meleagri tristis imago.
Illum Œneus genitor supremo rore lavabat
Liquido in Eveno, juxta resonantia saxis
Fluviorum spatia, et mollis læta arva Metapæ;
At Parthaoniæ Calydonides, inter opacam
Olenon, et viridem Pleurona sonantibus umbris,
Errabant, nec jam dulces ingressæ Hymenæos,
Prima puellarum—fraternaque funera circum
Languentem abjecere gravi mœrore juventam.
Sancte senex! quem naturæ species, animique
Impulit ignea vis, portas ut frangere possis
Finibus impositas rerum, mundique capaces,

Pande mihi horrentem viridi caligine sylvarum
Ilissum, atque Academiæ sublustria claustra,
Cujus ego in lucis, magno perculsus amore,
Mente vager: juvat alta effingere somnia rerum,
Et veris majora sequi, currusque Deorum
Scandere pennigeros, dum primum Helicona serenum
Advehor, et sacri libamina palleo fontis:
Derivata tuo quoniam de corde sagaci
Dulcis et alta quies animi, pectusque periclis
Purgatum humanis, et fortunâ altius omni.

R. S. *Coll. Regal. et Univ. Schol.*

In Comitiis Posterioribus, 1791.

VIII. NEWTONI SYSTEMA MUNDANUM.

Quis mihi vasta procul mundi convexa resolvens,
Eripiat terrarum umbris, ultraque reponat,
Æthere in altisono, juxta Jovis aurea templa,
Aurea templa super rapidâ radiantia luce;
Qua Divôm fragor ille tonanti lapsus Olympo
Volvitur, atque cavi plangit plaga percita cœli?
Aut mediâ ubi nocte quietæ lampades ardent
Astrorum, et Lunæ gelidum manat jubar, unde
Despiciam superincumbens mortalia secla
Et lacrymas, humilesque metus, curasque jacentes?
Nam neque me tenues augusti carminis ausus
Sidereos orbes inter, rerumque laborem
Ire jubent, tua, Sancte parens, inventa secutum,
Et bibere ingenuos miranti pectore fontes;
Quamvis nulla prius vatum vestigia, casto
Fixa solo, virides tulerint ad limina laurus;
Largifluo quoniam Musaï capta lepore
Mens secura monet, festinaque defluere ævi
Prima quies, teneræque brevis lascivia vitæ.
Principio Terræ, atque Ignis Deus, Oceanique
Semina dis revit: vacuum atque informe silebat

Ante Chaos, jacuitque soporo pondere bruta
Materies, late quam circumsedit opaca
Majestas tenebrarum, atque alti vesperis horror.
Tum vero, simul atque novi primordia pulsûs
Cepit iners, habitura modum quemcunque aliunde
Exterus intulerat rerum tenor, ibat in altum
Impetis æterni patiens, neque ibi mora tardat
Terrena, aurarumve hebetat vapor, infinitum
Porrigitur, vacuusque patet sine limite mundus.
Naturæ sed enim tractus amor ille per omnes
Rara rudimenta, et teneros infunditur ortus,
Agglomerare sibi constrictum corpore corpus,
Miscerique et abire in idem; ni irrupta resistat
Durities, solidusque minuto in pulvere finis.
Inde tenax tamen Orbis, et inde elementa cohærent
Quæque locis, rigidi montes, robustaque saxa
Continuant sese, et longi jacet area campi:
Tenuis item tremuli sinus aëris, atque animarum
Fusilis erigitur sublimi limite candor;
Inde serenanti pelago, sub luce quieta
Lubrica panditur unda super fluitantibus undis;
Inde etiam rapidi vacuum per inane planetæ
Certum iter ingeminant versi, tuque, ardua Tellus,
Laberis, et vinclo media interflecteris aureo:
Cærula nec vero flammaï concava supra
Per vastum volgata trementia sidera claudunt,
Nec maris ætherii liquido lavat agmine vortex.
Quippe ea, quæ levibus fuerat prius addita rerum
Insinuataque particulis, ignava facultas
Pergere quo semel impulsu cœpere moveri,
Obstinat, una super desideria, unus ab alto
Tardat amor paris, et coëundi blanda cupido.
Sol itaque assiduâ æstatem vortigine volvit,
Fervida per medium radiant ubi sidera mundum,
Candidus, et campos irrorat luce patentes.
Sex autem circum astra profundi fulgida cœli
Corripiunt spatia; Ille gravi contraria deorsum
Imporio vocat, ut quantum indignantia vinci
Rectum iter integrent, tantum subtilia tardent
Vincula; ita oppositæ dubio libramine vires

Inter utramque viam lævi declivia flexu
Sollicitant tenus, et facili sinuamine fallunt.
Tùm vero, quo cuique magis curvatus eundo
Vertitur interior devexo tramite gyrus,
Et præceps rota vergit, eo magis impetis auctu
Præteriit, vacuumque fuga eluctatur in æquor.
Lentus ibi ascensu labor, et cunctantior actus
Objicitur, donec jam largior orbita vastum
Rettulerit errorem, et rerum causa recurrens
Inclinata suo spatia instauraverit arcu.
Perpetuos igitur genitrix Natura reflexus
Viva novat, liquidumque jubar de fonte perenni
Ebibit, unde dies et mollis in æthere fervor;
Unde colorum habiles tacito discrimine lapsus,
Et septemgemino rumpuntur suavia tortu
Lumina, prout radii tenuis textura cadendo
Frangitur, aut mediâ fluor interrumpitur umbra.
Ultimus Ille coronati vaga cingula cœli
Ostendit, tardusque immensa volumina versat
Nocte super gelidâ, cui quondam Arnonis Eoï
Propter inumbratum laceris sub rupibus amnem,
Sulphureos ignes circum horribili ululatu
Lurida pallentes duxerunt orgia Mystæ.
Acre dehinc jubar, et magni via vertitur axis:
Illum adeo in terris veteri formidine regem
Extulerant, aris Divôm sacrisque repertis,
Pensilis ære cavo clangor, responsaque vatum
Thessalica, et tristi querceta sonantia vento.
Infra autem, cursusque premens confinia nostri,
Ismarium rapido aperitur vertice numen.
At Venus, ante alios cœli sublimior ignes,
Vidit odoratum Libani nemus, et freta cantu
Longa queri; luctus Tyriarum et mollia matrum
Munera, rorantesque rosas, mœstamque anemonem
Spargere purpureo violatum volnere fontem.
Dein propiore rotâ rutilantia limina radit
Cyllene in gelidâ dictus sacer.—
Interea spatia ipsa perenni percita pulsu
Visa simul fluere, et cœli positura malignam
Serpere tarda viam, quamvis intactilis, una,

Continuata, capax rerum, regione profundâ:
Usque adeo sub Sole reflexis orbibus annus
Serior erigitur rediens, apicesque volutos,
Et prolapsa sui sequitur fastigia cursus.
Namque ubi se obliquo scindunt effusa meatu
Æquora, et alterni gravior vicinia motus
Allicit, astra suos usque acclinantia flexus
Aut prolixa volant, aut delibrata feruntur
In latus—Inde pati senium vaga fabrica mundi,
Inque dies ire in casus, atque impete fati
Assiduo labefactari primordia rerum.
Scilicet et tempus veniat, quo maxima moles
Funditus interrupta ruat, gelidique dehiscant
Horrendùm inter se confuso fœdere fines.
Tu quoque, tu in medio pallere videberis orbe,
Sol, opifex flammarum, et acutæ lucis origo,
Attonitisque procul quatere ægra crepuscula terris.
Est igitur Deus—ille Anima intellecta per Omne
Implet agens magni mortalia mœnia mundi.
Ille super fontes tenebrarum, immania regna,
Quo neque fervida mens hominum pervenit, et alte
Infinita quies vitâ vacat, incubat æternum,
Extremamque tegit puro sub numine noctem.

R. S. *Coll. Regal. et Univ. Schol.*

In Comitiis Prioribus, 1792.

ON THE

LANGUAGE OF THE PELASGI.

HERODOTUS and Thucydides describe the Pelasgi as having used a language which they term γλῶσσα βάρβαρος i. e. a dialect *essentially different* from that which was used by the Hellenic tribes. It has been observed, that "to enumerate the barbarisms (i. e. the admixture of *foreign* words and phrases) of the Laconic dialect, would be to transcribe whole pages of Hesychius; and whoever considers the specimens of it in the Lysistrata of Aristophanes, must recognise the traces of the γλῶσσα βάρβαρος (the *foreign* dialect) which Herodotus and Thucydides ascribe to the Pelasgi." This is saying in other words, that in the *Greek* of the Laconians there were many traces of the *Pelasgic* of their ancestors; or that the Laconic dialect was a mixture of the γλῶσσα Ἑλληνικὴ with the γλῶσσα βάρβαρος.

It is therefore entirely without foundation, that an able and acute writer has objected to the above hypothesis, that it supposes the γλῶσσα βάρβαρος to mean "barbarous Greek;" whereas in point of fact it most clearly distinguishes between them, when it asserts that the *traces* of the γλῶσσα βάρβαρος are visible in one of the impurer dialects of the γλῶσσα Ἑλληνικὴ; as if we were to say, that whoever is acquainted with the particular dialect of English spoken in Suffolk and Norfolk, must recognise the traces of the Saxon tongue; an assertion which surely does not go to imply that *Saxon* means *bad English.*

The writer above alluded to observes, that "this is the first time that any man, who calls himself a scholar, would construe γλῶσσα βάρβαρος by *barbarous Greek.*" Now the opinion before stated conveys no such implication; but, even if it did, is there no defence to be set up for it? let us see. Homer calls the Carians βαρβαρόφωνοι, (Iliad. B. 872.) which Strabo (XIV. p. 663.) explains thus: Οὕτως οὖν καὶ τὸ βαρβαροφωνεῖν καὶ τοὺς βαρβαροφώνους δεκτέον, ΤΟΥΣ ΚΑΚΩΣ ΕΛΛΗΝΙΖΟΝΤΑΣ. When Agamemnon (Sophocl. Ajac. 1251.) reproaches Teucer in these words, τὴν βάρβαρον γὰρ γλῶσσαν

οὐκ ἐπαίω, he certainly does not mean to say, that Teucer did not speak Greek, but that he spoke very bad Greek, Greek mixed with the Cretan of his Mother; so the ancient critics explain Homer's epithet of βαρβαρόφωνος by saying that the Carians Κρητῶν ἄποικοι ὄντες, ἐκρήτωσαν τὴν Ἑλληνικὴν γλῶσσαν. But still it may be said no scholar has *construed* this phrase by "barbarous Greek." The following remark occurs in Dr. Clarke's[1] very learned work on the connexion of the Roman, Saxon, and English Coins, p. 74. "If βαρβαροφώνους, in Homer, signifies *people that spoke Greek ill*, as both Strabo and the Scholiasts observe, βάρβαρον γλῶσσαν, *in Herodotus*, must be understood in the same sense, *that the Pelasgi spoke very bad Greek*. This natural explication brings both these authors, (Herodotus and Strabo) to a perfect agreement." Dr. Clarke's opinion is, that the Greeks were originally called Πελασγοὶ, and that from the Peloponnesus to the Euxine, there was originally but one people.

The notion of Herodotus (I. 58.) is, that the Hellenic tribe, being separated (ἀποσχισθὲν) from the Pelasgic body, was small and insignificant at first, but gradually increased in size and importance by the successive addition of several barbarous tribes. By degrees it became of such importance, as to give its name to the greater part of Greece, but this did not happen till after Homer's time, that is about 900 years B. C. Now Xuthus the son of Hellen fled from Thessaly to Attica about 1430 B. C. and long before that time we may reasonably suppose, that the ancient language of the Pelasgic tribes was ameliorating and perfecting itself; so that before it arrived at that state which was afterwards called Hellenic, a period of nearly 1000 years may be supposed to have elapsed. The inhabitants of Attica adopted (not the name or title) but the usages and dialect of the Ἕλληνες by degrees. They were, says Herodotus (VIII. 44.) called at first Κραναοὶ, afterwards Κεκροπίδαι, then Ἀθηναῖοι, and fourthly Ἴωνες. So that there was not "necessarily any determinate period when the Athenians first assumed the title of Ἕλληνες." They became Ἕλληνες by slow degrees, and might be so in fact, long before they were called so. One feature of this gradual

1. The Grandfather of our present learned and amiable Professor of Mineralogy.

change was the alteration of their language. So says Herodotus: "The Attic nation, being Pelasgic, unlearned its language and learned a new one, *at the same time that* it changed to an Hellenic people." There is no reason to suppose that the Athenian people all at once "assumed the title of Ἕλληνες." The Athenians *may* have spoken Greek before they were *called* Ἕλληνες, and yet the Pelasgi may *originally* have spoken a language very different from that which was afterwards called Hellenic.

Q.

ON THE

IONIC DIALECT.

It seems to be pretty certain, that a body of Greeks under the guidance of Nileus emigrated from Attica to the shores of Asia Minor about 1100 years before the Christian era. There can be no doubt, but that the language which they imported with them into Asia, was the same as that spoken in Attica, a language very different from the dialects of the Peloponnesus, which were mostly inflexions of the Doric, a dialect very distinct from the Ionian, and which Mr. Knight justly terms "Doricum sermonem antiquum ac *semi-barbarum*[1]."

Now of this language, which may be properly termed Hellenic, we have a complete specimen in the poems of Homer, who lived within a century after the settlement of this colony[2]; and therefore we may safely conclude, that the language of Homer is the same as that which was spoken in Attica at the time of the above-mentioned emigration.

But the Greek colonists who settled in Asia were not all of

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1. *Prolegom. in Homerum.* §. 68.

2. Κράτης μετὰ ἑξήκοντα ἔτη τοῦ Ἰλιακοῦ πολέμου γεγαγέναι φησὶν αὐτόν. Ἐρατοσθένης δὲ μετὰ ρ τῆς τῶν Ἰώνων ἀποικίας. Ἀπολλόδωρος δὲ μετὰ π. *Auctor Incertus de vita Homeri in Catalog. Biblioth. Matritensis ed. Iriarte* p. 233. Mr. Knight thinks that Homer was one of the original colonists. Prolegom. §. 66.

Attic origin; consequently those cities where the Arcadian, Phocian, &c. settlers predominated, altered in some degree the Hellenic idiom, according to the peculiar dialect of their respective cities; and before the time of Herodotus there were four χαρακτῆρες of the Ionian dialect; but what the nature of the difference was, it is not easy to say; the expression of Herodotus is, γλῶσσαν δὲ οὐ τὴν αὐτὴν οὗτοι νενομίκασι, ἀλλὰ τρόπους τέσσερας ΠΑΡΑΓΩΓΕΩΝ. which is thus rendered by Larcher, *Leurs mots ont quatres sortes de terminaisons;* a difference which related rather to the pronunciation than to the constituent parts of the language; and so we must understand the subsequent assertion of Herodotus, who, after having enumerated Miletus, Myus, and Priene, says of Ephesus, Colophon, Lebedos, Teos, Clazomenæ, and Phocæa, αὗται αἱ πόλιες τῇσι προτέρῃσι λεχθείσῃσι ὁμολογέουσι κατὰ γλῶσσαν ΟΥΔΕΝ, σφὶ δὲ συμφωνέουσι, which assertion, if it be understood of the language itself, is obviously false. It is however to be observed, that even the Abantes, and Cadmeans, and Dryopes, &c. who accompanied the Ionians to Asia, probably spoke *nearly* the same language, for Herodotus tells us that they chose for their kings either Lycians, descended from Glaucus, or Caucono-Pylians sprung from Codrus; now both Glaucus and Codrus were descendants from Hellen, and therefore probably spoke Hellenic.

That the Attic colonists were greatly predominant in almost all the Ionian cities, is clear from the following passage of Herodotus[3]. "All are Ionians, who are originally from Athens, and celebrate the festival Apaturia; now they *all* celebrate it, except the Ephesians and Colophonians, who are excluded from it on account of a certain murder." Thus much at least is certain, that, whatever varieties of pronunciation or inflexion may have crept into the Ionian dialects, yet there was still a genuine Ionian used by the well educated inhabitants of the panionian cities, which was in the most *material* points nearly the same as it was in the age of Homer. In the few fragments which remain to us of the poems of Archilochus of Paros, we find many traces of the same dialect as that used by Herodotus, who lived even without the verge of the Ionian district. ἐξαῦτις, ἄγρει, ἰήσομαι, πάϊ, ὀκοίην, ἀγάλλεο, καταπροΐξεται, φονῆες. So in

3. I. 147.

the fragments of Hipponax of Ephesus, *θύεσκε, ἀστέων, ὀνήϊστος, βορηΐῳ.* In the *undoubted* remains of Anacreon of Teos, *Ποσιδηΐων, ἐπίστιον, ἐπίβωτον, Κλευβούλου, δοκέει, λαλέειν, νύμφεων, φιλέει.* Phœnix of Colophon wrote in the same dialect; and the Ionic of Hippocrates of Cos differs from that of Herodotus in very few respects; it more nearly resembles the language of Homer, i. e. the Hellenic, or old Ionic, or ancient Attic; and we are informed by Galen, that Hippocrates was held out by some as a specimen *τῆς παλαιᾶς Ἀτθίδος.* Consequently, the genuine Ionic in the time of Hippocrates was not greatly changed from the language of Nileus and his colonists. It stands to reason, that *some* of the Ionian cities retained it in a considerable degree of purity, while those towns which successively sprung up and encroached upon the territories of the barbarians, gradually degenerated in some degree from their original dialect. This agrees with the account of Ioannes Grammaticus, who is, to be sure, no great authority. *Ἡ μὲν ἀρχαία Ἰὰς μετέπεσε παρὰ τὴν τῶν κατοικούντων παρατροπήν. διέμεινε δὲ ἕως ἐκείνων τῶν χρόνων, ἐφ' οἷς ἐποιήσαντο Ἴωνες τὰς ἀποικίας, καὶ διεσπάρησαν εἰς πλείονας τόπους.*

Which way soever this question may be determined, one thing is certain; that of the two descendants of the old Hellenic, the Ionic varied from its parent stock in a much less degree than the Attic; the language of Hippocrates and Herodotus is incomparably more like the language of Homer than that of Thucydides and Aristophanes is[1]; so that it is more correct to say, that the ancient Attic dialect was the same as the Ionic, than that the Ionic was the same as the Attic. The proper expression is, that "the *ancient* Attic and the Ionic dialects were one and the same." So Strabo says. And now it is but fair to produce the following extract from Photius; *Φαρμακὸς, τὸ κά-*

1. "Ab his omnibus Attica dialectus quam plurimum distabat: atque quo elegantius ornata, exculta et perpolita esset, eo magis a fontis ac parentis lucida et simplici magniloquentia delabebatur." R. P. Knight. *Prolegom. in Homer.* §. 69. That the Attic was in a much greater degree a corruption of the ancient Greek language, than the Ionic was, is strongly proved by the following words of Xenophon, *de Rep. Athen.* 696. C. *καὶ οἱ μὲν Ἕλληνες ἰδίᾳ μᾶλλον καὶ φωνῇ καὶ διαιτῇ καὶ σχήματι χρῶνται. Ἀθηναῖοι δὲ κεκραμένῃ ἐξ ἁπάντων τῶν Ἑλλήνων καὶ βαρβάρων.*

θαρμα, βραχέως. οἱ δὲ Ἴωνες ἐκτείνοντες λέγουσι φάρμακον. οὗτοι γὰρ διὰ τὴν τῶν βαρβάρων παροίκησιν ἐλυμήναντο τῆς διαλέκτου τὸ πάτριον, τὰ μέτρα, τοὺς χρόνους. δηλοῖ καὶ Ἱππώναξ. But this passage strengthens the conjecture above proposed, that Herodotus, in speaking of the varieties of the Ionic dialect, referred rather to the pronunciation than the form of the language. Salmasius *de Hellenistica* p. 427. says, that the Ionian colonists immediately upon their settling in Asia, corrupted their dialect from their intercourse with the Carians, whom Homer calls βαρβαρόφωνοι; as instances of which deterioration he specifies ἐωϋτὸς, λόγοισι, τρῶμα, Πηληϊάδεω, κραδίη and δεσπότεα, most of which are Homeric, i. e. Hellenic forms.

In support of my notion, that the Ionic dialect was not so materially changed from the Hellenic as it is said to have been, I will now proceed to note down the principal peculiarities of the language of Herodotus, and to shew that they are common to him with Homer, always allowing for the difference of *orthography* and *pronunciation*, which may, and often do, undergo a material change, without any *essential* alteration of the language; for instance, the later Ionians, we know, took away the rough spirit from many words to which the Attics prefixed it; the variations of orthography make it impossible for us to tell, whether it was so in Homer's time: but the difference is not essential; it does not affect the language itself.[2]

Δ for Σ. ὀδμὴ for ὀσμή. Homer *passim*. Hippocr. p. 66. Herodot. 7. 111.

ὅκως, ὁκοῖος, *et similia*, Herodotus and Hippocrates *ubique*. and there is little doubt but that the other form in Homer, viz. ὅπως, &c. is owing to the copyists.

A for E. τάμνειν Homer, and Herodotus, and Hippocrates, *passim*.

I for E. ἰστίη for ἑστία Herodotus *passim*. Homer. Od. T. 304.

H for A. πρῆξις Herod. and Homer *passim*: so ἰητρὸς and many similar instances, as κρητῆρες, ἄκρητον, ἠέριος.

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2. "In lingua vernacula (Batavorum) quis ignorat Zelandos multa cum spiritu aspero proferre, quæ ceteri Belgæ leniter pronuntiant?" *Pierson. Præf. ad Mœr.* p. 35.

Ω for H. *πτώσσειν*, and not *πτήσσειν*, Homer *passim*. Herodot. IX. 48.

τρῶμα is noted by Salmasius as a barbarism, but it was undoubtedly the Hellenic form; *τρώω* occurs Iliad. Ψ. 341. and it admits of considerable doubt, whether Homer did not use the forms *θουμα* (*θωυμα*), *ἑουτον* (*ἑωυτον*), &c. which were altered by the later Greeks into *θαῦμα* and *ἑαυτόν*.

οὔνομα, μοῦνος, νοῦσος, Homer, Herodotus, Hippocrates.

πόλιες, πρήξιες, ῥήξιες, Herod. and Hippocrates *passim*. *πόλιες* Homer. Od. O. 411.

ἀρηρόμενος, ploughed. Herod. IV. 97. Homer. Il. Σ. 548.

ἀνθρωπήϊος, &c. Herodotus *passim*. *βασιλήϊος* Hom. Od. Π. 401.

κλῄς Herod. V. 108. Hippocrates *sæpe*. Homer. Iliad. Θ. 325. so *πατρώϊος, λῃϊστῆς, Θρῄκες*.

πλώω for *πλέω*, Herodotus *passim*; Homer. Iliad. Φ. 304.

τεῷ for *τίνι*; Herodotus I. 11 Homer. Iliad. Π. 227.

ἥδες. Herodot. and Homer. 3d plural in *-ατται -ατο* instead of *-νται, -ντο*, common to both. *μάρτυροι* and *φύλακοι* Herodotus, and Homer. instead of *μάρτυρες, φύλακες*. The Homeric form of verbs *τετύκω, πεφύκω, ἐκλελάθω*, &c. are common in Herodotus. The figure *tmesis* which Homer perpetually uses, is also common in Herodotus, as *ἀπὸ πάντα τὰ χρήματα ἄγων*, for *ἀπάγων πάντα τὰ χρήματα*, and *κατά με ἐφάρμαξας*. Pleonasms of the same kind characterize the language of both, as, *βῆ δ' ἰέναι* in Homer, *φεύγων ἀπέφυγε* in Herodotus. Most of the words which are called Herodotean may be found in Homer, e. g.

ἤθεα, loca consueta. Herod. I. 15. Iliad. Ζ. 511.

λαύρη, a narrow passage. Herod. I. 180. Odyss. X. 128.

βύσσος, a deep. Herod. II. 28. Iliad. Ω. 80.

πέσσειν, coquere. Herod. II. 37. Iliad. B. 237.

θύσανοι, fringes. Herod. II. 81. Iliad. B. 448.

ὑποκρίνεσθαι, to answer. Herod. *passim*. Homer. Iliad. M. 228. Od. O. 170. T. 555, &c. which the Attics changed into *ἀποκρίνεσθαι*. See Photius, v. Ὑποκρίνεσθαι.

A great number of similar instances of correspondence will be found by any one who will take the trouble of consulting the Preface of Camerarius to Herodotus, or the vocabulary of H. Stephens, and the Lexicon Ionicum of Æmilius Portus.

ILLUSTRATION OF A PASSAGE

OF

CALLIXENUS

RESPECTING

EGYPTIAN ARCHITECTURE.

In the fifth book of Athenæus, (p. 293. ed. Schw.) we find an extract from a work of Callixenus respecting the ship of extraordinary dimensions, built by Ptolemy Philopator. The following passage, describing the form of the columns with which part of the vessel was ornamented, has not received any explanation from Stephens, Casaubon, or Schweighæuser. We shall subjoin the original text, and then add a literal version of each sentence, and accompany it by such remarks, as will illustrate the meaning of the author.

οἱ γεγονότες· αὐτόθι κιόνες ἀνήγοντο στρογγύλοι, διαλλάττοντες τοῖς σπονδύλοις, τοῦ μὲν μέλανος, τοῦ δὲ λευκοῦ, παράλληλα τιθεμένων. εἰσὶ δ' αὐτῶν. καὶ αἱ κεφαλαὶ τῷ σχήματι περιφερεῖς, ὧν ἡ μὲν ὅλη περιγραφὴ παραπλησία ῥόδοις ἐπὶ μικρὸν ἀναπεπταμένοις ἐστίν. περὶ δὲ τὸν προσαγορευόμενον κάλαθον, οὐχ ἕλικες, καθάπερ ἐπὶ τῶν Ἑλληνικῶν, καὶ φύλλα τραχέα περίκειται· λωτῶν δὲ ποταμίων κάλυκες καὶ φοινίκων ἀρτιβλάστων καρπός· ἔστι δ' ὅτε καὶ πλειόνων ἄλλων ἀνθέων γέγλυπται γένη. τὸ δ' ὑπὸ τὴν ῥίζαν, ὃ δὴ τῷ συνάπτοντι πρὸς τὴν κεφαλὴν ἐπίκειται σπονδύλῳ, κιβωρίων ἄνθεσι καὶ φύλλοις ὡσανεὶ καταπεπλεγμένοις ὁμοίαν εἶχε τὴν διάθεσιν.

Οἱ γ. αὐ. κ. ἀ. σ. "The columns which were erected were round." The form of the columns is specified, to shew that they were not Pilasters or Antæ. If the writer had intended to express round pillars, in the sense of unfluted, the word *ἀράβδωτοι* would have been used.

διαλλάττοντες τ. σ. τ. μ. μ. τ. δ. λ. π. τ. "They were varied with *vertebræ* alternately black and white, parallel to each other." Schweighæuser supposes, that by the word *σπονδύλοις*, those parts of the column are pointed out, which are called in French *Tambours*; namely, the cylindrical pieces raised one

upon the other. The interpretation we are inclined to adopt is the following. On many Egyptian pillars are found rings or bands, to the number of three, four, or five, parallel to each other; they surround the column just above the base, about the centre, and immediately under the capital. They are represented on the columns of the portico of Ashmounein, and on those of Carnac and Luxerein. We should translate the word therefore, by "belts of parallel rings." Callixenus mentions, that they were coloured. Some of the pillars in Egypt still bear the remains of the colours with which they were painted.

εἰσὶ δ. αὐ. κ. αἱ κ. τ. σ. π.—"The capitals of them were round, and their whole appearance was similar to budding roses." The round capital is found among architectural remains in Egypt, presenting the form of a bulb.

περὶ δὲ. κ. τ. λ. "about that part, called the *Calathus*, there are no volutes, as in Greek buildings, or leaves like those of the acanthus, and similar plants; but there may be seen the Calyces of the Lotus of the river, and the fruit of the Palm; other kinds of flowers are also sculptured on some of them." The Lotus here mentioned, is the Nymphæa Lotus, the λωτὸς Αἰγύπτιος of Dioscorides (B. 4.) It is painted in the procession on the walls at Eleithias; it is represented on many Egyptian figures, sometimes budding, sometimes borne as a Sceptre. The flowers of it are observed projecting from the Rhyton or Cornucopia, on a coin of Ptolemy the eighth.

The fruit of the Palm is here said to be sculptured on the Capitals; some remaining in Egypt are ornamented with branches of this tree. Herodotus (L. 2.) mentions columns at Sais of the form of the Palm. The other kinds of flowers alluded to by the author, are the *Persea*, the *arum Colocassia*, and the *Thebaic Palm*, or *Domm Tree*. The first was consecrated to Isis; the flowers of the Colocassia are seen on the heads of some of the figures of Harpocrates: and the Thebaic Palm, as well as the common Palm, is sculptured on the capitals of part of the great temple at Philæ.

τὸ δ' ὑπὸ κ. τ. λ. "The lower part of the capital resting upon one of the Vertebræ which is attached to it, has a distribution of ornaments similar to the leaves and fruits of the Ægyptian Bean, twisted together."—

The κιβώριον according to Strabo, (L. 17.) is produced

from the Ægyptian bean[1]; according to Diodorus Siculus (L. 1. p. 40.) and Dioscorides, it produces the Egyptian bean: τό τε κιβώριον φέρει τὸν καλούμενον Αἰγύπτιον κύαμον. Notwithstanding this disagreement, we are able to pronounce the plant mentioned in the text to be the *Nymphea Nelumbo*, or *Cyamus*, according to the more classical name given it by the President of the Linnean Society. The plant was well known to Herodotus, to Theophrastus, who calls it simply κύαμος, (L. 4. 10.) and to Dioscorides, who says it was a native of Asia Proper, and Cilicia. It was found formerly in Egypt, but it is remarkable, that no modern traveller has discovered it in that country. It is a native of the East Indies, where it has been always considered as a sacred plant.

R. W.

To the Editor *of the* Museum Criticum.

My Dear Sir,

I propose to fulfil the promise which you obligingly exacted from me, by sending a few pages relative to a supposed discovery in *Homer*, which had been before communicated to you, and which I would wish you to make use of in any way which may appear most proper in your own judgment, and in that of your critical friends.

The subject relates to what I shall venture to call by anticipation, the *Lay of Meleager*; namely, the narrative respecting that Hero, which occurs in the speech of Phœnix, in the ninth Book of the Iliad.

Agamemnon has deputed Phœnix, Ulysses, and Ajax, to prevail upon Achilles to return to the War. They find him sitting before his tent, amusing himself with his lyre; and here a singular passage occurs: (Il. I. 189.)

Τῇ ὅγε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν.

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1. καὶ ὁ κύαμος Αἰγύπτιος ἐξ οὗ τὸ κιβώριον.

literally, *He* (Achilles) *was singing the* FAMES *of the Heroes.* Phœnix, in his endeavours to mollify the resentment of his pupil, with great propriety, as I apprehend, both as an *argumentum ad hominem*, and in reference to the ideas which (from the amusement in which they found him engaged) he might suppose to be uppermost in his mind, urges upon him the example of *the heroes of whom we have heard the* FAMES; Οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν Ἡρώων: (Il. I. 520.) κλέος, like its corresponding word *Fame* in English, is one of those to which, from the nature of their signification, the plural number is not applicable, and I am not aware that it occurs elsewhere, except in the Odyssey, where it is applied to the song of Demodocus, (Odyss. Θ. 73.)

Μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
Οἵμης, τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε.

Οἵμη being in this instance understood to signify such a portion of a long poem, as might be recited without a pause by one sustained effort, and corresponding in its signification and origin to the old minstrel term FIT, which though apparently vague and undetermined, (inasmuch as the οἵμη, i. e. Enthusiastic impulse or *Fit* of recitation would necessarily vary according to the natural powers and animation of different reciters,) came nevertheless to be adopted as a precise and technical term, to denote the regular divisions or *cantos* (as we should call them in reference to an etymology not very different,) into which the ancient minstrel poems were divided. The words οἵμης, τῆς τότ', &c. therefore (signifying that *Fit* or section of the poem) imply a distinct and specific reference, which must of course presuppose the existence of the thing referred to; and our conclusion must be, that the song of Demodocus was not a poem *in nubibus*, like the song of Iopas in the Æneid, or that of Mopas in Prince Arthur, but a poem actually known, and popular at the time when the description of it in the Odyssey was composed.

The origin of the term κλέα ἀνδρῶν, as applied to any particular species of poetic composition, I apprehend to be this; there were then in existence a set of lays or short poems, each of which might be called very properly and appositely, from the name of the Hero who was the subject of it, Κλέος Τυδέος, Κλέος Βελλεροφόντου, Κλέος Ἰολάου, or as in the present

instance Κλέος Μελεάγρου: as we had formerly the *Lay of Lanval*, the *Lay of Tristram*, the *Lay of Lancelot*, and others. These poems, when mentioned collectively, would of course be called in the plural number Κλέα or Κλέα ἀνδρῶν. From this origin, the term κλέα ἀνδρῶν appears to have migrated into the more extended sense, in which we find it employed in the Odyssey, where it is evidently applied to a long poem divided into distinct portions, and comprehending a complicated series of action, in the course of which many heroes must have had their share of celebration.

In the passage of the Iliad which is before us, the term appears more distinctly connected with the origin which we have assigned to it. Achilles is represented as singing the κλέα ἀνδρῶν, and Phœnix *in reference* to them, as was before remarked, relates a short narrative of which Meleager is the principal personage, and which might properly enough have been called Κλέος Μελεάγρου, according to the supposed etymology before stated; and it would then be understood, that the poems with which Achilles was amusing himself, were similar to that which Phœnix recites, i. e. short narratives, or detached pieces (like the Spanish romances, each of which was a brief independent narrative of some heroic adventure,) a species of composition which should seem best calculated to occupy the temporary attention of an hero, whose habits do not appear to have been of a sedentary nature. And here let me remark, that the comparison which I have made of these supposed poems to the old metrical Romances of Spain, affords a parallel likewise in the application of a plural to a word naturally singular; for Romance, in its primary sense, meant the Roman language or ordinary dialect commonly spoken in the provinces of the Empire, in contradistinction to the correct and classical Latin. In Spain the term was made use of afterwards, to designate the common speech of the country, as distinguished from that species of Latinity which was still the language of the Church and of the Law. Hence, a poem composed in the common language of the country, was called a Romance, to distinguish it from the Hymns of the Church, and the metrical Latin songs of the Monks; and the word in this sense became capable of a plural, as we have supposed the case to have been in the transition from κλέος to κλέα.

But without insisting farther upon the probability of this etymology, or the impossibility of accounting for so paradoxical a plural in any other way, I should conceive that this mode of interpretation gives a greater degree of pertinency and propriety to the narrative of Phœnix, than would belong to it, if we supposed Achilles to have been singing the praises of Heroes in general,—*Heroum laudes imitandaque facta.* Secondly, since the term κλέα ἀνδρῶν, as used in the Odyssey, evidently points to a known existing poem, we cannot well avoid inferring, that the same phrase must, in like manner, be understood elsewhere as denoting some specific object; and in both instances it seems contrary to the rules of good criticism, to resolve the expression into a vague indefinite sense.

It is, I believe, an established axiom among critical antiquarians, that the poets of a barbarous age (such as that of Homer) are in no respect more uniformly distinguishable, than in the absence of those general forms, both of expression and description, which result from a more enlarged view of society and manners; while the fastidiousness of a more refined age, dissatisfied with the objects which surround it, imposes upon its contemporary poets the necessity of resorting to a mode of expression more vague and indefinite, the terms of which presuppose the existence of such general knowledge. The translator of Homer, for instance, was censured for having used the words *House of Lords* in some lines addrest to his friend Murray. The expression, in the opinion of the Critics of that age, was not sufficiently dignified. The same idea ought to have been conveyed in some more general form: *the Senate* probably would have been deemed unexceptionable. But in Homer we may be assured, that every thing is called by the name which properly and specifically belonged to it; and we may conclude, *e converso*, that no term is employed without a reference to something which in art, nature, or popular imagination and belief, might be endowed with a separate and specific existence.

Extending the same observation from words to images, we find Voltaire censured for having introduced too specific a description in his lines on the battle of Fontenoy:

Et le vieux nouvelliste, la canne a la main,
Trace au Palais Royal Ypres, Courtrai, Menin.

He defends himself with great ingenuity by saying, truly enough, that a similar image, if found in an ancient author, would have been considered as eminently classical. He might have added, that the contemporaries of Homer proceeded upon a different principle, and were rather pleased than disgusted at recognizing, in the verses recited to them by their bards, the same objects and images which were familiar to them in daily life. It is not, I apprehend, too much to assume, that in examining the works of poets who existed in an uncultivated age, we should in general lean to a specific and definite mode of interpretation. An English antiquary, if he were to find in an old metrical Chronicle or Romance, that the King or Hero was reading the *Gestis of the Romans,* would understand what was said not generally as referring to the study of Roman History, but specifically, as signifying the perusal of the particular work called *Gesta Romanorum,* which was popular in the middle ages. In the same manner, though we know that the praises of heroes have in all ages and nations been the subject of poetry and song, it seems more natural to suppose, that Homer, in mentioning the κλέα ἀνδρῶν, referred to something which was familiar to his audience, instead of trusting to their knowledge of the general habits of human nature.

If you should allow any degree of weight to the observations above stated, and feel disposed to admit the probability of the existence of such a description of Poems as has been above supposed, this probability will be strengthened by the discovery of any peculiarities of metre in the narrative, which Phœnix is supposed to recite from his recollection of one of them; and reciprocally it will appear probable, that such peculiarities are not the effects of accident, when they are discovered in the very spot which our previous speculations had induced us to explore.

The nature of this peculiarity will be best explained by the following arrangement of the lines themselves. (Il. I. 525.)

Κουρῆτές τ'	ἐμάχοντο	καὶ Αἰτωλοὶ	μενέχαρμοι
Ἀμφὶ πόλιν	Καλυδῶνα	καὶ ἀλλήλους	ἐνάριζον·
Αἰτωλοὶ μὲν	ἀμυνόμενοι	Καλυδῶνος	ἐρανυῆς,
Κουρῆτες δὲ	διαπραθέειν	μεμαῶτες	Ἄρηϊ.
* * * *	* *	* * *	* * *
Καὶ γὰρ τοῖσι	κακὸν	χρυσόθρονος	Ἄρτεμις	ὦρσεν.

a line is here marked as wanting; for τοῖσι according to the construction should refer to Κουρῆτες, whereas the sense evidently applies it to the Ætolians, whose chief, Meleager, had incurred the vengeance of the goddess. It should seem, that the line, which is now wanting, mentioned the injury suffered by the Curetes from the Ætolians, without which we are somewhat at a loss to account for the origin of the war; and that the sense of the remaining line, as connected with that which is lost, should run thus; "they too" (the Ætolians, who had inflicted this injury on the Curetes) "had themselves suffered from a calamity which Diana inflicted upon them."

The next line is Dactylic:

Χωσαμένη, ὅ οἱ οὔτε θαλύσια γουνῶ ἀλωῆς

Οἰνεὺς ῥέξ',	ἄλλοι δὲ	θεοὶ	δαίννυθ'	ἑκατόμβας
Οἴῃ δ' οὐκ	ἔρρεξε	Διὸς	κούρη	μεγάλοιο.

The following line,

Ἦ λάθετ', ἢ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.

is Dactylic.

Ἡ δὲ	χολωσαμένη	Δῖον γένος	Ἰοχέαιρα,
Ὦρσεν	ἐπὶ χλοῦνην	σὺν ἄγριον	ἀργιόδοντα.

Throughout the rest of the narrative, I have detected only one perfect instance of the species of *parallelism* above noted, and the couplet is preceded and followed by lines which are dactylic with the exception of the first foot. (v. 572.)

Ἐξελθεῖν καὶ ἀμῦναι ὑποσχόμενοι μέγα δῶρον·

Ὀππόθι	πῖότατον	πεδίον	Καλυδῶνος	ἐραννῆς,
Ἐνθα μιν	ἠνώγεον	τέμενος	περικαλλὲς	ἑλέσθαι

Πεντηκοντόγυον, τὸ μὲν ἥμισυ, οἰνοπέδοιο.

And here it may be observed in general, that in those passages in which a dactylic metre appears to be affected, the spondees, where they occur, will be found more frequently in the first foot than in any other. There are however many passages which approach so nearly to it, as to make it probable that they were composed with a view to the same species of metrical effect. Thus (v. 542.)

Τόσσος ἔην, πολλοὺς δὲ	πυρῆς	ἐπέβησ'	ἀλεγεινῆς.
Ἡ δ' ἀμφ' αὐτῷ θῆκε	πολὺν	κέλαδον	καὶ ἀϋτήν.

Κουρήτων τε μεσηγὺ	καὶ Αἰτωλῶν	μεγαθύμων.
Ὄφρα μὲν οὖν Μελέαγρος	ἀρηΐφιλος	πολέμιζε,
Τόφρα δὲ Κουρήτεσσι	κακῶς ἦν, οὐδ'	ἐθέλεσκον.

And throughout the whole of the narrative, especially in those parts which are essential to the story, there is a peculiarity of cadence, very pleasing in itself, and strikingly distinct from the dramatic rhythm of the speeches.

But before we close the subject, or enter into a new one which is much too wide for me, we must return once more to good old Phœnix. He introduces the narrative by saying, (v. 523.)

Μέμνημαι. τόδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε,
Ὡς ἦν, ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.

" I remember *the thing* as it was at the time, not lately, but a long while ago."—

τόδε ἔργον must relate to some antecedent; but if we translate it 'fact' or 'event', we find that no fact or event has been mentioned: if we understand it prospectively, besides the drawling tone which it gives to the construction, it leaves two lines wholly destitute of that characteristic colloquial spirit, which belongs to the whole of this scene of the conference with Achilles. The sense, (if sense it could be called) would then stand thus: " I remember the following fact as it happened a long " while ago, not of late years; and here among my friends I " will mention it." The recollection of an event can have only one date, that of the event itself: if therefore Phœnix's recollection of the fact was of old date, it seems somewhat superfluous to say, that it was not recent; and I am not aware of any great propriety in his prefacing his narrative by saying, that he would relate it among friends: such a confidential intimation appears hardly necessary, if we suppose it simply intended to introduce a narrative of events, which had past in the time of their fathers and grandfathers. If, on the other hand, we suppose Phœnix to be speaking of an old piece of poetry, we see what is perfectly consonant to the mixture of gravity and garrulity which is characteristic of old age; the old gentleman refers his recollection of poetry to his early years, and disclaims any later acquaintance with it.

Let us venture this safe assumption, that the character of the human race is invariable; and let us, by referring them to modern and familiar illustration, subject the two modes of interpretation to our natural and familiar sense of what is rational and consistent with character. Let us suppose an old gentle-

man, (a very old one, if you please, one old enough to remember the times of Sir Robert Walpole)—Let us suppose him talking in company to this effect; "There was a circumstance which "I remember as it happened a long while ago, and not lately; "and since we are among friends, I will mention it. About "the time that Sir Robert Walpole went out of administration, "&c. &c. &c." If the story thus introduced was one of public notoriety, and one of which the communication neither required secrecy, nor implied confidence, the auditors would, I apprehend, conclude that the worthy gentleman's faculties were considerably impaired. But let us suppose, that in the course of conversation he quotes a couple of lines from Akenside's Epistle to Sir W. Pulteney, and then goes on: "I remember "*the thing* at the time: it is a long while ago, and I have "never thought of it since; but as we are all among friends, "I'll try if I cannot recollect some more of it." Here we have, in my opinion, a much finer and heartier personage than the former; and we are obliged to him moreover for having given us a solution of our difficulty respecting τόδε ἔργον, which, as we now see, refers to lines that he has been quoting. If we recollect that most of our old Romances begin with a mention of other Romances (a peculiarity which is noticed in Chamers's burlesque imitation of them,

"Men talken of Romans of price,")

and that the oldest Romance in existence, that of the Niebelungen, begins with a reference to some older Romances, we must surely admit that there is no reason *a priori*, why the ancient popular heroic poetry of the Greeks should not have done so too. Phœnix, I apprehend, has already quoted some lines of the poem, which were introductory of the narrative: (v. 520.)

Οὕτω καὶ	τῶν πρόσθεν	ἐπευθόμεθα	κλέα ἀνδρῶν
Ἡρώων·	ὅτε κέν τοι	ἐπιζάφελος	χόλος ἵκοι,
Δωρητοὶ	τε πέλοντο	παραρρήτοις τ'	ἐπέεσσι.

The phrase τόδε ἔργον is used then by Phœnix in reference to the introductory lines which he had been quoting. He then goes on, "I remember the old ditty a long while ago; and, "since we are among friends, I will repeat it." If this paraphrase appears below the dignity of the speaker or the gravity of the subject, we must bear in mind, that in Homer's time

verse was the only record of past events, and that there is no more absurdity in Phœnix's reference to an old tale in verse, than in the appeals made by Shakespeare's Heroes to the authority of Chronicles and public Acts.

If you are disposed to obelize the last of these lines as an interpolation introduced by Phœnix and not originally belonging to a real genuine old Κλέος, I shall willingly give it up; and will only beg of you in that case to include the last part of the preceding line (v. 519.)

| νεμεσσητὸν | κεχολῶσθαι.

and to attribute the preservation of such a degree of parallelism through four lines, to a design on the part of the composer to mark the reference to another species of poetry, by an impressive uniformity of metre.

With respect to this last supposed instance of a quotation not formally announced, but introduced casually and rapidly in the current of discourse, it does not appear to me to stand alone; there are, if I mistake not, two others in this dramatic scene of the tent of Achilles; one in the speech of Ulysses, and another in that of Achilles himself; both of them, if considered in that light, admirably consonant to the character of the Speakers. But I have fatigued myself, and shall, I am afraid, have wearied your readers: I will therefore only remark, that the character and spirit of Ulysses's speech is poisoned by the interpolation of the line 231.

Νῆας ἐϋσσέλμους, εἰ μὴ σύ γε δύσεαι ἀλκήν.

If you feel as much as I do, how totally it destroys the character of manly reserve which marks the first part of that speech, you will, I hope, transfix it with your Obelus. It seems to have been introduced for no reason but to accommodate ἀπολέσθαι with an accusative case to govern. I will now absolutely conclude; Believe me

with great respect

very sincerely yours,

J. H. FRERE.

Roydon,
Septr. 26. 1815.

DEAR SIR,

ON perusing the proof sheet of my Reverees, which you have been so obliging as to forward to me, I find them so much shrunk in bulk under the hands of your Printer, that the apprehension of inordinate length, which induced me to conclude rather abruptly, is done away, and I am inclined (instead of leaving your Readers to look for the *solution of the Conundrum in our next*) to give the lines in the speeches of Ulysses and Achilles, which appear to me to have the character of quotation.

In the first place I beg leave to premise, that the whole of the scene which takes place in the tent of Achilles, is remarkably free from interpolation, and exempt from those absurdities and incongruities, which are in general so conveniently accounted for as *Nutations* of the great Bard. The application therefore of tests drawn from nature, and the truth of character, is admissible for the detection of the few interpolations which are evidently inconsistent with the intention of the Author; an intention which, from the general integrity of the context, is sufficiently manifest. The speech of Ulysses may be considered as a kind of model, exhibiting the utmost degree of artifice and address, which is consistent with perfect manliness of character. It was not the intention of the Poet to represent Ulysses as descending from the heroic elevation of mind, which belonged to him in common with Ajax and Diomede; but as combining with it a degree of prudence and management which was peculiar to himself. Accordingly, if we expunge that single line of silly and premature importunity, the general tone of Ulysses's speech will run thus; "You "must excuse us, if we do not partake of the banquet which "you have set before us; but the dangers and difficulties "which we are exposed to at this moment, leave us neither "leisure nor inclination to enjoy ourselves." He then describes these dangers, taking care at the same time to make Hector the prominent figure; but disguising this artifice by a general air of desperate unconcern. He then adds, "But if it was "originally your intention to reserve yourself for the last "extremity, and to interfere ultimately to prevent your country-

" men from being overwhelmed and trampled down by the " uproar of these Trojans, remember the old lines

Repentance and Regret will wring your mind;
Succour delay'd arrives but to deplore
The ills accomplish'd, while it lagg'd behind:
Give aid in time of need, or long before.

" If you ever entertained any such designs, it is become ne- " cessary for you to interfere for the preservation of the Greeks."

The lines of the original will then stand thus; (Il. I. 247.)

Ἀλλ' ἄνα, εἰ μέμονάς γε, καὶ ὀψέ περ, νίας Ἀχαιῶν
Τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ·
" Αὐτῷ τοι | μετόπισθ' | ἄχος | ἔσσεται | οὐδέ | τι μῆχος
" Ῥεχθέντος | κακοῦ ἔστ' | ἄκος | εὑρεῖν | ἀλλὰ | πολὺ πρίν.
Φράζευ, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἦμαρ.

The lines which are marked as a quotation, are inserted parenthetically, as is commonly the case with quotations introduced in rapid and earnest discourse; and the word φράζευ follows in the same construction which would belong to it, if the parenthetical passage were omitted. If we connect φράζευ with the preceding words πολὺ πρίν, the result gives a sense inconsistent with the character of the speaker, and offensive to the temper of the person whom he is addressing: the tone becomes that of an impertinent assumption of a general right to admonish and advise. It is moreover in direct contradiction to the whole of Ulysses's argument; for if Achilles still had it in his power to interpose *long before* the apprehended catastrophe, it is obvious, that the danger could not be so imminent or immediate as it had been represented.

The construction which is here conceived to be the correct one, is that by which Ulysses, after appealing simply to the supposed intentions of Achilles, instead of importuning him on his own behalf, or on the part of those who had sent him, alledges as a general maxim two proverbial lines upon the mortification and disappointment attendant upon the delay of an intended benefit, and applies them to the case in point. He does not venture in his own person to threaten Achilles with the future visitations of remorse. After this reference to Achilles's supposed intentions, he proceeds to cite the opinion which of all others (next to those proceeding from his own

mind) Achilles was the most likely to listen to with complacency, that of his father Peleus, and the advice which he had given him at parting: upon the authority of this advice, he ventures to add,

Ὣς ἐπέτελλ' ὁ γέρων· σὺ δὲ λήθεαι. ἀλλ' ἔτι καὶ νῦν
Παῦε, ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων
Ἄξια δῶρα δίδωσι, &c. (Il. I. 259.)

It is not till the conclusion that Ulysses descends, and for a single line only, to direct supplication: v. 301.

——σὺ δ' ἄλλους περ Παναχαιοὺς
Τειρομένους ἐλέαιρε κατὰ στρατόν, οἵ σε, θεὸν ὣς,
Τίσουσ'——

while at the same time he ventures more openly to stimulate him by a prospect of the glory which he might derive from the destruction of Hector; an artifice which Achilles is represented as detecting and resenting in his reply.

Upon the whole it may be safely assumed, I believe, as a general principle, that men are disposed to qualify whatever may appear importunate to their hearers, or be felt as in any degree degrading to themselves, by the allegation of some general maxim. The proverb *bis dat qui cito dat* is one of perpetual recurrence in petitions, as the most decent form of urgent application; and Ulysses's supposed quotation is only a more prolix proverb to the same effect.

The quotation (for such I conceive it to be) in the speech of Achilles, is to be found in the lines in which he rejects the offer of Agamemnon's daughter.

The insolent humour of Lauzun was never more strongly characterised, than when, upon the death of Mademoiselle, his mistress and supposed or intended wife, he took occasion to express his concern or unconcern in two lines of an old tune:

Elle est morte la vache au panier,
Elle est morte, il n'en faut plus parler.

I conceive that Achilles was represented as expressing his refusal with a similar sublimity of impertinence: v. 388.

Κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο·
Οὐδ' εἰ χρυσείῃ | Ἀφροδίτῃ | κάλλος ἐρίζοι,
Ἔργα δ' Ἀθηναίῃ | γλαυκώπιδι | ἰσοφαρίζοι,
Οὐδέ μιν ὡς γαμέω· | ὁ δ' Ἀχαιῶν | ἄλλον ἐλέσθω.

If we conceive these lines to be a quotation from some more antient and Hexametrical Archilochus, we shall see that he was either restricted to, or occasionally indulged in Rhyme at the Cæsura and the termination.

If I may be allowed to appeal to a very poor authority, but to a very impartial one (for it was my own, some time before the idea of a quotation had occurred to me) these lines as they are generally understood, and as I then understood them, are destitute of that spirit of mocking and insolence, which marks the rest of Achilles's speech in those passages, which have a personal reference to Agamemnon.

Accordingly, in an attempt to translate some lines of it into what I conceived to be a stile of language corresponding to the character of the original, the supposed defect in this passage was disguised, by making Achilles mention Agamemnon's daughters in the plural:

" His girls may equal Venus in their bloom,
" And Pallas in the labours of the loom,
" Adorn'd with graces and with charms divine;
" But never shall he see them wives of mine:
" Some suitable alliance let him seek,
" Some other nobler, more distinguished Greek."

Before I conclude, I will not omit an odd coincidence upon the subject of rhyme: in a passage in the story of Meleager above mentioned, where a common place is mentioned as common place, and of course as a poetical common place, a strong rhyme occurs at the Cæsura; v. 587.

——καί οἱ κατέλεξεν ἅπαντα
Κήδε', ὅσ' ἀνθρώποισι πέλει, τῶν ἄστυ ἀλᾠῇ·
Ἄνδρας μὲν κτείνουσι——
Τέκνα δέ τ' ἄλλοι ἄγουσι——

Believe me,

My dear Sir,

very sincerely yours,

J. H. FRERE.

STESICHORI FRAGMENTA.

Stesichorus Himeraeus, vel Mataurinus, natus est Ol. xxxvii. mortuus vero lvi. octogenarius adeo. Aliam quidem ætatem adsignat Chronologus marmoris Arundeliani, sed falso, uti ostendit magnus Bentleius in Dissert. de Phalar. Epist. p. 38. Scripsit autem Helenæ Vituperationem, quo facto, oculis captus fiebat; mox, ex somnii monitu palinodia conscripta, visum recepit. Hanc fabulam, quam pro vera narrant Plato, Isocrates, Pausanias, alii, ex poetico ipsius Stesichori figmento ortum traxisse censendum est. γέγονε δὲ λυρικὸς, καὶ ἔστιν αὐτοῦ τὰ ποιήματα Δωρίδι διαλέκτῳ ἐν βιβλίοις κς'.—ἐκλήθη δὲ Στησίχορος, ὅτι πρῶτος κιθαρῳδίᾳ χόρον ἔστησεν, ἐπεί τοι πρότερον Τισίας ἐκαλεῖτο. *Suidas.* Quæ quidem etymologia mihi saltem futilissima videtur, ut mirer viros quosdam doctissimos tam prolixe de ea disputasse. Vid. Lennep. ad Phalar. p. 269.

Poemata ejus e Strophis, Antistrophis, et Epodis constabant, unde proverbium; οὐδὲ τὰ τρία Στησιχόρου, de quo Suidas. Vid. Fabricii Bibl. Græc. II. p. 154. ed. Harles. Stesichori fragmenta, post Neandri et H. Stephani curas, diligentius collegit Fulvius Ursinus; novissime vero Io. Andr. Suchfort. Gotting. 1771.

Porro autem si id verum sit, quod Cicero ait (*In Verr.* II. 35.) Stesichorum tota in Græcia summo propter ingenium honore et nomine fuisse, dignus profecto judicetur, cujus reliquiæ forma aliquanto castigatiore iterum in lucem prodeant.

Hanc occasionem nactus adjiciam unum alterumque Alcæi fragmentum in priore fasciculo omissum.

LXXXV.

Καὐδὲ ἐχεύσατο μύρον ἀδὺ καττῶ στάθεος ἄμμι.

LXXXV. Athen. XV. p. 687. D. Plutarch. Sympos. Probl. iii. 1. T. II. p. 647. E. μαρτυρεῖ δὲ Ἀλκαῖος, κελεύων καταχέαι τὸ μύρον αὐτοῦ κατὰ τὰς πολλὰ παθοίσας κεφάλας καὶ τῶ πολίω στήθεος Eundem locum ab utroque respici censet Valckenaerius ad Theocrit. I. 118. corrigitque, Καὐδὲ χεῦσον μῦρον ἀδὺ καττᾶς πολλὰ παθοίσας κεφαλᾶς, καὶ καττῶ πολιῶ στάθεος ἄμμι. Sed forte legendum, Καὐδὲ χεῦ | σον τὸ μύρον | καττῶ στάθεος ἄμμι = Καὶ καττᾶς | πολλὰ παθοί | σας κεφαλᾶς ⏑ – – | .

LXXXVI.

παραβάλλεταί σε.

LXXXVI. Schol. Aristoph. Av. 1147. Hujus fragmenti, a me prætermissi, sedem indicavit juvenis hisce litteris haud mediocriter imbutus, H. J. Rose.

I.

ΑΘΛΑ.

1.

Φέρεσθε τᾷ παρθένῳ δῶρα
σησαμίδας χόνδρον τε καὶ ἐγκρίδας,
ἄλλα τε πέμματα καὶ μέλι χλωρόν.

I. 1. Athen. IV. p. 172. D. Suchfortius conjicit, Δῶρα φέρεσθέ τε παρθένῳ.

2.

Θρώσκων μὲν γὰρ
Ἀμφιάραος, ἄκοντι δὲ
νίκασεν Μελέαγρος.

2. Athen. IV. *ibid.*

II.

ΒΟΥΚΟΛΙΚΑ ΜΕΛΗ.

II. Ælian. V. H. X. 18. ἐκ δὲ τούτου (τοῦ Δάφνιδος) τὰ βουκολικὰ μέλη πρῶτον ᾄσθη, καὶ εἶχεν ὑπόθεσιν τὸ πάθος τὸ κατὰ τῶν ὀφθαλμῶν αὐτοῦ. καὶ Στησίχορόν γε τὸν Ἰμεραῖον τῆς τοιαύτης μελοποιΐας ἀπάρξασθαι.

III.

ΓΗΡΥΟΝΗΙΣ.

III. ΓΗΡΥΟΝΙΣ Suchfort. minus recte: dixerat enim Stesichorus, post Hesiodum, Γηρυονεὺς Γηρυονῆος. vid. Theogon. 287. 309. Confer locos ex Pausania et Scholiasta Hesiodi infra citatos.

1.

Ἀέλιος δ' Ὑπεριονίδας δέπας
ἐσκατέβαινε χρύσεον,
ὄφρα δι' ὠκεανοῖο περάσας
ἀφίκοιθ' ἱερᾶς ποτὶ βένθεα
νυκτὸς ἐρεμνᾶς,

259

ποτὶ ματέρα, κουριδίαν τ' ἄλοχον,
παῖδας τε φίλους· ὁ δ' ἐς ἄλσος ἔβα δά-
φναισι κατάσκιον
ποσσὶ παῖς Διός.

1. Athen. XI. p. 469. Ex Geryoneïde desumtum esse patet ex Eustathio ad Odyss. I. p. 1632, 21. Suchfortius legit [εἰς κλισίας] ἱερᾶς, et mox ἀλλ' ὅδ' ἐς ἄλσος. Aliam versuum distributionem proposuit, qui in hujusmodi quæstionibus maximam auctoritatem habet, eruditissimus Burneius, de Æschyli Chor. Cant. p. 45. De Historia vid. Heyne ad Apollodor. p. 161. In ultimo versu forte legendum Διὸς παῖς.

2.

†Διότι γεννηθείη σχεδὸν ἀντιπέραν κλειτᾶς Ἐρυθείας,
Ταρτησσοῦ ποταμοῦ παρὰ παγὰς ἀπείρονας ἀργυ-
ρορίζους,
ἐν κευθμώνων πέτραις.

2. Strabo III. p. 148. C. ἐοίκασι δὲ οἱ παλαιοὶ καλεῖν τὸν Βαῖτιν, Ταρτήσσον· τὰ δὲ Γάδειρα, καὶ τὰς πρὸς αὐτὴν νήσους, Ἐρυθείαν· διόπερ οὕτως εἰπεῖν ὑπολαμβάνουσι Στησίχορον περὶ τοῦ Γηρυόνος βουκολίου· Διότι κ. τ. λ. ubi tres libri habent γεννηθείς. Prima vox manifesto mendosa est; legendum puto, ὅτι γεννήθη, ut Strabonis verba sint. Metrum est dactylicum heptametrum, quod recte monuit Burneius de Æschyli Chor. Cant. p. 64. Idem vir doctus citat Marium Servium Honoratum in Centimetro apud Putsch. Col. 1821. "STESICHORIUM constat Heptametro Catalecto, ut est hoc: *Æacides juvenis trahit Hectora, plangite Pergama Troes.*" Ubi tamen palam est legendum *Acatalecto*, ne cum dicto exemplum pugnet. Dicunt porro Grammatici *Catalecticus*, *Acatalectus*, rarius vero *Catalectus*. Marius autem Victorinus apud Gaisford. ad Hephæst. p. 275. ait, "Heptametrum catalecticum, Stesichorium. Heptametrum acatalectum, Ibycium." In ultimo versu Suchfortius probabiliter corrigit, Ἐν κευθμῶσι πετρῶν. Homer. H. Merc. 229. Πέτρης ἐς κευθμῶνα. Ceterum huc respicit Athenæus p. 781. D. τὸν δὲ Ἥλιον ὁ Στησίχορος ποτηρίῳ διαπλεῖν φησὶ τὸν ὠκεανόν· ᾧ καὶ τὸν Ἡρακλέα περαιωθῆναι, ἐπὶ τὰς Γηρυόνου βοῦς ὁρμῶντα.

3.

Σκύπφειον δὲ λαβὼν δέπας ἔμμετρον ὡς τριλάγηνον,
πῖεν ἐπισχόμενος, τὸ ῥά οἱ παρέθηκε Φόλος κεράσας.

3. Athen. XI. p. 499. A. Στησίχορος δὲ παρὰ Φόλῳ τῷ Κενταύρῳ ποτήριον σκύφειον δέπας καλεῖ, ἐν ἰσῷ τῷ σκυφοειδές· λέγει δὲ ἐπὶ τοῦ Ἡρακλέους. Σκύπφειον. κ. τ. λ. Ex his duobus versiculis alterum esse Heptametrum catalecticum observat Burneius l. c. Sed syllabam potius suppleverim, Heynius ad Apollodor. p. 147. legit Φόλος φὴρ ἐγκεράσας. Melius erit Φόλος κεράσας φήρ. Alia loca quæ ad Geryoneïda spectant hæc sunt:

4. Pausan. VIII. 3. Παλλαντίου μὲν δὴ καὶ Στησίχορος ὁ Ἰμεραῖος ἐν Γηρυόνῃ Διὶ ἐποιήσατο· μνήμην. Suchfortius reponit ἐν Γηρυονίδι; sed jam pridem Heringa in Obs. Crit. II. p. 20. correxerat ἐν Γηρυονηΐδι, et diu antea ediderat Ursinus Γηρυονίδι.

5. Schol. Hesiod. Theog. p. 256. ἔστιν ὁ Γηρυόνης Καλλιῤῥόης τῆς Ὠκεανοῦ καὶ Χρυσάορος· Στησίχορος δὲ ἓξ χεῖρας ἔχειν φησὶ, καὶ ἓξ πόδας, καὶ ὑπόπτερον εἶναι.

6. Athen. XII. p. 513. F. de Hercule. τοῦτον οὖν οἱ νέοι ποιηταὶ κατασκευάζουσιν ἐν λῃστοῦ σχήματι μόνον περιπορευόμενον, ξύλον ἔχοντα καὶ λεοντῆν καὶ τόξα· καὶ ταῦτα πλάσαι πρῶτον Στησίχορον τὸν Ἰμεραῖον. καὶ Ξάνθος δ' ὁ μελοποιὸς, πρεσβύτερος ὢν Στησιχόρου, ὡς καὶ αὐτὸς ὁ Στησίχορος μαρτυρεῖ, ὥς φησιν ὁ Μεγακλείδης, οὐ ταύτην αὐτῷ περιτίθησι τὴν στολὴν, ἀλλὰ τὴν Ὁμηρικήν. πολλὰ δὲ τῶν Ξάνθου παραπεποίηκεν ὁ Στησίχορος, ὥσπερ καὶ τὴν Ὀρεστείαν καλουμένην.

7. Schol. Apollon. Rhod. I. 211. Στεσίχορος δὲ ἐν τῇ Γηρυονηΐδι, καὶ νῆσόν τινα ἐν τῷ Ἀτλαντικῷ πελάγει Σαρπηδονίαν φησί. Editur Γυριονίδι. Sed Γηρυονίδι Ursinus p. 88.

8. Pausan. IX. 11. de Herculis liberis, Θηβαῖοι—οὐδέν τι ὁμοίως τὰ ἐς τὸν θάνατον λέγοντες, ἢ Στησίχορος ὁ Ἰμεραῖος καὶ Πανύασις ἐν τοῖς ἔπεσιν ἐποίησαν.

9. Etymol. M. p. 100, 46. Ἀνασφῆλαι. ἀναῤῥωσθῆναι. σφῆλον γὰρ τὸ ἰσχυρόν. Στησίχορος ἐρίσφηλον ἔφη τὸν Ἡρακλέα.

IV.

ΕΛΕΝΗ.

1.

Οὕνεκα Τυνδάρεως
ῥέζων πᾶσι θεοῖσι, μιᾶς Κυπρίδος λάθετ' ἠπιοδώρου·
κείνα Τυνδάρεω κούραισι χολωσαμένα δι γα-
μους τριγάμους τε τίθησι,
καὶ λιπεσήνορας.

IV. 1. Schol. Eurip. Orest. 249. ubi ἅπασι θεοῖς μιᾶς λάθετο ἡ. Κ. κείνα δὲ Τ. κούραις χ. διγάμους καὶ τρ. τίθησι. Stesichori primum de Helena carmen diversis nominibus citatur. Suidas in v. Στησίχοροι—φασὶ δὲ αὐτὸν γράψαντα ψόγον Ἑλένης τυφλωθῆναι· πάλιν δὲ γράψαντα Ἑλένης ἐγκώμιον ἐξ ὀνείρου τὴν παλινῳδίαν, ἀναβλέψαι. Conon Narr. 18. de Autoleonte quodam, κακεῖθεν ἐξιόντα ἀπαγγέλλειν αὐτὸν Στησιχόρῳ Ἑλένην κελεύειν τὴν εἰς αὐτὴν ᾄδειν, εἰ φιλεῖ τὰς ὄψεις, παλινῳδίαν. Στησίχορος δ' αὐτίκα ὕμνους Ἑλένης συντάττει, καὶ τὴν ὄψιν ἀνακομίζεται. Contra Ptolem. Hephæst. IV. Ἀρχέλαος ὁ Κύπριος Στησιχόρου φησὶ τοῦ ποιητοῦ Ἑλένην Ἱμεραίαν ἐρωμένην γενέσθαι Μικύθου θυγατέρα· ἀποστᾶσαν δὲ Στησιχόρου, καὶ πρὸς Βούπαλον πορευθεῖσαν, ἀμυνόμενον τῆς ὑπεροψίας τὸν ποιητὴν γράψαι, Ἑλένη ἐκοῦσ' ἀπῆρε. Platonis, mox citandi, verba sunt, διὰ τὴν Ἑλένης κακηγορίαν. Isocrates Helen. Encom. p. 218. D. quædam tradit notatu dignissima; ἐπεδείξατο δὲ καὶ Στησιχόρῳ τῷ ποιητῇ τὴν αὐτῆς δύναμιν. ὅτε μὲν γὰρ ἀρχόμενος τῆς ᾠδῆς ἐβλασφήμησέ τι περὶ αὐτῆς, ἀνέστη τῶν ὀφθαλμῶν ἀπεστερημένος. ἐπειδὴ δὲ, γνοὺς τὴν αἰτίαν τῆς συμφορᾶς, τὴν καλουμένην παλινῳδίαν ἐποίησε, πάλιν αὐτὸν εἰς τὴν αὐτὴν φύσιν κατέστησε. Unde colligi potest palinodiam ejusdem carminis ac vituperium partem fuisse; et nescio an utrumque ad Ἰλίου πέρσιν pertinuerit. Verisimile est, ut mihi quidem videtur, Stesichorum circa initium carminis sui Helenam infamasse; mox, quasi derepente divino quodam œstro percitum, in palinodiam erupisse, et nonnihil de cœcitate ab Helena subito immissa injecisse; quod poetæ figmentum simpliciter ac bona fide dictum fuisse recentiores credidere. Dio quidem Chrysostomus

memorat τὴν ὕστερον ὠδήν. De hoc videant eruditi. Ἑλένης Ἐπιθαλάμιον citat Schol. Theocriti XVIII. ἐπιγράφεται τὸ παρὸν εἰδύλλιον, Ἑλένης Ἐπιθαλάμιος. καὶ ἐν αὐτῷ τινὰ εἴληπται ἐκ τοῦ πρώτου Στησιχόρου Ἑλένης ἐπιθαλαμίου. Hi Epithalamii an ad ψόγον καὶ παλινῳδίαν referri debeant definiri non potest. Ceterum de hac historia conferri possint auctores ab Ursino allegati, Lucian. T. II. p. 113. Pausan. III. 19. Philostr. VI. p. 246. Aristid. Panath. Schol. Horat. Carm. I. 16. 28.

2.

Πολλὰ κυδώνια μᾶλα ποτερρίπτουν ποτὶ δίφρον ἄνακτι,
πολλὰ δὲ μύρρινα φύλλα
καὶ ῥοδίνους στεφάνους,
ἴων τε κορωνίδας οὔλας.

2. Athen. III. p. 81. D. οὕτως κυδωνίων δὲ μήλων μνημονεύει. Στησίχορος ἐν Ἑλένῃ· πολλὰ μὲν κύδωνια μᾶλα κ. τ. λ. Pro ποτερρίπτουν forte scribendum τότ' ἐρρίπτουν.

3.

λιθαργύρεος ποδονιπτήρ.

3. Athen. X. p. 451. D. καὶ Στησίχορος ἐν Ἑλένῃ· λιθαργύρεον ποδανιπτῆρα ἔφη.

4.

Ἑλένη—ἑκοῦσ' ἀπῆρε.

4. Ptolem. Hephæst. IV. supra citatus. Alia loca quæ ad Helenam referuntur hæc sunt.

5. Schol. ad Iliad. B. 339. narrato fœdere ab Helenæ procis inito, subjungit, ἡ δὲ ἱστορία παρὰ Στησιχόρῳ.

6. Schol. Eurip. Orest. 1287. ἆρα εἰς τὸ τῆς Ἑλένης κάλλος βλέψαντες οὐκ ἐχρήσαντο τοῖς ξίφεσιν; οἷόν τι καὶ Στησίχορος ὑπογράφει περὶ τῶν καταλεύειν αὐτὴν μελλόντων. φησὶ γὰρ, ἅμα τῷ τὴν ὄψιν αὐτῆς ἰδεῖν αὐτοὺς, ἀφεῖναι τοὺς λίθους ἐπὶ τὴν γῆν. Sed hoc forsan ad Ἰλίου πέρσιν pertineat.

V.

ΠΑΛΙΝΩΙΔΙΑ.

1.

Οὐκ ἔστ' ἔτυμος λόγος οὗτος·
οὐ γὰρ ἔβας ἐν
νηυσὶν ἐϋσσέλμοις, οὐδ' ἵκεο πέργαμα Τροίας.

V. 1. Plato Phædr. T. III. p. 243. B. ἔστι δὲ τοῖς ἁμαρτάνουσι περὶ μυθολογίαν καθαρμὸς ἀρχαῖος, ὃν Ὅμηρος μὲν οὐκ ἤσθετο, Στησίχορος δέ· τῶν γὰρ ὀμμάτων στερηθεὶς διὰ τὴν Ἑλένης κακηγορίαν, οὐκ ἠγνόησεν, ὥσπερ Ὅμηρος, ἀλλ' ἅτε μουσικὸς ὢν, ἔγνω τὴν αἰτίαν· καὶ ποιεῖ εὐθύς, Οὐκ ἔστ' ἔτυμος ὁ λόγος οὗτος· οὐδ' ἔβας ἐν νηυσὶν ἐϋσελμοις, οὐδ' ἵκεο Πέργαμα Τροίας. Reposui formam Homericam ἐϋσσέλμοις. Max. Tyr. XXVII. p. 320. Οὐκ ἔστ' ἔτυμος λόγος οὗτος, λέγει περὶ τῶν αὐτοῦ ᾀσμάτων ὁ Ἱμεραῖος ποιητὴς, ἐξομνύμενος τὴν ἔμπροσθεν ᾠδὴν ἐν ᾗ περὶ τῆς Ἑλένης εἰπεῖν φησὶν οὐκ ἀληθεῖς λόγους. Cf. Dion. Chrysost. XI. p. 162. Athen. XI. p. 505. B.

2.

Τρῶες † οἳ τότ' ἴσαν, Ἑλένης εἴδωλον ἔχοντες.

2. Tzetz. ad Lycophr. 113. λέγουσι γὰρ ὅτι διερχομένῳ Ἀλεξάνδρῳ δι' Αἰγύπτου, ὡς Πρωτεὺς, Ἑλένην ἀφελόμενος, εἴδωλον Ἑλένης αὐτῷ δέδωκεν, ὥς φησι Στησίχορος· Τρῶες οἳ τότ' ἔσαν κ. τ. λ. Ursinus edidit ἴσσαν. Stesichorum igitur secutus est Euripides in Helena, nisi quod Heleuæ simulacrum a Junone confictum tradit. Vid. v. 31. et Barnesii notata. Plato Rep. IX. T. II. p. 586. C. καὶ περιμαχήτους εἶναι, ὥσπερ τὸ τῆς Ἑλένης εἴδωλον ὑπὸ τῶν ἐν Τροίᾳ Στησίχορός φησι γενέσθαι περιμάχητον, ἀγνοίᾳ τοῦ ἀληθοῦς.

VI.

ΈΛΕΝΗΣ ΕΠΙΘΑΛΑΜΙΟΙ.

VI. Schol. Theocr. XVIII. supra citatus in notis ad IV. 1.

VII.

ΕΡΙΦΥΛΗ.

VII. Sext. Empir. adv. Mathem. I. 12. p. 271. de Æscu-

lapio; Στησίχορος μὲν ἐν Ἐριφύλῃ εἰπὼν, ὅτι τινὰς τῶν ἐν Θήβαις πεσόντων ἀνιστᾷ. Apollodorus III. 10. 3. ab Heynio emendatus, εὗρον δέ τινας λεγομένους ἀναστῆναι ὑπ' αὐτοῦ. Καπανέα μὲν καὶ Λυκοῦργον, ὡς Στησίχορός φησιν ἐν Ἐριφύλῃ. Schol. Pindar. Pyth. III. 96. idem tradit; itemque Schol. Eurip. Alcest. 1.

VIII.

ΕΥΡΩΠΕΙΑ.

VIII. Schol. Eurip. Phœniss. 674. ὁ μὲν Στησίχορος ἐν Εὐρωπείᾳ τὴν Ἀθήναν ἐσπαρκέναι τοὺς ὀδόντας φησίν. Verum in titulo aliquid mendi subesse puto.

IX.

ΙΛΙΟΥ ΠΕΡΣΙΣ.

1.

Καθελών.

IX. 1. Harpocrat. Καθελών—ἀντὶ τοῦ ἀνελών, ἢ ἀποκτείνας. ἐχρήσαντο δὲ οὕτω τῷ ὀνόματι καὶ ἄλλοι· ὡς καὶ Στησίχορος ἐν Ἰλίου Πέρσει, καὶ Σοφοκλῆς ἐν Εὐμήλῳ. ubi vid. Maussacum. Harpocrationa exscripsit Photius.

2.

—ὤκτειρε γὰρ αὐτὸν
Αἰὲν ὕδωρ φορέοντα Διὸς κούρα βασιλεῦσιν.

2. Athen. X. p. 457. καὶ ἀναγεγράφθαι ἐν τῷ τοῦ Ἀπόλλωνος ἱεροῦ τὸν Τρωϊκὸν μῦθον, ἐν ᾧ ὁ Ἐπειὸς ὑδροφορεῖ τοῖς Ἀτρείδαις, ὡς καὶ Στησίχορός φησιν· Ὤικτειρε γὰρ αὐτὸν ὕδωρ ἀεὶ φορέοντα Δ. κ. β. Eustath. ad Iliad. Ψ. p. 1323, 57. scribit Διὸς κούροις. Manifestum est hoc fragmentum ad Ἰλίου Πέρσιν pertinere, quum de Epeo agat, qui fabricator equi fuit. Suchfortius tamen ad Helenam retulit. Ne quis autem hinc concludat hoc carmen versibus heroicis conscriptum fuisse. Dio Chrysost. LV. p. 559. οὕτως μὲν οὐδὲ Ἀρχίλοχον εἴποις ἂν Ὁμήρου ζηλωτὴν ὅτι μὴ τῷ αὐτῷ μέτρῳ κέχρηται εἰς ὅλην τὴν ποίησιν, ἀλλ' ἑτέροις τὸ πλέον· οὐδὲ Στησίχορον, ὅτι ἐκεῖνος μὲν ἔπη ἐποίει, Στησίχορος δὲ μελοποιὸς ἦν. ναί. τοῦτό γε ἅπαντές φασιν οἱ Ἕλληνες Στησίχορον Ὁμήρου

ζηλωτὴν γενέσθαι, καὶ σφόδρα ἐοικέναι κατὰ τὴν ποίησιν. Quintilianus Inst. Or. X. 1. 62. Stesichorum laudat Epici carminis onera lyra sustinentem. ᾠδὴ vocatur hoc carmen a Pausania X. 26. ὕμνον Conon Narr. 18. Cetera loca ubi mentio ejus facta est, hæc sunt:

1. Pausan. X. 26. Κλυμένην μὲν οὖν Στησίχορος ἐν Ἰλίου πέρσιδι κατηρίθμηκεν ἐν τοῖς αἰχμαλώτοις. Vid. Heynii Excurs. I. ad Æn. II. quem si conferas cum Facii notatis ad Pausaniæ locum, miraberis hujus incuriam.

2. Id. X. 27. εἰς δὲ Ἑκάβην Στησίχορος ἐν Ἰλίου πέρσιδι ἐποίησεν, ἐς Λυκίαν ὑπὸ Ἀπόλλωνος αὐτὴν κομισθῆναι.

3. Athen. XIII. p. 610. C. καὶ ἐὰν μέν τις σου πύθηται τίνες ἦσαν οἱ εἰς τὸν δούρειον ἵππον ἐγκατακλεισθέντες, ἑνὸς καὶ δευτέρου ἴσως ἐρεῖς ὄνομα. καὶ οὐδὲ ταῦτ' ἐκ τῶν Στησιχόρου (σχολῇ γὰρ) ἀλλ' ἐκ τῆς Σακάδου Ἀργείου Ἰλίου περσίδος. Eustath. ad Od. Λ. p. 1698, 1. de equo isto, φασὶ δὲ τοὺς εἰς αὐτὸν καταβάντας τινὲς μέν, ὧν καὶ Στησίχορος, ἑκατὸν εἶναι.

4. Pausan. X. 26. Μέδουσα δὲ κατέχουσα ταῖς χέρσιν ἀμφοτέραις τὸν ὑποστάτην ἐπὶ τοῦ ἐδάφους κάθηται· ἐν δὲ ταῖς Πριάμου θυγατράσιν ἀριθμήσαιτ' ἂν τις καὶ ταυτὴν κατὰ τοῦ Ἰμεραίου τὴν ᾠδήν.

5. Tzetzes Posthomericis Stesichorum refert inter rerum Iliacarum scriptores.

6. Tabula Iliaca a Fabretto edita p. 342. inter auctores rerum Iliacarum laudat Stesichorum.

X.

ΚΑΛΥΚΗ.

X. Athen. XIV. p. 619. D. Ἀριστόξενος δὲ ἐν τετάρτῳ περὶ Μουσικῆς, ᾖδον, φησὶν, αἱ ἀρχαῖαι γυναῖκες Καλύκην τινὰ ᾠδήν. Στησιχόρου δ' ἦν ποίημα, ἐν ᾧ Καλύκη τις ὄνομα, ἐρῶσα Εὐάθλου νεανίσκου, σωφρόνως εὔχεται τῇ Ἀφροδίτῃ γαμηθῆναι αὐτῷ. ἐπεὶ δὲ ὑπερεῖδεν ὁ νεάνισκος, κατεκρήμνισεν ἑαυτήν. ἐγένετο δὲ τὸ πάθος περὶ Λευκάδα. σωφρονικὸν δὲ πάνυ κατεσκεύασεν ὁ ποιητὴς τὸ τῆς παρθένου ἦθος, οὐκ ἐκ παντὸς τρόπου θελούσης συνγενέσθαι τῷ νεανίσκῳ· ἀλλ' εὐχομένης, εἰ δύναιτο, γυνὴ τοῦ Εὐάθλου γενέσθαι κουριδία, ἤ,

εἰ τοῦτο μὴ δυνατὸν, ἀπαλλαγῆναι τοῦ βίου. Cf. Eustath. ad Iliad. Φ. p. 1236, 61. Hoc carmen ex παιδικῶν fuisse suspicatur Harlesius, cui non accedo.

XI.

ΚΥΚΝΟΣ.

XI. Schol. Pindar. Ol. X. 19. ἐμαχέσατο δὲ Ἡρακλῆς, ὅτι κακόξενος ἦν Κύκνος, καὶ ἐν παρόδῳ τῆς Θετταλίας οἰκῶν, ἀπεκαρατόμει τοὺς παριόντας, ναὸν τῷ Ἄρει βουλόμενος ἐκ τῶν κεφαλῶν οἰκοδομῆσαι. καὶ αὐτῷ παριόντι ἐπιβουλεῦσαι ἠθέλησε. συστάσης οὖν αὐτοῖς μάχης, ἔφυγε δείσας Ἡρακλῆς, συμβαλλομένου Ἄρεος τῷ παιδὶ Κύκνῳ. ἀλλ' ὕστερον Ἡρακλῆς καὶ τοῦτον ἀπέκτεινε. Στησίχορος ἐν ἐπιγραφομένῳ Κύκνῳ ἱστορεῖ.

XII.

ΟΡΕΣΤΕΙΑ.

1.

ποιάδε χρὴ Χαρίτων δαμώματα
καλλικόμων ὑμνεῖν Φρύγιον μέλος ἐξευρόντα
ἁβρῶς, ἦρος ἐπερχομένω.

XII. 1. Schol. Aristoph. Pac. 797. τοιάδε χρὴ χαρίτων δαμώματα καλλικόμων] ἔστι δὲ παρὰ τὰ Στησιχόρου ἐκ τῆς Ὀρεστείας. τοιάδε χρὴ κ. τ. λ.

2.

ὅταν ἦρος ὥρᾳ· κελαδῇ χελιδών.

2. Schol. Aristoph. Pac. 800. καὶ αὕτη πλοκὴ Στησιχόρειος, φησὶ γὰρ οὕτως· Ὅταν κ. τ. λ. Forsan legendum εἴαρος ὥρᾳ.

3. Schol. Eurip. Orest. 41. Ὅμηρος ἐν Μυκήναις φησὶ τὰ βασίλεια τοῦ Ἀγαμέμνονος. Στησίχορος δὲ καὶ Σιμωνίδης, ἐν Λακεδαιμονίᾳ.

4. Schol. ibid. 268. Δὸς τόξα μοι κερουλκὰ, δῶρα Λοξίου] Στησίχορος [lege Στησιχόρῳ] δὲ ἑπόμενος, τόξα φησὶν αὐτὸν εἰληφέναι παρὰ Ἀπόλλωνος.

6. Schol. Æschyl. Choeph. 731. Γελισσάν φησι τὴν Ὀρέστου τροφὸν, Πίνδαρος δὲ Ἀρσινόην, Στησίχορος δὲ Λαοδάμειαν.

6. Athen. XII. p. 513. A. πολλὰ δὲ τῶν Ξάνθου παρατεποίηκεν ὁ Στησίχορος, ὥσπερ καὶ τὴν Ὀρεστείαν καλουμένην.

XIII.

ΠΑΙΔΙΑ ἢ ΠΑΙΔΙΚΑ.

XIII. Athen. XIII. p. 601. A. καὶ Στησίχορος δὲ, οὐ μετρίως ἐρωτικὸς γενόμενος, συνέστησε καὶ τοῦτον τὸν τρόπον τῶν ᾀσμάτων· ἃ δὴ καὶ τὸ παλαιὸν ἐκαλεῖτο παιδιὰ καὶ παιδικά. Vid. Theocriti Παιδικά. Id. 29.

XIV.

ΠΑΛΛΑΔΟΣ ΕΓΚΩΜΙΟΝ.

1.

Παλλάδα περσέπολιν, δεινὰν θεὸν, ἐγρεκύδοιμον,
κλήζω, πολεμαδόκον, ἀγνὰν,
παῖδα Διὸς μεγάλω, δαμάσιππον, ἄϊστον Ἀθάναν.

XIV. 1. Dubitatur an Stesichori sit hoc fragmentum. Stesichoro quidem adsignat, vel Lamprocli, Scholiasta Aristidis T. II. p. 269. Stesichoro Tzetzes Chil. I. 683. sed Lamprocli Schol. Aristoph. Nub. 966. Phrynichi auctoritate fretus; ibi legitur ποτικλήζω. Voces ἄϊστον Ἀθάναν adduntur ex Aristidis Scholiasta, apud quem locus hunc in modum concipitur; Παλλάδα περσέπολιν κλήζω, πολεμαδόκον, ἀγνὰν, Παῖδα Διὸς μεγάλου, δαμάπωλον, ἄϊστον Ἀθήνην. In secundo versu vide an legendum sit πολεματόκον. Orph. Hymn. in Minerv. 10. Ἄρσην μὲν καὶ θῆλυς ἔφυς, πολεμητόκε μῆτι. Nescio quid sibi velit epitheton ἄϊστον.

2. Schol. Apollon. Rhod. IV. 1310. πρῶτος Στησίχορος ἔφη σὺν ὅπλοις ἐκ τῆς τοῦ Διὸς κεφαλῆς ἀναπηδῆσαι τὴν Ἀθήναν.

XV.

ΡΑΔΙΝΗ.

Ἄγε, Μῶσα λιγεῖα,
ἄρξον ἀοιδᾶς, ἐρατὼς
ὕμνιος Σαμίων περὶ παιδῶν ἐρατᾷ
φθεγγομένα λύρᾳ.

XV. Strabo VIII. p. 347. D. καὶ ἡ Ῥαδίνη, ἣν Στησί-

χορος ποιῆσαι δοκεῖ, ἧς (ἡ) ἀρχή. Ἄγε, Μῶσα λιγεῖα ἄρξον ἀοιδᾶς ἐρατῶν ὕμνους Σαμίων περὶ παίδων ἐρατᾷ φθεγγομένα λύρᾳ. ἐντεῦθεν λέγει τοὺς παῖδας (Σαμίους), ἐκδοθεῖσαν γὰρ τὴν Ῥαδίνην εἰς Κόρινθον τυράννῳ φησὶν ἐκ τῆς Σάμου πλεῦσαι, πνέοντος Ζεφύρου, οὐ δήπουθεν τῆς Ἰωνικῆς Σάμου· τῷ δ' αὐτῷ ἀνέμῳ καὶ Ἀρχιθέωρον εἰς Δέλφους, ὄντα ἀδελφὸν αὐτῆς, ἐλθεῖν· καὶ τὸν ἀνεψιὸν ἐρῶντα αὐτῆς ἅρματι εἰς Κόρινθον ἐξορμῆσαι παρ' αὐτήν· ὅ τε τύραννος, κτείνας ἀμφοτέρους, ἅρματι ἀποπέμπει τὰ σώματα, μεταγνοὺς δ' ἀνακαλεῖ καὶ θάπτει. De hoc loco intricato, quem, inserto vocabulo Σαμίους, paullo expeditiorem reddidi, consuli possunt Tzschuckei notæ. Heynius pro ἐρατῶν ὕμνους legit Ἐρατώ, νόμους. Ceterum Eustathius ad Iliad. A. p. 10, 1. hunc versum memoriter citans, habet, Δεῦρ' ἄγε, Καλλιόπεια λιγεῖα; nisi forte hic alius sit Stesichori versus, quem in animo habuerit Horatius, *Descende cœlo et dic age tibia, Regina, longum, Calliope, melos.*

XVI.

ΣΚΥΛΛΑ.

XVI. Schol. Apollon. Rhod. IV. 828. Στησίχορος ἐν τῇ Σκύλλῃ Λαμίας τὴν Σκύλλαν φησὶ θυγατέρα εἶναι. Suspicatur quidem Harlesius partem fuisse carminis Ἰλίου πέρσιος.

1.

ἀπειρέσιοι κυνυλαγμοί.

1. Schol. Venet. ad Iliad. Φ. 571. ἐπεί κεν ὑλαγμὸν ἀκούσῃ] Ἀρίσταρχος τινάς φησι γράφειν, κυνυλαγμόν· καὶ Στησίχορος ἔοικεν οὕτως ἀνεγνωκέναι· φησὶ γὰρ, Ἀπειρέσιοι κυνυλαγμοί. Eustathius vero p. 1251, 62. scribit ἀπειρεσίου κυνυλαγμοῦ. Possis autem vel ad Σκύλλαν cum Harlesio referre has voces, vel ad Συοθήρας cum Suchfortio.

XVII.

ΣΥΟΘΗΡΑΙ.

1.

κρύψαι [δὲ] ῥύγχος ἄκρον γᾶς ὑπένερθεν.

XVII. 1. Athen. III. p. 95. D. Στησίχορός τε φησὶν ἐν Συοθήραις· Κρύψαι ιε, τ. λ. Omittendum videtur δέ.

FRAGMENTA LOCI INCERTI.

1.

Τᾷδε δράκων μὲν ἔδοξε μολεῖν βεβροτωμένος ἄκρον,
Ἐκ δ' ἄρα τοῦ βασιλεὺς Πλεισθενίδας ἐφάνη.

1. Plutarch. de Sera Num. Vind. p. 555. A. ὥστε πρὸς τὸ γενόμενον καὶ πρὸς τὴν ἀλήθειαν ἀποπλάττεσθαι τὸ τῆς Κλυταιμνήστρας ἐνύπνιον τὸν Στησίχορον, οὑτωσί πως λέγοντα τάδε, Δράκων ἐδόκησε μολεῖν· κάρα βεβροτωμένος ἄκρον κ. τ. λ. quæ emendavit Valckenaerius, plaudente Wyttenbachio, qui locum sumtum esse ex Ὀρεστείᾳ suspicaretur, nisi metri genus obesset. Suchfortius ex Helenæ vituperio sumtum putat, cui eadem difficultas objici potest. Stesichorum autem carmen elegiacum fecisse nusquam, quod sciam, memoriæ traditum est.

2.

Ἀτελέστατα γὰρ καὶ ἀμάχανα
τοὺς θανόντας κλαίειν.

2. Stobæus CXXIII. p. 616. Grot. p. 509. Deest καὶ in Trincavello.

3.

θανόντος ἀνδρὸς πᾶσ' ἀπόλλυτ' ἀπ'
ἀνθρώπων χάρις.

3. Stobæus CXXIV. p. 621. Grot. p. 517. Fragmentum apud Trincavellum et Gesnerum hunc in modum concipitur; Θανόντος ἀνδρὸς, πᾶσ' ὄλυτ' ἀνθρώπων χάρις. sed varia lectio in Gesneri margine memoratur, πᾶσα πολλὰ ποτ' ἀνθρώπων χάρις. Ex his verbis senarium exsculpsit Scaliger, Θανόντος ἀνδρὸς πᾶσ' ἀπόλλυται χάρις· quæ conjectura si vera sit, non est Stesichori, sed tragici cujusdam versus.

4.

Χαμόθεν οἱ τέττιγες ὑμῖν ᾄσονται.

4. Aristot. Rhet. II. 21. III. 11. Demetr. de Eloc. 99. 243. Dictum est in Locrenses, postea vero a Dionysio adhibitum. Vid. Bentleii Dissert. de Phalar. p. 175.

5.

† μάλα τοι μάλιστα
παιγμοσύνας τε φιλεῖ καὶ μολπὰς Ἀπόλλων,
κήδεα δὲ στοναχάς τ' Ἀΐδας ἔλαχεν.

5. Plutarch. de EI in Delphis p. 394. B. *καὶ πρότερος ἔτι τούτου ὁ Στησίχορος*—*Μάλα τοι μάλιστα παιγμοσύνας φιλεῖ μολπάς τε Ἀπόλλων, κήδεά τε στοναχάς τε Ἀΐδας ἔλαχεν.* Initio fragmenti nonnihil vitii subest.

6.

Ἑρμείας Φλόγεον μὲν ἔδωκε καὶ Ἄρπαγον,
ὠκέα τέκνα Ποδάργας·
Ἥρα δ', Ἐξάλιθον καὶ Κύλλαρον.

6. Etymol. M. p. 544, 54. Κύλλαρος, *ἵππος Κάστορος*—*Στησίχορος τὸν μὲν Ἑρμῆν δεδωκέναι φησὶ τοῖς Διοσκούροις Φλόγεον καὶ Ἄρπαγον ὠκέα τέκνα Ποδάργης· Ἥραν δ' Ἐξάλιθον καὶ Κύλλαρον.* Cf. Suid. v. Κύλλαρος. Ex conjectura restitui. Virgilius Georg. III. 89. Cyllarum Polluci adsignat: *Talis Amyclæi domitus Pollucis habenis Cyllarus.*

7.

Αὐτὸν σὲ πυλάμαχε πρῶτον.

7. Athen. IV. p. 155. F. Sic recte Schweighæuserus ex MS. Olim legebatur *πύγμαχε*.

8.

Ἀρχεσίμολπε Μῶσα.

8. Athen. IV. p. 180. E. *καλεῖ δὲ Στησίχορος μὲν τὴν Μοῦσαν ἀρχεσίμολπον.*

9.

Δεῦρ' ἄγε Καλλιόπεια λιγεῖα.

9. Eustath. ad Iliad. A. p. 10, 1. Vid. supra ad Ῥαδίνης fragmentum.

10.

Τάρταρον ἠλίβατον.

10. Etymol. M. p. 427, 48. *Στησίχορος δὲ Τάρταρον ἠλίβατον τὸν βαθὺν λέγει.* Eadem habet Photius v. Ἠλίβατος.

11.

ῥᾳδινοὺς δ' ἐπέπεμπον ἄκοντας.

11. Schol. Apollon. Rhod. III. 108. de voce ῥαδινός— Στησίχορος δὲ ἐπὶ τοῦ εὐτόνου· ῥαδινοὺς κ. τ. λ.

12.

ὄρνιθες ἀκεστάλιοι.

12. Ptolem. Hephæst. apud Photium p. 476. Gale p. 315. περὶ τῶν παρὰ Στησιχόρῳ ζητουμένων ἀκεσταλίων ὀρνίθων.

13.

κοιλωνύχων ἵππων πρύτανιν.

13. Schol. Victor. in Iliad. E. 507. κροαίνων.] κυμβαλίζων. καὶ ἐρίγδουπος. καὶ ὑψηχέες ἵπποι. Στησίχορος. κοιλωνύζων ἵππων τρυτανην τὸν Ποσειδῶνά φησι. Corrigit ut supra Heynius.

14.

ὀρείχαλκος.

14. Schol. Apollon. Rhod. IV. 973. Ὀρείχαλκος. εἶδος χαλκοῦ, ἀπὸ Ὀρείου τινὸς λεγομένου εὑρετοῦ ὠνομασμένος.— μνημονεύει καὶ Στησίχορος καὶ Βακχυλίδης.

15.

πηνέλοψ.

15. Schol. Aristoph. Av. 1300. ὁ πηνέλοψ νήσσῃ μὲν ὅμοιος, περιστερᾶς δὲ μέγεθος. μέμνηται δὲ αὐτοῦ Στησίχορος καὶ Ἴβυκος.

16.

ἀρύβαλλος.

16. Suidas et Lex. Seguier. p. 444. ed. Bekker. Ἀρίβαλλος· οὐ μόνον παρὰ Στησιχόρῳ καὶ τοῖς ἄλλοις Δωριεῦσιν κ. τ. λ. Sed rectius Suidæ MSS. ἀρύβαλλοι, ut in Aristoph. Equit. 999. Vid. Hemsterh. ad Polluc. VII. 66.

17.

ἐμπορικὸν οἶκον.

17. Hesych. v. Ναυκληρώσιμοι στέγαι—ὡς καὶ Στησίχορος Ἐμπορικὸν οἰκόν φησιν.

18.

βρυαλίκται.

18. Hesych. βρυαλίκται. πολεμικοί. ὀρχησταί.—Ἴβυκος καὶ Στησίχορος.

19.

πέποσχα.

19. Photius; Πέποσχα. Δωριέων τινὲς τούτῳ κέχρηνται, ὧν καὶ Στησίχορός ἐστιν. Sed nescio an Stesichorus in Epicharmi locum irrepserit. Etymol. M. p. 662, 12. ἐν Ἁρπαγαῖς Ἐπιχάρμου· Ἁ δὲ Σικελία πέποσχε.

20.

Plutarchus de Facie in Orbe Lunæ p. 931. E. -τὸν Στησίχορον καὶ τὸν Πίνδαρον, ἐν ταῖς ἐκλείψεσιν ὀλοφυρομένους τὸν φανερώτατον κλεπτόμενον, καὶ μέσῳ ἅματι νύκτα γενομένην, καὶ τὴν ἀκτῖνα τοῦ Ἡλίου σκότους ἀτραπὸν φάσκοντας. Eodem respicit Plinius N. H. II. 12. Stesichori fabulam qua Himeræos a servitio dehortatus est, narrat Aristoteles Rhet. 2. Mythologica quædam Stesichori ex Apollodoro, et criticis veteribus enotavit Ursinus quæ non opus est exscribere.

C. J. B.

ANNOTATIO

IN

EURIPIDIS IPHIGENIAM TAURICAM

EX RECENSIONE AUG. SEIDLERI.

V. 5. *τῆς Τυνδαρείας θυγατρὸς Ἰφιγένεια παῖς.*] Malim, *τῆς Τυνδαρείας παιδὸς Ἰφιγένεια παῖς.* Noster Or. 374. *τῆς Τυνδαρείας παιδὸς ἀνόσιον φόνον.* Ita Porsonus, cum hac annotatione: *Θυγατρὸς Ald. et pauci MSS. plurimi παιδός.* Nec dubito quin sæpius *παιδὸς* in *θυγατρὸς* a librariis mutatum sit. Suspicor e. g. Euripidem scripsisse Bacch. 181. *δεῖ γάρ νιν ὄντα παῖδα παιδὸς ἐξ ἐμῆς* &c.

v. 9. *Ἄρτεμιδι, κλειναῖς ἐν πτυχαῖσιν Αὐλίδος.*] Miror Marklandum poëtico *κλειναῖς πτυχαῖσιν Αὐλίδος* prætulisse pedestre *κλεινῆς πτυχαῖσιν Αὐλίδος.* An corrupta etiam putavit *τὸ κλεινὸν πέδον Σπάρτης* Hel. 57. et *κλεὶν' Ἀθηνῶν ὁρίσματα* Hippol. 1459.? SEIDLER. Jure *κλειναὶ* appellantur Sparta et Athenæ, Aulis non item. Fortasse legendum *καίλαις ἐν πτυχαῖσιν Αὐλίδος.* Sic *Αὐλίδος κοίλους μύχους* Iph. A. 1600. Dubio careret hæc conjectura, si eadem medicina sanari posset alter Euripidis locus ubi adjectivum *κλεινὸς* sententiam prorsus absurdam reddit. Ion. 1106. *Κλειναὶ γυναῖκες, ποῦ κόρην Ἐρεχθέως | δέσποιναν εὕρω*; Verba sunt enim servi ad conservas suas, Creusæ ancillas. Reiskii conjectura, *Κλεινὰν, γυναῖκες, ποῦ κ. Ε. δ. ε.* vix admitti potest, etiamsi Attica forma *Κλεινὴν* pro Dorica *Κλεινὰν* reponatur. Legendum videtur *φίλαι γυναῖκες.* Sæpe permutari *κλεινὸς* et *καινὸς* post alios monui ad Herc. 38.[1]

v. 18. *Ἀγάμεμνον, οὐ μὴ ναῦς ἀφορμίσει (Ald. ἀφορμίσῃ) χθονὸς, | πρὶν ἂν κόρην σὴν Ἰφιγένειαν Ἄρτεμις | λάβῃ (Ald.*

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1. Sophocles Œd. C. 377. *ὁ δ' (ὡς καθ' ἡμᾶς ἐσθ' ὁ πληθύων λόγος) | τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει | κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους, | ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμεῖων πέδον | τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.* Malim *κῆδός τε κλεινὸν κ. ξ. φ.* Noster Phœn. 710. *ἥκουσα μεῖζον αὐτὸν ἢ Θήβας φρονεῖν. | κήδει τ' Ἀδράστου καὶ στρατῷ πεποιθότα.*

λάβοι σφαγεῖσαν.] Male ἀφορμίσει Zimmermannus, Gaisfordius, Seidlerus, Matthiæ. Sophocles Aj. 560. οὗτοι σ' Ἀχαιῶν, οἶδα, μήτις ὑβρίσῃ. Ita recte, ni fallor, omnes edd. ante Brunckium, qui consentientibus codd. nonnullis ὑβρίσει reposuit, formam Atticis prorsus ignotam. Vide Mus. Crit. I. p. 363. Nec multo meliora essent ὑβριεῖ et ἀφορμιεῖ. Frustra subjunctivum in hujusmodi locis sollicitant viri docti, ut ad Suppl. 1066. in Censura Trimestri monui. Mox recte λάβῃ Schaeferus, Seidlerus, Matthiæ. Auctor hujus emendationis Matthiæ Gramm. Gr. §. 522. Necessarium esse λάβῃ monet Seidlerus. Omnes tamen infra v. 1302. Οὐ, πρίν γ' ἂν εἴποι τοὔπος (vel τοὖπος) ἑρμηνεὺς τόδε. Ubi non minus necessarium est εἴπῃ, quod scribendum primus monuit Blomfieldius ad Æschyli Prom. 795. (769. Stanl.)

v. 34. ναοῖσι δ' ἐν τοῖσδ' ἱερίαν τίθησί με, | ὅθεν νόμοισι τοῖσιν ἥδεται θεὰ | Ἄρτεμις ἑορτῆς, τοὔνομ' ἧς καλὸν μόνον. | τὰ δ' ἄλλα σιγῶ, τὴν θεὸν φοβουμένη.] Ita Aldus, cujus scripturam alii aliter emendare conati sunt. Canteri conjecturam, ὅθ' ἐννόμοισι τοῖσιδ', adoptarunt Barnesius, Zimmermannus, Matthiæ. Edidit Seidlerus ex emendatione Reiskii et Marklandi, ὅθ' ἐν νόμοισι, τοῖσιν ἥδεται θεὰ | Ἄρτεμις, ἑορτή, τοὔνομ' ἧς καλὸν μόνον. Sensus est, interprete Reiskio, *ubi inter leges illas, quibus Diana gaudet, est festum, cujus solum nomen est pulchrum.* Sed ὅθι, *ubi*, si bene memini, apud Euripidem non legitur, nisi in melicis, ut infra vv. 1143. 1245. et in metro anapæstico, ut Tro. 779. Bacch. 1384. Omnia recte Aldus, ni fallor, nisi quod solenni errore τοῖσιν pro τοισίδ' dedit, ut infra v. 747. Explicant hoc τοισίδ' quæ mox leguntur Iphigeniæ verba, θύω γὰρ (ὄντος τοῦ νόμου καὶ πρὶν πόλει) | ὃς ἂν κατέλθῃ τήνδε γῆν Ἕλλην ἀνήρ. Quod ad ὅθεν attinet, animadvertere debebant viri docti qui ὅθι reponendum censuerunt, non sequi τιμᾶται sed ἥδεται, nec Dianam in templo habitasse sed in cœlo.

v. 50. μόνος δ' ἐλείφθη στῦλος (*Ald.* ἐλήφθη στύλος), ὡς ἔδοξέ μοι, | δόμων πατρῴων'] [Collatio Victoriana[1]] ἴσος ἐλείφθη pro μόνος δ' ἐλείφθη. memorabilis variatio, in qua vereor ne lateat lectio genuina. Dedisse enim poëtam puto

1. De qua vid. Seidleri Præfatio.

οἷος δ' ἐλείφθη στῦλος. Vocem οἷος librarius male legerat, ut sæpe isti homines ἴσος et οἷος permutarunt, teste Bastio ad Gregor. Cor. p. 305. Μόνος autem explicatoris est. SEIDLER. *Profecto vir doctissimus hic dormitavit*, ut ipse alicubi de Marklando ait. Aut scripsit Victorius, aut scribere voluit, ἴσως ἐλείφθη. Ipsius Victorii conjectura est ἐλείφθη pro ἐλήφθη, quod in libris reperit. Similiter scripsit ἴσως ᾧ τάσδε ad v. 159. ubi Aldus ὦ τάσδε, ἴσως τᾶς ad v. 217. ubi Aldus τὰς, ἴσως οἶδας ad v. 812. ubi Aldus οἶδα.

v. 64. ἀλλ' ἐξ αἰτίας | οὔπω τινος (*Ald.* τινὸς) πάρεισιν ἐς ἔμ' εἴσω δόμων, | ἐν οἷσι ναίω, τῶνδ' ἀνακτόρων θεᾶς.] Raro in præpositionem ἐς cadit ictus metricus, de quo Dawesius Misc. Crit. p. 189. Euripides Or. 394. Φειδόμεθ'. ὁ δαίμων ἐς ἐμὲ πλούσιος κακῶν. Ibid. 734. Μενέλεως κάκιστος ἐς ἐμὲ καὶ κασιγνήτην ἐμήν. Ita Porsonus, præeunte Musgravio. Aldus utrobique εἰς ἐμὲ dedit, Barnesius priore loco ἐς ἐμὲ, altero εἰς μὲ, ubi tres scripti codices εἴς με, momente Porsono. Hoc fortasse verum est. Sic noster Bacch. 804. Οἴμοι, τόδ' ἤδη δόλιον εἴς με μηχανᾷ. El. 347. ἤκουσ' Ὀρέστου πρός με κήρυκες λόγων. Æschylus Eum 101. οὐδεὶς ὑπέρ μου δαιμόνων μηνίεται. Aristophanes Vesp. 1358. ταῦτ' οὖν περί μου δέδοικε, μὴ διαφθαρῶ. Vide igitur an nostro loco reponendum sit εἴς μ'.

v. 67. Ὅρα, φυλάσσου, μήτις ἐν στίβῳ βροτῶν. Æschylus Cho. 924. Ὅρα, φύλαξαι μητρὸς ἐγκότους κύνας. Ubi mendose φυλάξω Aldus et Turnebus. Nostro loco convenientior videtur activa forma φυλάσσειν. Legendum, ni fallor, Ὅρα, φυλάσσων μήτις ἐν στίβῳ βροτῶν. Ita noster Iph. A. 145. λεῦσσε, φυλάσσων μήτις σε λάθῃ, | τροχάλοισιν ὄχοις παραμειψαμένη, | παῖδα κομίζουσ' ἐνθάδ' ἀπήνη | Δαναῶν πρὸς ναῦς. Xenophon Hellen. V. 4, 28. τοῦ δ' ὄρθρου ἀναστὰς, ἐφύλαττε μὴ λάθῃ αὐτὸν ὁ πατήρ ἐξελθών.

v. 89. λαβόντα δ' ἢ τέχναισιν, ἢ τύχῃ τινὶ, | κίνδυνον ἐκπλήσαντ', Ἀθηναίων χθονὶ | δοῦναι τόδ' ἐνθένδ' οὐδὲν ἐρρήθη πέρα (*Ald.* πέρας).] Legendum, Ἀθηναίων χθονὶ | δοῦναι. τὸ δ' ἐνθένδ' οὐδὲν ἐρρήθη πέρα. Τὸ ἐνθένδε sive τοὐνθένδε valet ἐκ τούτων, μετὰ ταῦτα. Exempla præbet index Beckianus v. Ἐνθένδε. Sophocles Phil. 895. Πάπαι, τί δῆτα δρῷμ' ἐγὼ τοὐνθένδε γε; *Si scripseris* τί δῆτ' ἂν δρῷμ', inquit Schaeferus,

nihil erit; quod amplius requiri possit. Scripserat scilicet Brunckius, Πάπαι, *τί δῆτα δρῷμ' ἂν ἐκ τούτων ἐγώ*; Idem poëta *τὸ ἔνθεν* dixit Œd. C. 476. Εἶεν. *τὸ δ' ἔνθεν ποῖ* (malim *πῇ*) *τελευτῆσαί με χρή*;

v. 96. *τί δρῶμεν*; *ἀμφίβληστρα γὰρ τοίχων ὁρᾷς | ὑψηλά*;] Nusquam alibi apud Euripidem *γὰρ* ita collocatum reperi in senario cæsuram neque penthemimerem neque post tertium pedem habente. Operarum quidem vitio legitur in Hervagiana prima Bacch. 653. *τί δ' οὐχ ὑπερβαίνουσι γὰρ τείχη θεοί*; Quæ scriptura in plerasque sequentes manavit. Sed recte *καὶ* Aldina, quod e codd. Parisiensibus revocavit Brunckius. Ejusdem erroris exempla vide apud Porsonum ad Phœn. 277. 1495. Nostro loco numerosius esset *ἀμφίβληστρα καὶ τοίχων*, quod vereor ut sententia admittat. Vulgatam igitur sollicitare supersedeo. Infra legitur v. 695. *παῖδας ἐξ ἐμῆς ὁμοσπόρου | κτησάμενος, ἣν ἔδωκά σοι δάμαρτ' ἔχειν*. Hic quoque locus minus numerosus est, propterea quod enclíticum *σοι*, haud secus ac particula *γὰρ*, in initio versus aut sententiæ stare non potest. Malim *ἣν ἔδωκα σοὶ δ. ἔ.* Perpaucos apud Euripidem senarios offendes, qui cæsuram habeant qualem in his duobus indicavi. Quotquot reperi, hic subjiciam. I. Hec. 891. λέξον, Καλεῖ σ' *ἄνασσα δή ποτ' Ἰλίου | Ἑκάβη*, &c. Numerosius esset *πρίν ποτ'*, quod legitur Tro. 74. *Φρυγῶν ἀρίστου πρίν ποθ' Ἕκτορος δάμαρ*. II. Suppl. 790. *τὸ μὲν γὰρ οὐκ ἤλπιζον ἂν πεπονθέναι | πάθος περισσὸν, εἰ γάμων ἀπεζύγην*. Hoc in chori carmine occurrit. Si secus esset, *οὐκ ἂν ἤλπισ' ἄν* fortasse scripsisset poëta. III. Bacch. 736. *καὶ τὴν μὲν ἂν προσεῖδες εὔθηλον πόριν | μυκωμένην ἔχουσαν ἂν χεροῖν δία*. Ita pro *ἔχουσαν ἐν χεροῖν δίκα* emendabam ad Heracl. 1031. IV. 131. Καὶ *μὴν στολήν γ', Ἑλληνά τε ῥυθμὸν πέπλων* (vulgo Καὶ *μὴν στολήν γ' Ἕλληνα, καὶ ῥ. π.*) | *ἔχει. τὰ δ' ἄλλα* (*τὰ δ' ἔργα* uterque cod. Par.) *βαρβάρου χερὸς τάδε*. Hic etiam ipse auctor sum scripturæ, quam nunc in dubium voco. V. Ibid. 436. *ξυγγνωστὰ γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει | κτείνειν πολιτῶν παῖδας. αἰνέσαι δ' ἔχω | καὶ ταυθάδ'. εἰ θεοῖσι δὴ δοκεῖ τάδε | πράσσειν ἐμ', οὗτοι σοί γ' ἀπόλλυται χάρις*. Malim *εἴτι θεοῖσι δή*, ut *θεοῖσι* disyllabon sit, ut in eadem sede Ion. 1130. El. 764. Eadem varietas v. 173. ubi meam emendationem, *εἴτι τοὐτό*

σε | ψυχὴν ἐπαίρει, occupavit etiam Matthiæ[1]. VI. Herc. 821. ἀπότροπος γένοιό μοι τῶν πημάτων. Malim γένοι' ἐμοὶ, si versus alioqui sanus est. VII. El. 1257. γοργῶφ' ὑπερτείνουσά σου κάρᾳ κύκλον. Legendum aut σοῦ κρατὸς, aut σῷ κάρᾳ. Hoc habet noster Med. 1371. Herc. 465.

v. 110. ὅταν δὲ νυκτὸς ὄμμα λυγαίας μόλῃ, | τολμητέον τοι ξεστὸν ἐκ ναοῦ λαβεῖν | ἄγαλμα, πάσας προσφέροντε (*Ald.* προσφέροντα) μηχανάς. | ὅρα δέ γ' εἴσω τριγλύφων, ὅποι κενὸν | δέμας καθεῖναι.] Bothius[2], πάσας προσφέροντε μηχάνας | ὥρας τε, γείσσων τριγλύφων ὅπου κενὸν, | δέμας καθεῖναι. Blomfieldius Mus. Crit. I. p. 191. γεῖσα τριγλύφων. Si τρίγλυφος adjectivum est, legendum videtur, ὅρα δὲ γείσσων (vel γείσων) τριγλύφων ὅπου κενὸν | δέμας καθεῖναι. Recte Seidlerus: *Intellige sic*: ὅποι δέμας καθεῖναι κενόν ἐστι, *i. e.* ὅπου κενόν ἐστι, ὥστε ἐνταυθοῖ δέμας καθεῖναι. *Porsonus ad Hec.* 1062. *non recte explicare videtur* ἐκεῖσε ὅπου. Constructio est ὅρα ὅπου. In similibus locis interdum reperitur ὅπου, interdum ὅποι. Noster Heracl. 45. Ἄλλος δ' ἀδελφοί θ', οἷσι πρεσβεύει γένος, | ζητοῦσ' ὅπου (sic pro ὅπῃ uterque cod. Par.) γῆς πύργον οἰκιούμεθα. Hel. 1623. ὅποι (f. ὅπῃ) νοσοῖεν ξύμμαχοι κατασκοπῶν, | ταύτῃ προσῆγε χειρὶ δεξιᾷ ξίφος. Ion. 741. Ἔπου νυν. ἴχνος δ' ἐκφύλασσ' ὅπου τίθης. Sophocles Phil. 16. σκοπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα. Aristophanes Av. 44. πλανώμεθα, ζητοῦντε τόπον ἀπράγμονα, | ὅποι καθιδρυθέντε διαγενοίμεθ' ἄν. Hic non male legitur ὅπῃ. Καθιδρυθέντε enim idem fere valet ac ἐλθόντε. Nostro loco magis placet ὅπου. De hac varietate sæpius infra dicturus sum.

v. 116. οὗτοι μακρὸν μὲν ἤλθομεν. κώπη πόρον, | ἐκ τερμάτων δὲ νόστον ἀροῦμεν (*Ald.* ἄρωμεν) πάλιν;] Sensus est, οὗτοι μακρὸν ἐλθόντες κώπῃ πόρον, ἐκ τερμάτων (*a meta* Seidlerus) νόστον ἀροῦμεν πάλιν. Delenda igitur interrogationis

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1. Euripides Hel. 354. Σὲ γὰρ ἐκάλεσα, σὲ δὲ κατώμοσα, | τὸν ὑδρόεντα δόνακι χῶρον | Εὐρώταν, θανόντος, | εἰ βάξις ἔτυμος ἀνδρὸς ἅδε μοι. Ita Aldus. Alii χλωρὸν pro χῶρον. Lego, Σὲ γὰρ ἐκάλεσα, σὲ δὲ κατόμοσα, | τὸν ὑδρόεντα δόνακι χλωρῷ | χλωρὸν Εὐρώταν, θανόντος | εἴτι βάξις | ἔτυμος ἀνδρὸς ἅδε μοι.

2. *Euripides' Werke verdeutscht von Friederich Heinrich Bothe. Berlin und Stettin,* 1800—1803. Annotatio critica in Iphigeniam Tauricam legitur tom. V. pp. 177—226.

nota, quam deletam voluit etiam Marklandus. Longe aliter ac vulgo hæc exhibet ed. Zimmermanniana: *οὐ μέντοι μακρὰν ἀπελθῶμεν* (sic) *τῆσδ' ὁδοῦ, | ἐκ τερμάτων ὡς νόστου τυχῶμεν* (sic) *πάλιν.* Unde hanc scripturam hauserit Zimmermannus, ex suane an alius cujuspiam conjectura, fateor me nescire. Qui talia Euripidi obtrudit, jure cum Reiskio ad v. 727. dicere posset, *Ne sinamus nos a terriculamentis metri percelli, quæ vana sunt et imaginaria.*

v. 118. *χωρεῖν χρεὼν* (*Ald.* *χώρει νεκρῶν*), *| ὅποι χθονὸς κρύψαντε λήσομεν δέμας.*] Ὅποι pro *ἐκεῖσε ὅπου* hic etiam accipiendum esse docet Porsonus. Sed ea significatione longe usitatius est *ὅπου*, quod nostro loco reponendum suspicatus est Valckenaerius ad Hipp. 1247. et reposuit Zimmermannus. Ita noster infra v. 1296. *Οὐκ ἴσμεν. ἀλλὰ στεῖχε, καὶ δίωκέ νιν, | ὅπου κυρήσας τούσδ' ἀπαγγελεῖς λόγους.* Phœn. 984. ΜΕ. *Ποῖ δῆτα φεύγω: τίνα πόλιν, τίνα ξένων; |* ΚΡ. *Ὅπου χθονὸς τῆσδ' ἐκποδὼν μάλιστ' ἔσει.* Bacch. 1381. *ἔλθοιμι δ' ὅπου | μήτε Κιθαιρὼν μιαρός μ' ἐσίδοι, | μήτε Κιθαιρῶν' ὅσ-σοισιν ἐγώ.* Heracl. 19. *πέμπων ὅπου* (ita pro *ὅπῃ* cod. G.) *γῆς πυνθάνοιθ' ἱδρυμένους, | κήρυκας, ἐξαιτεῖ τε, κἀξείργει χθονός.* Ibid. 529. *ἡγεῖσθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε.* Herc. 740 Ἦλθες χρόνῳ μὲν, οὗ δίκην δώσεις θανών. Horum nonnulla attulit Censor Trimestris IX. p. 352. Præter nostrum locum et superiorem v. 113. allegat Porsonus Sophoclem Phil. 481. *ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων, | εἰς ἀντλίαν, εἰς πρῶραν, εἰς πρύμνην*[1], *ὅποι | ἥκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.* Hic etiam præstare videtur *ὅπου*. Rectius usurpantur *οἷ* et *ὅποι*, cum in utroque membro est motus significatio. Sophocles Ant. 228. *Τάλας, τί χωρεῖς, οἷ μολὼν δώσεις δίκην;* Euripides Or. 1678. *Χωρεῖτέ νυν ἕκαστος, οἷ προστάσσομεν* (sub. *χωρεῖν*). Telepho III. Ἴθ' *ὅποι χρῄζεις. οὐκ ἀπολοῦμαι | τῆς σῆς Ἑλένης οὕνεκα.* Vulgo deest *σῆς*. Verba sunt Agamemnonis ad Menelaum. Sic etiam fragmentum XX. *Σπάρτην ἔλαχες. κείνην κόσμει. | τὰς δὲ Μυκήνας ἡμεῖς ἰδίᾳ.* Aut hujus aut

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1. Vulgo *ἐς πρύμναν*. Vetus forma est *πρύμνη*, ut *λίμνη*, recentior *πρύμνα*, ut *μέριμνα*. Aristophanes Vesp. 399. *ἤν πως πρύμνην ἀνακρούσηταί, πληγεὶς ταῖς εἰρεσιώναις.* Hic etiam vulgo *πρύμναν* contra metrum. Nomina enim quorum genitivus desinit in *ης*, corripiunt *α* nominativi et accusativi.

illius est fragmentum V. Ὦ πόλις Ἄργους, κλύεθ' οἷα λέγει. Ἔνθα utroque sensu usurpatur. Pro ἐκεῖσε ὅπου passim. Pro ἐκεῖσε ὅποι infra v. 1198. Ἄγ' ἔνθα χρήζεις. οὐ φιλῶ τἄρρηθ' ὁρᾶν. Sophocles. Phil. 1465. κἄμ' εὐπλοίᾳ πέμψον ἀμέμπτως, | ἔνθ' ἡ μεγάλη μοῖρα κομίζει. Sic etiam ἵνα.

v. 123. Εὐφαμεῖτ', ὦ πόντου | δισσὰς συγχωρούσας πέτρας | Εὐξείνου ναίοντες. | ὦ παῖ τὰς Λατοὺς, Δίκτυν' οὐρεία, &c.] Ita Aldus, quem per totum hoc carmen ita sequor, ut Seidleri aliorumque scripturam, si quando operæ pretium videtur, cum lectore communicem, plerumque vero silentio præteream. Dum enim in strophas et antistrophos, de quibus in hoc metro ne cogitavit quidem poëta, omnia distribuit Seidlerus, vulgatam lectionem sæpenumero e sana corruptam reddit. Initium carminis ita constituit: Εὐφαμεῖτ', ὦ | πόντου δισσὰς συγχωρούσας | πέτρας Εὐξείνου ναίοντες. | παῖ Λατοῦς, Δίκτυννʼ οὐρεία, &c. Fieri potuisse fateor, ut librariorum culpa pro παῖ Λατοῦς invectum sit ὦ παῖ τὰς Λατοῦς. Quanquam hæc scriptura, modo corrupta sit, potius ex ὦ Λατοῦς nata videtur, quam e παῖ Λατοῦς. Ita fere pro ὦ Διὸς Ἄρτεμις θηροκτόνε, quod ex codd. Parisiensibus reposuit Marklandus, aut ὦ θηροκτόν' Ἄρτεμις Διός, quæ Porsoni est conjectura, olim legebatur apud Euripidem, vel potius Pseudeuripidem, Iph. A. 1570. ὦ θηροκτόν' Ἄρτεμι, παῖ Διός. Hanc ellipsin, quæ tamen usitatior est quam ut illustratione egeat, usurpat noster infra v. 1230. ὦ Διὸς Λητοῦς τ' ἄνασσα παρθέν', ἣν νίψω φόνον &c. Item. Ion. 1619. Ὦ Διὸς Λητοῦς τ' Ἄπολλον, χαῖρ'. ὅτῳ δ' ἐλαύνεται &c. Nostro loco ὦ Λατοῦς proculdubio reposuisset Seidlerus, si vocalem in initio versus post brevem syllabam τες stare posse existimasset. Si consona opus est, potius Λητοῦς ὦ Δίκτυννʼ οὐρεία legam quam παῖ Λ. Δ. οὐρεία. Ὦ post unam aut plures voces haud raro collocatur. Post unam collocat noster El. 167. Ἀγαμέμνονος ὦ κόρα, ἦλυθον, Ἠλέκτρα, &c. Post duas Hel. 1467. Φοίνισσα Σιδωνιὰς ὦ ταχεῖα κώπα, &c. Sed quo minus vulgata temere sollicitem, obstat suspicio, nonnihil vitii esse in verbis ὦ πόντου δισσὰς συγχωρούσας πέτρας Εὐξείνου ναίοντες, quæ aves potius quam homines significare videntur.

v. 143. Ὦ δμωαὶ, δυσθρηνήτοις | ὡς θρήνοις ἔγκειμαι, | τᾶς οὐκ εὐμούσου μολπᾶς βοᾶν | ἀλύροις ἐλέγοις, | ἔ. ἔ. ἐν κηδείοις οἴκτοισιν | αἵ μοι συμβαίνουσ' ἄται | σύγγονον ἀμὸν

κατα|κλαιομένα, ζωᾶς | οἵαν ἰδόμαν ὄψιν ὀνείρων | νυκτὸς, τᾶς, ἐξῆλθ' ὄρφνα.] Duo vocabula βοᾶν et ζωᾶς metro simul et sententiæ obsunt. His sublatis, locus hoc fere modo facile constituitur: Ὦ δμωαὶ, δυσθρηνήτοις | ὡς θρήνοις ἔγκειμαι, καὶ | τᾶς οὐκ εὐμούσου μολπᾶς | ἀλύροις ἐλέγοις· | ἔ ἔ, κηδείοις οἰκτοισιν, | αἵ μοι ξυμβαίνουσ' ἆται, | ξύγγονον ἀμὸν κατακλαομένα. | τοίαν ἰδόμαν ὄψιν ὀνείρων, | νυκτὸς, τᾶς ἐξῆλθ' ὄρφνα. Plura hic consideranda veniunt. Versu 144. addidi καὶ, quod infra v. 223. post εἰκὼ exciderat, quod post ἔγκειμαι facile excidere poterat, quodque in eodem metro eandem sedem occupat apud Euripidem Tro. 124. Deinde delevi ἐν ante κηδείοις. Eandem præpositionem ante ναοῖσι expulit Marklandus v. 460. Verba autem αἵ μοι ξυμβαίνουσ' ἆται accipienda sunt quasi dixerit poëta, οἰκτοισι τῶν ἀτῶν, αἵ μοι ξυμβαίνουσιν. Ita noster Tro. 879. ποινὰς, ὅσοι τεθνᾶσ' ἐν Ἰλίῳ φίλοι. Id est, ποινὰς φίλων, ὅσοι τεθνᾶσ' ἐν Ἰλίῳ. Nonnullæ edd. ὅσοις, aliæ ὅσων, sed recte Aldina ὅσοι. Οἶκτος genitivum adsciscit Hipp. 1089. οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς. Mox ὀνείρων ex sententia Bothii uncis incluserunt Seidlerus et Matthiæ. Rectius abest ζωᾶς, quod si per o Attico more scribatur, in hoc metro stare non potest. Denique τοίαν vel τοιάνδ' pro οἵαν reponendum esset, etiam si nullus esset hiatus. Nonnihil de hac re dixi ad Æschyli Prom. 907. ubi recte τοῖον pro οἷον Robortellus.

v. 153. ὠλόμαν, ὠλόμαν. | οὐκ εἴσ' οἶκοι πατρῷοι. | οἴμοι. φροῦδος γέννα. | φεῦ. φεῦ. τῶν Ἄργει μόχθων.] Seidlerus, ὀλόμαν, ὀλόμαν. οὐκ εἴσ' οἶκοι | πατρῷοί μοι. φροῦδος γέννα. | φεῦ φεῦ τ. Ἄ. μ. Idem mediam in πατρῷοι corripi vult, ut versus sit catalecticus, cujus ultima syllaba salvo metro brevis esse potest. Rectius fecisset, si γενεὰ pro γέννα reposuisset. Noster Hec. 160. τίς ἀμύνει μοι; | ποία γέννα; | ποία δὲ πόλις; Ad hæc Porsonus: *Cum γέννα secundam alibi semper, ni fallor, corripiat, cur hic producat? Legendum igitur videtur γενεά, et γέννʼ infra* 189. [191.] *cum Kingio.* Recte etiam Matthiæ γενεὰν pro γένναν Hel. 1345.[1]

1. Hic locus ita legendus videtur: βροτοῖσι δ' ἄχλοα πεδία γᾶς | οὐ καρπίζουσ' ἀρότοις, | λαῶν τε φθείρει γενεὰν, | ποίμναις τ' οὐχ ἵει θαλερὰς | βοσκὰς εὐφύλλων ἑλίκων. Metrum cum stropha conveniet, si in illa legatur v. 1330. θηρῶν ὅτε ζυγίους | ζεύξασ' ἦεν θεὰ σατίνας,

v. 186. οἵμοι τῶν Ἀτρειδᾶν οἴκων. | ἔρρει φόως σκήπτρων. | οἵμοι πατρῴων οἴκων. | τίν' ἐκ τῶν εὐόλβων | Ἄργει βασιλέων, | ἀρχά. μόχθος δ' ἐκ μόχθων | ἀΐσσει δινευούσαις ἵπποισιν | πτανοῖς. ἀλλάξας | δ' ἐξέδρασ' ἱερὸν ὄμμ' αὐγᾶς ἅλιος. | ἄλλοις δ' ἄλλα προσέβα | χρυσέας ἀρνὸς μελάθροις ὀδύνα, | φόνος ἐπὶ φόνῳ, | ἄχεα ἄχεσιν. Hanc difficillimam totius carminis partem merito appellat Seidlerus. Tres primos versus ita dubitanter corrigo: οἵμοι, τῶν Ἀτρειδᾶν οἴκων | ἔρρει φῶς, ἔρρει σκῆπτρον | (οἵμοι) πατρῴων οἴκων. Infra etiam v. 848. Orestes δόμοις φάος appellatur. Ad ἔρρει σκῆπτρον conferantur Pelei verba Andr. 1223. Οὐκέτι μοι πόλις, πόλις. | σκῆπτρά τ' ἐρρέτω τάδ' ἐπὶ (malim ὑπὸ) γαῖαν. Verba πατρῴων οἴκων non *meam* sed *tuam paternam domum* significare mihi videntur. Mea enim sententia hoc carmen in quatuor ῥήσεις dividendum est. Iphigeniæ tribuo versus 143—177. iterumque 203—235. Reliqua chori esse arbitror. Sequuntur duo versus catalectici, τίν' ἐκ τῶν (liber Put. τίν' ἐκ τῆς τῆς) εὐόλβων | Ἄργει βασιλέων ἀρχά, qui meam emendandi facultatem longe superant. Deinde legendum, fere ut vulgo, μόχθος δ' ἐκ μόχθων ἄσσει | δινευούσαις | ἵπποισι πτανοῖς. Quæ verba de Pelopis equabus accipio, licet aliter sentiant Musgravius et Seidlerus. Dativum δινευούσαις illustrat Matthiæ Gramm. Gr. §. 390. Sequitur, ἀλλάξας δ' | ἐξ ἕδρας ἱερᾶς ὄμμ' αὐγᾶς | ἅλιος, ἄλλοις ἄλλα προσέβα | χρυσέας ἀρνὸς μελάθροις ὀδύνα, | πόνος ἐπὶ πόνῳ, ἄχεά τ' ἄχεσιν. Jacobsio debetur ἐξ ἕδρας, Marklando ἱερᾶς, Barnesio ἄχεά τ' ἄχεσιν. Ἀλλάξας nominativus absolutus est, de quo vide ad v. 675. Frustra autem Seidlerus ἄλλαις, ὀδύναις scilicet, προσέβη pro προσετέθη accepto. Recte se habet vulgata ἄλλοις—μελάθροις, i. e. ἄλλῃ γενεᾷ.

v. 199. ἔνθεν τῶν πρόσθεν δμαθέν|των Ταντα λιδᾶν ἐκβαίνει | ποινά γ' ἐς οἴκους. σπεύδει | δ' ἀσπούδαστ' ἐπὶ σοὶ δαίμων,] Heathio auctore hæc ita distribuit Matthiæ, ut tres primi versus dimetri sint acatalecti, quartus monometer. Heathio etiam debetur εἰς οἴκους. Nemini autem scrupulum injecisse videtur istud γε, quod ab Euripide profectum esse ægre mihi persuaserim. Scripsit, ni fallor, ἔνθεν τῶν πρόσθεν δμαθέντων | Ταντα λιδᾶν ἐκβαίνει ποινά τ' | εἰς οἴκους, σπεύδει τ' ἀσπούδαστ' | ἐπὶ σοὶ δαίμων. Ordo est, ἔνθεν ποινά τε εἰς οἴκους τῶν πρόσθεν δμαθέντων Ταντα λιδᾶν ἐκβαίνει. Particula

τε post plures voces in priore sententiæ membro posita multis exemplis confirmari potest. Sophocles Œd. T. 758. Οὐ δῆτ'· ἀφ' οὗ γὰρ κεῖθεν ἦλθε, καὶ κράτη | σέ τ' εἶδ' ἔχοντα, Λαΐου τ' ὀλωλότα, &c. Ant. 120. ἔβα, πρὶν ποθ' ἁμετέρων | αἱμάτων γένυσιν | πλησθῆναί τε, καὶ στεφάνωμα πύργων | πευκάενθ' Ἥφαιστον ἑλεῖν. Phil. 141. φάσκειν δ' αὐδὴν τὴν Ἡρακλέους | ἀκοῇ τέ κλύειν, λεύσσειν τ' ὄψιν. Hoc scilicet tanquam numerosius maluit Sophocles, quam quod metri lex non vetabat, φάσκειν δ' ἀκοῇ τε κλύειν αὐδὴν | τὴν Ἡρακλέους, λεύσσειν τ' ὄψιν. Euripides Hec. 846. Δεινόν γε, θνητοῖς ὡς ἅπαντα συμπίτνει. | καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν, | φίλους τιθέντες τούς τε (vulgo γε) πολεμιωτάτους, | ἐχθρούς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι. Phœn. 333. ἀνῆξε μὲν ξίφους | ἐπ' αὐτόχειρά τε σφαγὰν, ὑπὲρ τέρεμνά τ' ἀγχόνας. Heracl. 396. σκοπεῖ (δόκησιν δὴ τάδ' ἂν λέγοιμί σοι) | ποίᾳ προσάξει στρατόπεδόν τ' ἄνευ δορὸς, | ἐν ἀσφαλεῖ τε τῇσδ' ἱδρύσεται χθονός. Ion. 569. Ὦ τέκνον, εἰς μὲν σὴν ἀνεύρεσιν θεὸς | ὀρθῶς ἔκρανε, καὶ ξυνῆψ' ἐμοί τε σε, | σύ τ' αὖ τὰ φίλταθ' ηὗρες, οὐκ εἰδὼς πάρος. Herc. 1004. κάρριψε πέτρον στέρνον εἰς Ἡρακλέους, | ὅς νιν φόνου μαργῶντά τ' ἔσχε, κεἰς ὕπνον | καθῆκε. Minus recte vulgo φόνου μαργῶντος ἔσχε. In his omnibus sequitur in posteriore membro aut alterum τε aut καί. Hactenus hæc. Quæ sequuntur verba, σπεύδει τ' ἀσπούδαστ' ἐπὶ σοὶ δαίμων, Marklandus et Seidlerus de Oreste dicta putant, quem paullo ante v. 169. allocuta est Iphigenia, quemque paullo post v. 229. iterum allocutura est, si is locus secundum me constituendus est. Sed verba de quibus nunc agitur, majori intervallo a prima fratris compellatione distant, quam ut nude ἐπὶ σοὶ absque personæ indicatione dicere potuerit. Si recte hæc vulgo Iphigeniæ tribuuntur, justo audacior non esset, qui ἐπ' ἐμοὶ reponeret. Vix ullus enim error horum pronominum confusione frequentior est[1].

1. Euripides Hec. 858. τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατὸς; | τὸν κατθανόντα δ' ἐχθρόν. εἰ δ' ἐμοὶ φίλος | ὅδ' ἐστὶ, χωρὶς τοῦτο, κοὐ κοινὸν στρατῷ. Iph. A. 1385. καὶ γὰρ οὐχ οὕτω τι λίαν ἐμὲ φιλοψυχεῖν χρεών. | πᾶσι γάρ μ' Ἕλλησι κοινὴν ἔτεκες, οὐκ ἐμοὶ μόνῃ. Cum sensus dispendio, ut mihi quidem videtur, vulgo utrobique legitur σοί. Contrarium vitium est in Hel. 1595. Ἔτ', ὦ ξέν', εἰς τὸ πρόσθεν (ἢ καλῶς ἔχει) | πλεύσωμεν; ἀρχαὶ γὰρ νεῶς μέλουσί μοι. Legendum σοι constat e v. 1568.

Sed melior videtur Bothii sententia, hos quatuor versus choro tribuendos esse, cujus dicto, σπεύδει τ' ἀσπούδαστ' ἐπὶ σοὶ δαίμων, respondeat Iphigenia, Ἐξ ἀρχᾶς μοι δυσδαίμων δαίμων, &c. Meam sententiam de personarum distributione in hoc carmine supra declaravi.

v. 203. ἐξ ἀρχᾶς μοι δυσδαίμων | δαίμων τᾶς ματρὸς ζώνας, | καὶ νυκτὸς κείνας ἐξ ἀρχᾶς | λοχείαν, στερρὰν παιδείαν, | μοῖραι συντείνουσι θεαί. | ἃ μναστευθεῖσ' ἐξ Ἑλλάνων, | ἂν πρωτόγονον θάλος ἐν θαλάμοις &c.] Legendum et distinguendum, Ἐξ ἀρχᾶς μοι δυσδαίμων | δαίμων, τᾶς ματρὸς ζώνας, | καὶ νυκτὸς κείνας, ἐξ ἃς | λοχίαν στερρὰν παιδείαν | μοῖραι ξυντείνουσιν θεαί, | τᾷ μναστευθείσᾳ Ἐξ Ἑλλάνων, | τὰν πρωτόγονον θάλος ἐν θαλάμοις &c. Dicit Iphigenia, monente Seidlero, malo se fato destinatam esse jam inde a matris nuptiis, illaque nocte qua concepta sit. Quod bis in vulgatis legitur ἐξ ἀρχᾶς, librariorum oscitantiæ tribuendum est, qui infra v. 707. προδοὺς pro ὁρῶν dederunt, propterea quod superiore versu legitur προδῷς. Mox λοχειῶν στερρὰν παιδείαν Scaliger, metro repugnante. Metrum quidem admittit λοχιᾶν, quod reposuerunt Seidlerus et Matthiæ, sed vereor ut λοχία pro λοχεία melioris notæ sit substantivum quam παιδία aut ἀνδρία. Scribendum λοχίαν, quod non est genitivus pluralis substantivi, sed accusativus singularis adjectivi. Infra etiam v. 1097. vulgo legebatur λοχείαν pro λοχίαν. Λοχίαν στερρὰν παιδείαν hic appelluvit poëta, quod στερρὰς ἐν τόκοις ἀλγηδόνας Med. 1031. Quod autem λοχίαν στερρὰν παιδείαν potius quam σ. λ. π. dixit, id more suo fecit, qui infra v. 423. Φινείδας ἀύπνους ἀκτὰς dixerit, similemque ordinem passim exhibuerit. Verba ἃ μναστευθεῖσ' ἐξ Ἑλλάνων, quæ a nullo verbo pendent, vix dici potest quantam interpretibus molestiam attulerint. Vanum omnem emendandi conatum pronuntiat Seidlerus, neque difficultatem aliter expediri posse, quam statuendo nonnulla hinc excidisse. Atqui Bothius jam recte legendum conjecerat μναστευθείσᾳ Ἐξ Ἑλλάνων, qui tamen male articulum ἁ, qui in dativum τᾷ mutandus erat, prorsus delevit. Pendet hic dativus a superioribus verbis Ἐξ ἀρχᾶς μοι δυσδαίμων δαίμων.

v. 228. καὶ νῦν κείνων μέν μοι | λάθα, τὸν δ' Ἄργει δμαθέντα, | κλαίω σύγγονον, | ὃν ἔλιπον ἐπιμαστίδιον | ἔτι βρέφος, ἔτι νέον, | ἔτι θάλος ἐν χερσὶ | ματρὸς, πρὸς στέρνοισί | τ' Ἄργει σκηπτοῦχον Ὀρέσταν.] Vide an legendum,

καὶ νῦν κείνων μέν μοι λάθα. | τὸν δ' Ἄργει δμαθέντα σὲ κλάω, | ξύγγον', ὃν ἔλιπον ἐπιμαστίδιον | ἔτι βρέφος, ἔτι νέον ἔτι θάλος | ἐν χερὶ ματρὸς, πρὸς στέρνοισίν τ'; | Ἄργει σκηπτοῦχον Ὀρέσταν. Ἔτι νέον ἔτι θάλος dictum arbitratur Seidlerus pro ἔτ' ἔτι νέον θάλος, ut ἔτι μιν ἔτι βρέφος v. 1250. Deinde Matthiæ, ἐν χέρσὶν ματρὸς πρὸς στέρνοις τ'. Numerosius est quod dedi, eoque paullo melius, præsertim in penultimo carminis versu. Legitur tamen in fine carminis apud nostrum Ion. 182. Φοίβῳ δουλεύσω, κοὐ λήξω | τοὺς βόσκοντας θεραπεύων.

v. 250. Τοῦ ξυζύγου δὲ τοῦ ξένου τί (*Ald.* τὶ) τοὔνομ' ἦν;] Sensus est, opinor, ὁ δὲ σύζυγος τοῦ ξένου τί ὄνομα εἶχε. Nam ut uterque genitivus ξυζύγου et ξένου ad eandem personam referatur, vix patitur articulus ante ξένου positus. Secus esset, si τοῦ ξένου δὲ τοῦ ξυζύγου dixisset poëta. Ξυζύγου enim adjectivi quodammodo vim obtinet. Nemo autem nescit bene Græcum esse τὸν ἄνδρα τὸν ἀγαθὸν, licet nemo unquam dixerit τὸν ἀγαθὸν τὸν ἄνδρα[1]. Sed legendum arbitror, Τῷ ξυζύγῳ δὲ τοῦ ξένου τί τοὔνομ' ἦν; Rectius enim dicitur τί σοι ὄνομά ἐστι, quam τί σου ὄνομά ἐστι. Noster Iph. A. 827. Λήδας μέν εἰμι παῖς· Κλυταιμνήστρα δέ μοι | ὄνομα· πόσις δέ μούστιν Ἀγαμέμνων ἄναξ. Similiter Hel. 87. Aristophanes Eq. 1257. Pac. 185. 189. Av. 644.

v. 252. ΙΦ. Πῶς δ' εἶδετ' αὐτοὺς, καὶ τυχόντες εἵλετε; | ΒΟΥ. Ἄκραις (*Ald.* ἀκταῖσιν) ἐπὶ ῥηγμῖσιν ἀξένου πόρου.] Legendum videtur Ποῦ pro Πῶς, quod recte legitur v. 256. Ἐκεῖσε δὴ 'πάνελθε, πῶς νιν εἵλετε, | τρόπῳ θ' ὁποίῳ.

v. 260. Ἐπεὶ τὸν εἰσρέοντα διὰ Συμπληγάδων | βοῦς ὑλοφορβοὺς (*Ald.* ὑλοφορβοὶ) πόντον εἰσεβάλλομεν,] Imo, τὸν ἐκρέοντα. Contrarium errorem, ἐκβησόμεσθα pro εἰσβησόμεσθα, contra Marklandum defendere conatur Seidlerus ad v. 98. De confusione literarum κ et ις qui Bastium ad Greg. Cor. pp. 244. 720. consuluerit, plura non requiret.

v. 288. ἡ δ', (*Ald.* ἥδ') ἐκ χιτώνων πῦρ πνέουσα καὶ φόνον, | πτεροῖς ἐρέσσει, μητέρ' ἀγκάλαις ἐμὴν | ἔχουσα, πέτρινον ὄχθον ὡς ἐπεμβάλῃ.] Frustra Marklandus ἐξ ἐχιδνῶν, Mus-

1. Legendum τῷμῷ γ' ἀνδρὶ pro τῷ 'μῷ τἀνδρὶ apud Sophoclem Trach. 445. auctore Schaefero. Vulgatam sine vitii suspicione citat Porsonus ad Hec. 1117.

gravius ἐκ χαλινῶν, *ex labiis.* Frustra etiam vulgatam defendit Seidlerus. Distinguendum videtur, ἡ δ' ἐκ χιτώνων, πῦρ πνέουσα καὶ φόνον, | πτεροῖς ἐρέσσει. Sub χιτώνων latere arbitror nomen loci, unde Furia πτεροῖς ἐρέσσει.

v. 295. ἡμεῖς δὲ συσταλέντες, ὡς θανούμενοι, | σιγῇ καμβ θήμεθ'.] Coll. Victoriana θανούμενοι. *Egregiam hanc lectionem* θαμβούμενοι, inquit Seidlerus, *quæ unice nexui convenit, doleo quod non licuit loco suo reponere.* Tali invento convenit τὸ Δάτιδος μέλος apud Aristophanem, ὡς ἥδομαι καὶ τέρπομαι καὶ χαίρομαι. Græce dicitur θαμβοῦντες ut ταρβοῦντες, non θαμβούμενοι ut φοβούμενοι.

v. 310. ἄτερος δὲ τοῖν ξένοιν, | ἀφρόν τ' ἀπέψα, σώματός τ' ἐτημέλει,] Hinc Hesychius, monente Seidlero: Ἀπέψα. ἀπέμασσεν. Attamen Euripidem scripsisse arbitror ἀπέψη ut ἔζη. Utrumque enim verbum in eorum numero fuit, quæ per η flectebantur. Præsens ψῶ (sic cum litera subscripta recte Matthiæ Gramm. Gr. §. 194. 1.[2]) ut ζῶ legitur apud Sophoclem Trach. 680. infinitivus περιψῆν ut ζῆν apud Aristophanem Eq. 909.

v. 333. πρὸς δ' ἄνακτα τῆσδε γῆς | κομίζομέν νιν. ὁ δ' (*Ald.* ὅδ') ἐσιδὼν, ὅσον τάχος | ἐς (*Ald.* ὡς) χέρνιβάς τε καὶ σφαγεῖ' ἔπεμπέ (*Ald,* σφάγι' ἐξέπεμπέ) σοι.] Suspectum habeo ἐσιδὼν in hoc metro. Caussam suspicionis supra declaravi ad v. 65. Εἰσιδὼν in senario occurrit vv. 108. 269. εἰσιδεῖν vv. 47. 990. (ubi coll. Victoriana ἐσιδεῖν metro repugnante) 1015. Nostro loco scribendum videtur aut εἰσιδὼν δ' pro ὁ δ' ἐσιδὼν, aut una literula mutata ὅδε δ' ἰδὼν. Infra v. 757. mss. et edd. veteres ἐκδώσω pro ἐκσώσω.

v. 340. Θαυμάσῃ' ἔλεξας τὸν φανέν θ', ὅστις ποτὲ (*Ald.* ὅστίς ποτε) | Ἕλληνος ἐκ γῆς πόντον ἦλθεν ἄξενον.] Ita Aldus, et pleræque editt. Male Barnesius Scaligerum secutus Ἕλλην ὃς. Vid. Markl. ad h. l. et Lobeck. ad Ajac. v. 323. p. 272. seq. SEIDLER. Ἕλλην femininum agnoscit grammaticus apud Bekkerum Anecd. Gr. p. 97. Ἕλλην γυνή. Φιλήμων Παιδαρίῳ. Ἑλλὰς ὁ ἀνήρ. Σοφοκλῆς Αἴαντι Λοκρῷ. Glossa

2. Omnes edd. χρῇ apud Sophoclem El. 35. Recte χρῇ Brodæus ad Euripidis Hel. 523. Apud Æschylum Ag. 1584. ἀποχρῇ pro ἀπόχρη secundum veteres grammaticos proculdubio dabit Blomfieldius.

posterior, quam in indicem Sophocleum retulit Brunckius, vulgatam nostri loci scripturam non defendit. Multum enim interest inter masculinum Ἕλλας et femininum Ἕλλην. Altera magis ad rem esset, si pro Philemone infimæ ætatis comico, tragici alicujus, vel etiam comici veteris et probati, testimonium attulisset grammaticus. Eustathius p. 1077, 31. ἔστι γὰρ κοινὸν καὶ τὸ Ἕλλην, ὡς δηλοῖ τὸ, Ἕλλην ἀληθῶς οὖσα, ὅπερ ἐν τοῖς τοῦ Ἀθηναίου κεῖται περὶ τῆς τύχης. Vide Athenæum p. 280. E. Verba Ἕλλην ἀληθῶς οὖσα Apollodori Carystii sunt, cujus non multo major auctoritas est quam Philemonis. In tragicorum scriptis hodie manentibus quater legitur Ἕλλην femininum, semel apud Æschylum, ter apud Euripidem. Æschyli locus est Ag. 1263. Καὶ μὴν ἄγαν γ' Ἕλλην' ἐπίσταμαι (ἐπίστασαι Porsonus ex emendatione Marklandi) φάτιν. Verba sunt Casandræ ad chorum, qui respondet, Καὶ γὰρ τὰ Πυθόκραντα. δυσμαθῆ δ' ὅμως. Malim ἐμὴν—φάτιν, meum vaticinium, de cujus obscuritate queritur chorus. Vitium, modo vitium sit, ortum est ex similitudine literarum λλ et μ. Loci Euripidei sunt Iph. T. 341. 495, Heracl. 131. Primo loco mirari subit, si genuina est vulgata, poëtam Ἕλληνος ἐκ γῆς potius quam ἐξ Ἑλλάδος γῆς dixisse, qui Ἑλλάδος ἐκ γᾶς dixerit v. 448. Ἑλλάδος στρατηγίας v. 17. Ἑλλάδος νεὼς vv. 1292. 1345. 1386. Sed legendum videtur Ἑλληνίδος γῆς. Barnesius jam conjecerat Ἑλληνίδος ἐκ γῆς. De altero hujus fabulæ loco infra suo ordine dicetur. Tertius est Heracl. 131: de quo nonnihil jam dixi ad v. 96.

v. 342. Εἶεν. σὺ μὲν κόμιζε τοὺς ξένους μολών. | τὰ δ' ἐνθάδ' ἡμεῖς οἷα φροντιούμεθα.] Pro οἷα Reiskius conjecerat ὅσια vel οἵδε. SEIDLER. Notandum etiam futurum φροντιούμεθα, quæ forma nescio an nusquam alibi occurrat. Activa φροντιεῖ (vulgo φροντίσει) legitur apud Euripidem Tro. 1234. φροντιῶ apud Aristophanem Nub. 125. Miror nemini adhuc in animum venisse indicem verborum conficere, quorum præsens desinit in ω, futurum in μαι. In hac re non semper sibi constant tragici. Ἐπαινέσεται v. c. dixit noster Bacch. 1193. ναυστολήσεται Tro, 1048. Idem tamen ἐπαινέσω Heracl. 301. ναυστολήσεις Suppl. 474. ναυστολήσων Hec. 634.

v. 358. τὴν ἐνθάδ' Αὐλιν ἀντιθεῖσα τῆς ἐκεῖ, | οἳ (*Ald.* οἵ) μ' ὥστε μόσχον Δαναΐδαι χειρούμενοι, | ἔσφαζον.] Recte οὗ μ' Piersonus, Marklandus, Zimmermannus. Loca quæ οἵ μ'

defendere videntur, partim male intellecta sunt, partim corrupta scriptura laborant. Ailegat Seidlerus Sophoclem El. 958. *ποῖ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων | βλέψασ' ἔτ' ὀρθήν;* Sed ibi *ποῖ* non cum *μενεῖς* sed cum *βλέψασα* construendum esse monuit vir doctus Mus. Crit. L. p. 205. Multis fraudi fuit similis constructio apud nostrum Herc. 1160, *οἴμοι, τί δράσω; ποῖ κακῶν ἐρημίαν | εὕρω, πτερωτὸς, ἢ κατᾶ χθονὸς, μολών;* Ita distinguendum, sublata interrogationis nota, quæ vulgo post *εὕρω* exhibetur. Frustra *ποῦ* reposuit Hermannus, quod rectius reposuisset ejusdem fabulæ v. 74. ubi vulgo legitur, *ποῖ πατὴρ ἄπεστι γῆς;* Neque facile crediderim, Æschylum scripsisse *ποῖ* Κλυταιμνήστρα Cho. 882.

v. 402. *ἔβασαν, ἔβασαν ἄμικτον | αἶαν, ἔνθα κούρα | διατέγγει βωμοὺς | καὶ περὶ κίονας ναῶν αἷμα βρότειον.*] Ἄμικτον recte per ἄξενον explicat Brodæus. SEIDLER. Isocrates Evagora p. 315. ed. Auger. *τὸν δὲ τόπον ἄμικτον ὅλον παραλαβὼν καὶ παντάπασιν ἐξηγριωμένον, ἡμερώτερον καὶ πραότερον κατέστησεν.* Deinde legendum, *ἔνθα κούρᾳ | Διᾷ τέγγει βωμοὺς | καὶ περικίονας ναοὺς αἷμα βρότειον.* Ceterum versus 402. cum sequente asynartetum conficit, quales sunt Archilochi apud Hephæstionem, *Ἐρασμονίδη Χαρίλαε, χρῆμά τοι γελοῖον | ἐρέω, πολὺ φίλταθ' ἑταίρων, τέρψεαι δ' ἀκούων.* Ita Noster Med. 990. *Σὺ δ', ὦ τάλαν, ὦ κακόνυμφε | κηδεμὼν τυράννων.* Hoc exemplum attulit Gaisfordius p. 341.

v. 414. *φίλα γὰρ ἐλπὶς ἐγένετ' ἐπὶ | πήμασι βροτῶν ἄπληστος ἀνθρώποις, | ὄλβου βάρος οἳ φέρονται | πλάνητες ἐπ' οἶδμα πόλεις τε | βαρβάρους περῶντες. | κενόδοξοι (Ald. κοιναὶ δόξαι)· γνώμα | δ' οἷς μὲν ἄκαιρος ὄλβου, | τοῖσδ' εἰς μέσον ἥκει.*] Κενόδοξαι etiam Zimmermannus et Matthiæ, ut legendum censuerant Heathius, Marklandus, et Musgravius, quos fefellit corrupta strophici versus scriptura *διατέγγει* pro *Διᾷ τέγγει*. Cod. E. et edd. recentiores ante Zimmermannum *κεναὶ δόξαι*, quod surpascriptum exhibent liber Put. et coll. Victoriana. Legendum *κεινᾷ δόξᾳ*. Forma poëtica *κεινὸς* hoc uno loco, quod sciam, apud Euripidem legitur. Olim legebatur *κεινὸν* apud Sophoclem Trach. 495. ubi nunc rectius legitur *κενὸν*, metro scilicet utramque formam admittente. Sed *ἐξεκείνωσεν* in senario apud Æschylum Pers. 763. communem formam prorsus excludit. Superiora alii aliter accipiunt. Post *βάρος* distinguunt omnes ante Musgravium, qui verba *ὄλβου*

βάρος οἳ φέρονται reddit *qui divitiarum onus reportant.* Hunc sequuntur Seidlerus et Matthiæ. Rectius alii οἳ φέρονται πλάνητες ἐπ' οἴδμα, *qui feruntur errabundi per fluctus.* Malim autem, φίλα γὰρ ἐλπὶς ἐγένετ' ἐπὶ | πήμασι βροτῶν, ἄπλη-στον (vel potius ἄπλατον) ἀνθρώποις ὄλβου βάρος. Βάρος ἄπλετον, *pondus immensum,* dixit Sophocles Trach. 984. De his formis vid. Piersonus ad Mœrin p. 24. Transeo ad verba γνώμα δ' οἷς μὲν ἄκαιρος ὄλβου, τοῖσδ' εἰς μέσον ἥκει, quæ ab Hermanno ita explicari monet Seidlerus: *sententia aliis est non tenens modum in divitiis, aliis autem moderata.* Ita quoque locum accepisse videtur Matthiæ, qui τοῖς δ' εἰς μέσον ἥκει exhibet. Sed hæc interpretatio postulat ut in priore membro scribatur γνώμα δὲ τοῖς μὲν ἄκαιρος ὄλβου. Locus valde obscurus est, sed, ut mihi quidem videtur, non corruptus[1]. Magna difficultas est in verbis εἰς μέσον ἥκει. Dixit noster Ion. 1557. ὃς εἰς μὲν ὄψιν σφῷν μολεῖν οὐκ ἠξίου, | μὴ τῶν πάροιθε μέμψις εἰς μέσον μόλῃ. Idem loquendi modus, sed nihil inde lucis in nostrum locum.

v. 456. Ἀλλ' οἵδε χέρας δεσμοῖς διδύμοις | συνερεισθέντες, χωροῦσι νέον | πρόσφαγμα θεᾶς. σιγᾶτε, φίλαι. | τὰ γὰρ Ἑλλήνων ἀκροθίνια δὴ | ναοῖσι (*Ald.* ἐν ναοῖσι) πέλας τάδε βαίνει. | οὐδ' ἀγγελίας ψευδεῖς ἔλακεν (*Ald.* λάκε) | βουφορβὸς ἀνήρ. | ὦ πότνι', εἴ σοι τάδ' ἀρεσκόντως &c.] Hæc omnia choro recte tribuunt Seidlerus et Matthiæ. In edd. superioribus Iphigeniæ tribuuntur octo versus, choro quatuor, quorum primus est 463. ὦ πότνι', εἴ σοι τάδ' ἀρεσκόντως. Rectius autem locus procederet, si hæc verba, quibus ad Dianam convertitur oratio, versum catalecticum sine intervallo exciperent. Fortasse legendum, Ἀλλ' οἵδε χέρας δεσμοῖς διδύμας | ξυνερεισθέντες, χωροῦσι νέον | πρόσφαγμα θεᾶς. οὐδ' ἀγγελίας | ψευδεῖς ἔλακεν βουφορβὸς ἀνήρ. | σιγᾶτε, φίλαι. τὰ γὰρ Ἑλλήνων | ἀκροθίνια δὴ | ναοῖσι πέλας τάδε βαίνει. | ὦ πότνι', &c. Schaefero debetur διδύμας.

v. 480. ὡς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα, | μακρὸν δ' ἀπ' οἴκων χρόνον ἔσεσθ' ἀεὶ κάτω.] Frigidam hanc expli-

1. Hoc μὲν, cui nullum respondet δὲ, admonet me ut Sophoclem corrigam Ant. 620. σοφία γὰρ ἔκ του | κλεινὸν ἔπος πέφανται, | τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν | τῷδε μὲν, ὅτῳ φρένας | θεὸς ἄγει πρὸς ἄταν. Vulgo τῷδ' ἔμμεν.

cationem censet Marklandus, multo tamen frigidiora in ejus locum substituit ἔσεσθ' ἐοίκατε, neque felicius Musgravius αἰ αἰ κάτω. SEIDLER. Musgravium sequitur Zimmermannus. Legendum, ni fallor, ἐκεῖ κάτω. Ita noster Hec. 418. Ἐκεῖ δ' ἐν Ἅιδου κείσομαι χωρὶς σέθεν.

v. 492. Πότερος ἆρ' ὑμῶν ἐνθάδ' ὠνομασμένος | Πυλάδης κέκληται; τόδε μαθεῖν πρῶτον θέλω.] Sensus est, Πότερος ἆρ' ὑμῶν δεῦρο ἀγγέλλεται Πυλάδης ὠνομασμένος; Respicit ad v. 249. Πυλάδης ἐκλήζεθ' ἅτερος πρὸς θατέρου. Legendum autem, ni magnopere fallor, λέλεκται pro κέκληται. Recte λέλεκται cum participio conjungitur. Noster infra v. 1047. Ταυτὸν χεροῖν σοι λέξεται μίασμ' ἔχων.

v. 495. Ποίας πολίτης πατρίδος Ἕλληνος γεγώς;] Conjectura Ἕλλην εἶ γεγὼς numeris nocet. Cf. supra v. 340. SEIDLER. Si vitiosum est Ἕλληνος, proculdubio legendum Ἑλλήνων. Noster Bacch. 20. εἰς τήνδε πρῶτον ἦλθον Ἑλλήνων πόλιν. Ion. 8. ἔστιν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις.

v. 554. ΟΡ. Παῦσαί νυν ἤδη, μήδ' ἐρωτήσῃς πέρα. | ΙΦ. Τοσόνδε γ', εἰ ζῇ (*Ald.* ζῇ) τοῦ ταλαιπώρου δάμαρ, | ΟΡ. Οὐκ ἔστι. παῖς (*Ald.* πῶς) νιν, ὃν ἔτεχ', οὗτος ὤλεσεν. | ΙΦ. Ὦ συνταραχθεὶς οἶκος. ὡς τί δὴ θέλων; | ΟΡ. Πατρὸς θανόντος τήνδε τιμωρούμενος.] Plures versiculos appono, ut videat lector hoc τήνδε prorsus supervacaneum esse. Postulat tragici sermonis indoles, ni fallor, ut in ejus locum substituatur αἷμα vel aliquid ejusmodi. Ita noster supra v. 78. ἐπειδὴ πατρὸς αἷμ' ἐτισάμην, | μητέρα κατακτάς. Alc. 736. εἰ μή σ' ἀδελφῆς αἷμα τιμωρήσεται. Œneo III. ἐγὼ δὲ πατρὸς αἷμ' ἐτιμωρησάμην. Cycl. 691. εἰ μή σ' ἑταίρων φόνον ἐτιμωρησάμην.

v. 559. ΙΦ. Φεῦ. | ὡς εὖ κακὸν δίκαιον εἰσεπράξατο. | ΟΡ. Ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ, δίκαιος ὤν.] Etsi Clytæmnestræ cædes jure κακὸν δίκαιον appellari potest, vereor ut huic notioni conveniat media forma εἰσεπράξατο, quod cum δίκαιον conjunctum *pœnas sumere* significare videtur. Id certe significat δίκην πράσσεσθαι apud nostrum Phœn. 1645. Οὐκ ἔννομον γὰρ τὴν δίκην πράσσεσθέ νιν. Legendum suspicor κακὴν, ut sensus sit, ὡς εὖ κακὴν οὖσαν αὐτὴν ἐτιμωρήσατο. Noster Or. 504. κακὴν γὰρ αὐτὴν ἐνδίκως ἡγούμενος, | αὐτὸς κακίων μητέρ' ἐγένετο κτανών. Malim etiam ἐξεπράξατο. Ἐκπράσσειν passim apud Euripidem legitur, εἰσπράσσειν, si Beckio fides habenda est, hoc solo loco. Similem errorem, εἰσεγραψάμην

pro ἐξεγραψάμην, apud Sophoclem Trach. 1169. nemo, quod sciam, adhuc correxit.

v. 566. Κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.] Nequeo mihi persuadere ab Euripide profectum esse senarium tam scabrum atque auribus ingratum. Non eum defendunt ii quos attulit Seidlerus ad v. 1387. λαβέσθε, κώπαις τε ῥόθια λευκαίνετε. Nullus enim eorum est, quorum tertius pes dactylus sit aut tribrachys. Licet non valde numerosus sit hujusmodi senarius, ἡ δ' ἀνεβόησεν, Ὦ δρομάδες ἐμαὶ κύνες, longe numerosior est quam, ἡ δ' ἀνεβόησεν, Ἰτὲ δρομάδες ἐμαὶ κύνες. Cujusmodi nullum præter hunc nostrum in tragicorum scriptis offendi. Musgravio placet ἀχάριτ', neutrum plurale adverbii loco. Equidem malim, Κακῆς γυναικὸς χάριν ἀχάριτον ὤλετο. Utramque mutationem, ἀχάριτον scilicet pro ἄχαριν, et ὤλετο pro ἀπώλετο, exemplis confirmare possum. Apud Euripidem Phœn. 1745. in plerisque libris legitur χάριν ἀχάριστον, in paucioribus χάριν ἄχαριν. Neutra lectio recte se habet. Postulat enim metrum ἀχάριτον. Verba χάριν ἀχάριτον dipodiam conficiunt trochaicam. Apud Æschylum Cho. 40. strophen inchoat senarius, Τοιάνδε χάριν ἄχαριν, ἀπότροπον κακῶν. cui respondet in antistropho, Σέβας δ' ἄμαχον, ἀδάματον (sic pro ἀδάμαντον recte Burneius), ἀπόλεμον τὸ πρίν. Repone in priore χάριν ἀχάριτον, et syllabam syllabæ respondentem habebis. Præter hæc tria loca, legendum videtur φόνι' ἀχάριτά θ' pro φόνια χάριτας apud Euripidem Hel. 175. Diversæ sunt ejusdem adjectivi formæ ἀχάριτος et ἀχάριστος, ut ἄγνωτος et ἄγνωστος, ἀδάματος et ἀδάμαστος, ἀθέμιτος et ἀθέμιστος, ἀκόρετος et ἀκόρεστος. Quod ad ἀπώλετο attinet, ejusdem erroris exemplum præbet Sophocles Œd. C. 547. καὶ γὰρ ἄλλους ἐφόνευσα καὶ ἀπώλεσα, | νόμῳ δὲ καθαρὸς ἄϊδρις εἰς τόδ' ἦλθον. Ita Aldus. Turnebus aliique ante Bothium, κἀπώλεσα. Recte Bothius, καὶ ὤλεσα. Nostro loco caussa erroris manifesta est. Scripsit Euripides, ut supra dixi, Κακῆς γυνάικὸς χάριν ἀχάριτον ὤλετο. Librariorum culpa primo factum est χάριν ἄχαριν ὤλετο, deinde, ut versus omnes suos pedes integros haberet, χάριν ἄχαριν ἀπώλετο. Ita fere v. 335. cum semel σφαγεῖ' ἔπεμπέ σοι in σφάγι' ἔπεμπέ σοι corruptum est, non defuit qui scribendo σφάγι' ἐξέπεμπέ σοι versum claudicantem sanasse sibi videretur.

v. 617. ΟΡ. Θύσει δὲ τίς με; καὶ τὰ δεινὰ τλήσεται; |

ΙΦ. Ἐγώ. θεᾶς γὰρ τῆσδε προστροπὴν ἔχω. | ΟΡ. Ἄζηλά γ', ὦ νεᾶνι, κοὐκ εὐδαίμονα.] Frustra olim conjeci προστρόπαι propter neutra pluralia Ἄζηλα et εὐδαίμονα, quæ pendent a subaudito ἔργα. Frustra etiam Bothius Ἄζηλον. Phrynichus apud Bekkerum Anecdot. Gr. p. 4. Ἀνόητά γ', εἰ τοῦτ' ἦλθες ἐπιτάξων ἐμοί. ἀντὶ τοῦ, ἀνόητος εἶ ἐπιτάττων τοῦτο. Ἀττικὸν γὰρ τὸ λέγειν, ἀνόητα εἰ τοῦτ' ἐπιτάξεις. Aristophanes Ran. 489. ΔΙ. Κατέκειτ' ἂν ὀσφραινόμενος εἴπερ δειλὸς ἦν. | ἐγὼ δ' ἀνέστην, καὶ προσέτ' ἀπεψησάμην. | ΞΑ. Ἀνδρεῖά γ', ὦ Πόσειδον.

v. 642. Κατολοφύρομαί σε τὸν χερνίβων | ῥανίσι μελόμενον ῥανίσιν αἱμακταῖς.] Alterum ῥανίσιν addidi ex conjectura, ut metra exæquarem. SEIDLER. Adoptavit hanc conjecturam Matthiæ. Metro melius consultum erit, si legatur, ῥανίσι [βαρβάρων] μελόμενον αἱμακταῖς, ut obiter monui ad Sophoclis Aj. 599. Mus. Crit. I. p. 364. Χερνίβων βαρβάρων ut βάρβαρα φάσγανα Hel. 870. Vel, si mavis, ῥανίσι [δυσσεβῶν] μελόμενον αἱμακταῖς. Idem metrum apud Sophoclem Œd. T. 1314. ἄφατον, ἀδάματόν τε καὶ δυσούριστον. Et apud Euripidem Phœn. 1302. πότερον ἄρα νέκυν ὀλόμενον ἰαχήσω. Herc. 1079. φόνον ὁμοσπόρων ἔμελλες ἐκπράξειν. Prius hemistichium dochmiacum est, alterum ut Suppl. 781. διπλάζεται τιμά.

v. 646. Σὲ δὲ τύχας μάκαρος, ἰὼ (*Ald.* ὦ) νεανία, | σεβόμεθ', εἰς πάτραν ὅτι (*Ald.* ὅτί) ποτ' ἐπεμβάσῃ.] Pro ὦ dedi ἰώ, metri causa. Νεανία trisyllabon est. SEIDLER. Matthiæ etiam ἰὼ νεανία, vereor ut recte. Nam si ἰὼ νεανία scripsisset poëta, hæc verba potius in initio sententiæ quam διὰ μέσου collocaturus fuisse mihi videtur. Mox fortasse legendum, εἰς πάτραν ὅτι πόδ' ἐπεμβάσει. Malim etiam Tro. 455. ποῦ σκάφος τὸ τοῦ στρατηγοῦ; ποῖ πόδ' ἐμβαίνειν με χρή; Usitatissimus loquendi modus βαίνειν πόδα, de quo Porsonus ad Or. 1427. Ita noster Heracl. 169. εἰς ἅντλον ἐμβήσει πόδα. Ibid. 802. ἐκβὰς τεθρίππων Ὕλλος ἁρμάτων πόδα. Omnium consensu Euripidi repræsentatum est πόδ' pro ποτ' Hel. 75. 986. Priore loco legendum etiam πτερῷ pro πέτρῳ.

v. 650. Ἄζηλα τοῖς φίλοισι, θνησκόντων φίλων.] Legendum suspicor, Ἄζηλα τάδε φίλοισι, θ. φ.

v. 658. Πυλάδη, πέπονθας ταυτό, πρὸς θεῶν, ἐμοί;] Veteres Attici, ut alibi monui, libentius ταυτὸν dicebant quam

ταυτό. Malim igitur πέπονθας ταυτὰ, ut in Bacch. 189. Ταυτά μοι πάσχεις ἄρα. Sic etiam Aristophanes Eccl. 339. Νὴ τὸν Ποσειδῶ, τάυτὰ τοίνυν ἀντίκρυς | ἐμοὶ πέπονθας. Epicrates apud Athenæum p. 570. B. πεπονθέναι δὲ ταυτά μοι δοκεῖ | τοῖς ἀετοῖς. Plato Euthyphrone p. 8. D. Οὐκ οὖν ταυτά γε ταῦτα καὶ οἱ θεοὶ πεπόνθασιν, &c. Polit. V. p. 468. D. Πεισόμεθα ἄρα (ἦν δ' ἐγὼ) ταυτά γε Ὁμήρῳ. Pro plurali accipiendum est ταύτ' apud nostrum Ion. 330. πέπονθέ τις σῇ μητρὶ ταύτ' ἄλλη γυνή.

v. 674. Αἰσχρὸν, θανόντος σοῦ (*Ald.* σου), βλέπειν ἡμᾶς φάος. | κοινῇ τ' ἔπλευσα, δεῖ με καὶ κοινῇ θανεῖν.] Reiskius κοινῇ γ' ἔπλευσα. Malim κοινῇ δ' ἔπλευσα. Ceterum nescio an scripserit Euripides, κοινῇ δὲ πλεύσας, δεῖ με καὶ κοινῇ θανεῖν. Ita certe scripsit Hipp. 22. τὰ πολλὰ δὲ | πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ. De hoc nominativi usu videantur scriptores quos allegat Matthiæ Gramm. Gr. §§. 561. 562. In hac tragœdia occurrunt ἀλλάξας v. 193. σωθεὶς v. 695. κτησάμενος v. 696. ἐλθὼν v. 947. εἰπὼν ἀκούσας θ' v. 964.

v. 678. δόξω δὲ τοῖς πολλοῖσι (πολλοὶ γὰρ κακοὶ) | προδούς σε, σώζεσθ' αὐτὸς εἰς οἴκους μόνος. | ἢ καὶ φονεύσας, ἐπὶ νοσοῦσι δώμασιν | ῥάψαι μόρον σοι σῆς τυραννίδος χάριν, | ἔγκληρον ὡς δὴ σὴν κασιγνήτην γαμῶν.] Versum 679. propter elisam diphthongum merito suspectum habent viri docti. Vide an legendum, προδοὺς σεσῶσθαί σ' αὐτὸς εἰς οἴκους μόνος. Ita fere noster Ion. 293. Καὶ πῶς ξένος σ' ὢν ἔσχεν οὖσαν ἐγγενῆ; Ibid. 614. κᾆτ' ἢ προδοὺς σύ μ', εἰς δάμαρτα σὴν βλέπῃς, | ἢ τἀμὰ τιμῶν, δῶμα συγχέας ἔχῃς. Digna etiam quæ memoretur mihi videtur Erfurdtii conjectura a Seidlero allata, προδούς σε, σωθεὶς αὐτὸς εἰς οἴκους μόνος. Verba hoc modo cohærere censet Erfurdtius: σωθεὶς μόνος εἰς οἴκους δόξω τοῖς πολλοῖς ῥάψαι μόρον σοι, προδούς σε, ἢ καὶ φονεύσας. Malim σωθείς τ' ita accipiendum: δόξω τοῖς πολλοῖς ῥάψαι μόρον σοι, [ἢ] προδούς σε, σωθείς τ' αὐτὸς εἰς οἴκους μόνος, ἢ καὶ φονεύσας.

v. 691. τὸ μὲν γὰρ εἰς ἔμ' οὐ κακῶς ἔχει, | πράσσονθ' ἃ πράσσω πρὸς θεῶν, λύσειν βίον.] Scripti codices λήσειν et λήγειν. Bene Græcum esse λύειν βίον ostendit Marklandus, quem tamen fugit id nostro loco reponendum esse pro λύσειν βίον. Omnes ante Monkium λύσειν pro λύειν. Hipp. 671.

λύσω pro λύω ibid. 1060. Membranæ Brunckianæ λύσω pro λύω etiam v. 1442.

v. 719. *ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορέν σε* (*Ald.* διέφθειρέν *μέ*) *πω | μάντευμα. καίτοι γ' ἐγγὺς ἔστηκας* (*Ald.* ἔστηκα) *φόνου.*] Erfurdtius propter Porsoni regulam, quam profert ad Med. 675. legendum putat *καίτοι κἀγγύς*. SEIDLER. Malim, *καίπερ ἐγγὺς ἑστῶτος φόνου*. Ita v. 486. *οὐχ ὅστις Ἅιδην ἐγγὺς ὄντ' οἰκτίζεται, | σωτηρίας ἄνελπις*. Andr. 996. *τοία γὰρ αὐτῷ μηχανὴ πεπλεγμένη | βρόχοις ἀκινήτοισιν ἕστηκεν φόνου.*

v. 760. *τἀνόντα κἀγγεγραμμέν' ἐν δέλτου πτυχαῖς | λόγῳ φράσω σοι πάντ' ἀναγγεῖλαι φίλοις.*] Æschylus Prom. 662. *ἦκον δ' ἀναγγέλλοντες αἰολοστόμους | χρησμούς, ἀσήμους, δυσκρίτως τ' εἰρημένους*. Malim *ἀπαγγεῖλαι* et *ἀπαγγέλλοντες*.

v. 766. *Καλῶς ἔλεξας τῶν θεῶν ἐμοῦ θ' ὕπερ. | σήμαινε δ' ᾧ χρὴ τάσδ' ἐπιστολὰς φέρειν | πρὸς Ἄργος, ὅτι τε χρὴ κλύοντά σου λέγειν.*] Pro *ᾧ* cod. B. *ὡς*: quod vult, opinor, *οἷς*. MARKLAND. Cum his verbis contineatur interrogatio, vitiosum est *σήμαινε δ' ᾧ χρὴ*, nec minus vitiosum *οἷς*, quod Marklando in mentem venit. Reponerem *σήμαινε δ' ὅτῳ χρὴ*, si per metrum liceret. Ita Æschylus Prom. 619. *Σήμηνον ὅστις ἐν φάραγγί σ' ὤχμασε*. Ubi solœcum esset ὃς pro ὅστις. Vulgo quidem legitur in eadem fabula v. 946. *πατὴρ ἄνωγέ σ' οὔστινας κομπεῖς γάμους | αὐδᾶν, πρὸς ὧν τ' ἐκεῖνος ἐκπίπτει κράτους*. Sed proculdubio legendum aut *πρὸς ὧν γ' ἐκεῖνος*, quod in uno codice reperitur, aut *πρὸς ὧν ἐκεῖνος* utraque particula deleta. Sensus est, ut alibi monui, *quænam sint hæ nuptiæ, quæ eum regno pulsuræ sint*. Nostro loco si recte bis legitur *χρὴ*, aut *σήμαινε τῷ* aut *σήμαιν' ὅτῳ* scribendum.

v. 777. *Πυλάδη, τί λέξω; ποῦ ποτ' ὄνθ' εὑρήμεθα;*] Mavult Marklandus *εὑρήμεθον* ob præcedens *ὄντε*. Non opus. Vid. Matthiæ Gramm. Gr. §. 300. p. 417. SEIDLER. Marklando obsecutus est Zimmermannus. Primam personam dualem veteribus ignotam fuisse monui ad Aristophanis Ach. 733. p. 127. Utar hujus opportunitate loci ad eam quæstionem paullo accuratius tractandam. Apud veteres et probatos scriptores[1] primam

1. In horum numero non est habendus Athenæus, qui Pompeionum

personam dualem ter offendi, semel apud Homerum, bis apud Sophoclem. Homerus Il. Ψ. 485. δεῦρό νυν ἦ τρίπσδος περιδώμεθον, ἠὲ λέβητος. *Cum metri injuria*, inquit Heynius, *legerunt nonnulli* περιδώμεθα ἠὲ λ. *Sic Barocc. Harl. Townl. un. Vindob. et Schol. Aristoph. Acharn.* 771. *Eq.* 788. *Nub.* 644. Sic etiam Hesychius vv. Δεῦρο et Περιδώμεθα, aliique. Metro cautum erit, si scribatur cum elisione περιδώμεσθ'. Loci Sophoclei sunt Phil. 1079. νὼ μὲν οὖν ὁρμώμεθον. | ὑμεῖς δ', ὅταν καλῶμεν, ὁρμᾶσθαι ταχεῖς. El. 948. παρουσίαν μὲν οἶσθα καὶ σύ που φίλων | ὡς οὔτις ἡμῖν ἐστιν, ἀλλ' Αἴδης λαβὼν | ἀπεστέρηκε, καὶ μόνα λελείμμεθον. Utrobique id ipsum fecisse videntur librarii, quod nostro loco factum voluit Marklandus. Propter nominativos duales νὼ et μόνα verba pluralia in dualia mutarunt. Primam personam pluralem nominativo duali conjungit Sophocles Ant. 58. νῦν δ' αὖ μόνα δὴ νὼ λελειμμένα, σκόπει | ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βίᾳ | ψῆφον τυράννων ἢ κράτη παρέξιμεν. Sic etiam Euripides Or. 1060. ἀλλ' εἶ ὅπως γενναῖα κἀγαμέμνονος | δράσαντε κατθανούμεθ' ἀξιώτατα. Hel. 1065. εἶτα πῶς ἄνευ νεὼς | σωθησόμεσθα κενοταφοῦντ' ἐμὸν δέμας; Ibid. 1101. αἰτούμεθ', ὀρθὰς ὠλένας πρὸς οὐρανὸν | ῥίπτονθ', ἵν' οἰκεῖς ἀστέρων ποικίλματα. El. 1241. δεινὸν δὲ ναὸς ἀρτίως πόντου σάλον | παύσαντ', ἀφίγμεθ' Ἄργος. Aristophanes Av. 4. ἀπολούμεθ', ἄλλως τὴν ὁδὸν προφορουμένω. Ibid. 43. κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας, | πλανώμεθα, ζητοῦντε τόπον ἀπράγμονα, | ὅπου καθιδρυθέντε διαγενοίμεθ' ἄν. Ibid. 120. ταῦτ' οὖν ἱκέται (malim ἱκέτα) νὼ πρὸς σὲ δεῦρ' ἀφίγμεθα. Ibid. 650. ξυνεσόμεθ' ὑμῖν πετομένοις οὐ πετομένω. Ibid. 664. καὶ νὼ θεασώμεσθα τὴν ἀηδόνα. Plut. 445. Καὶ μὴν λέγω. δεινότατον ἔργον παραπολὺ | ἔργων ἁπάντων ἐργασόμεθ', εἰ τὸν θεὸν | ἔρημον ἀπολιπόντε ποι φευξούμεθα, | τηνδὶ δεδιότε, μηδὲ διαμαχούμεθα. Propter nominativum dualem ἀπολιπόντε in ed. Flor. a. 1525. φευξούμεθον reposuit Ant. Fracinus, relicto tamen διαμαχούμεθα v. seq.

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num quendam Philadelphensem ita loquentem inducit p. 98. A. Στρομβιχίδη, κόμιζέ μοι ἐπὶ τὸ γυμνάσιον τὰς βλαύτας τὰς ἀφορήτους, καὶ τὴν ἐφεστρίδα τὴν ἄχρηστον. ἐγὼ γὰρ ὑποδησάμενος τὸν πώγωνα, προσαγορεύσω τοὺς ἑταίρους. ὀπτὸς γάρ ἐστί μοι τάριχος. κόμιζε δὲ τοῦ ἐλαίου τὴν λήκυθον. πρότερον γὰρ συντριβησόμεθον, ἔπειθ' οὕτως ἀπολούμεθον.

v. 806. ΙΦ. Ἀλλ' ἡ Λάκαινα Τυνδαρὶς σ' ἐγείνατο; | ΟΡ. Πέλοπός γε (*Ald.* τε) παιδὶ παιδὸς ἐκπέφυκ' ἐγώ.] Græce non dicitur ἐκπέφυκα παιδί. Legendum conjeceram aut Πέλοπός γε παιδὶ παιδὸς ἐξέφυσέ με, aut Πέλοπός γε παιδὶ παιδὸς, οὗ πέφυκ' ἐγώ. In hanc conjecturam incidit etiam Seidlerus. Fortasse scripsit Euripides οὗ 'κπέφυκ' ἐγώ.

v. 824. ἣν χερσὶ πάλλων, παρθένον Πισάτιδα (*Ald.* πισσάτιδα) | ἐκτήσαθ' Ἱπποδάμειαν, Οἰνόμαον κτανὼν,] Noster Med. 384. κράτιστα τὴν εὐθεῖαν, ἣ πεφύκαμεν | σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς κτανεῖν. Sic Aldus et omnes deinceps ante Brunckium, qui e Lascari revocavit ἑλεῖν pro κτανεῖν, genuinam lectionem pro interpretatione. Nostro loco legendum videtur Οἰνόμαον ἑλὼν, tum propter Pindari verba Olymp. I 142. Ἕλεν δ' Οἰνομάου βίαν, παρθένον τε σύνευνον, quæ fortasse respexit Euripides; tum propter anapæstum, cui paucissimi similes apud tragicos occurrunt. De hac re audiendus Porsonus Præfat. ad Hec. p. xxv. *Euripides etiam in* Νεοπτόλεμος, Ἱππόλυτος, Ταυροπόλος, *tres ultimas syllabas anapæstum fecit, quod tamen in genitivis et dativis meliori jure fecisse videtur, quam in nominativis et accusativis.* Nominativus Ἱππόλυτος sexies, accusativus Ἱππόλυτον quater in cognomine fabula occurrit, uterque semper ante vocalem, ut videtur scilicet anapæstus. Sic etiam Ταλθύβιος Hec. 503. 727. Or. 886. Iph. A. 1563. Tro. 238. 621. Ταλθύβιον Iph. A. 95. et similia passim. Νεοπτόλεμος ante consonam bis legitur. Or. 1654. γῆμαι πέπρωταί σ' Ἑρμιόνην. ὃς δ' οἴεται | Νεοπτόλεμος γαμεῖν νιν, οὐ γαμεῖ ποτε. Tro. 1126. αὐτὸς δ' ἀνῆκται Νεοπτόλεμος, καινάς τινας | Πηλέως ἀκούσας ξυμφοράς, &c. Prior locus tum propter anapæstum suspiciosus est, tum quia Νεοπτόλεμος sine crasi duarum primarum syllabarum alibi apud tragicos non occurrit. Altero reponendum videtur δεσπότης, quemadmodum in Med. 58. δεσποίνης pro Μηδείας e Lascari revocavit Porsonus. Loquitur enim Neoptolemi famulus, cujus ῥῆσις male vulgo Talthybio tribuitur. De Ταυροπόλον vide suo loco ad v. 1457. Addere poterat Porsonus Ἐριχθόνιος. Ion. 267. ΙΩ. Ἐκ γῆς πατρὸς σοῦ πρόγονος ἔβλαστεν πατήρ; ΚΡ. Ἐριχθόνιός γε. τὸ δὲ γένος μ' οὐκ ὠφελεῖ. Conjecturam meam de hoc loco in Censurâ Edinburgensi XIX. p. 70. propositam, Ἐριχθονίου γε subaudito ἔκγονός εἰμι, non magni facio. Postea in mentem venit Ἐρεχθέως γε. Sed ne hoc

quidem magnopere placet. Huc refer etiam Ἰλιάδι El. 4. ubi sine dubio legendum, κτείνας δὲ τὸν κρατοῦντ' ἐν Ἰδαίᾳ χθονὶ &c. Ita Sophocles Aj. 434. ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς, &c.[1] Plura hujus licentiæ exempla apud Euripidem non occurrunt, quem solum e tragicis eam usurpare innuunt Porsoni verba supra allata. Legitur quidem apud Æschylum Prom. 838. χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς, | σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται. Sed Ἰόνιος primam syllabam in hoc metro corripere videtur. Producit quidem in metro dactylico, sed ex necessitate, propterea quod hoc metrum tres breves syllabas deinceps positas non admittit. Idem obtinere in ἰσόθεος, Ἰταλία, Διογενὴς, aliisque multis hujus formæ vocibus, nemo nescit.

v. 828. ἔχω σ' Ὀρέσταν (*Ald.* Ὀρέστα) τηλύγετον χθονὸς ἀπὸ πατρίδος, | Ἀργόθεν, ὦ φίλος.] Malim, ἔχω σ', Ὀρέστα, τηλόθεν | χ. ἀ. π. Animo scribæ obversabantur Agamemnonis verba Il. I. 142. τίσω δέ ἑ ἶσον Ὀρέστῃ, | ὅς μοι τηλύγετος τρέφεται θαλίῃ ἐνὶ πολλῇ. Adjectivum τηλύγετος hoc uno loco, si bene memini, apud Atticos poëtas occurrit.

v. 837. ΟΡ. Ὦ κρεῖσσον ἢ λόγοισιν εὐτυχῶν ἐμοῦ. | ΙΦ. Ψυχά, τί φῶ; θαυμάτων πέρα καὶ λόγου | πρόσω τάδ' ἀπέβα (*Ald.* ἐπέβα).] Hæc omnia vulgo Iphigeniæ tribuuntur. Plerique etiam distinctionem post ἐμοῦ, quam exhibet Aldina, non agnoscunt. Si verbis ἐμοῦ ψυχὰ Orestem compellat Iphigenia, quæ quidem omnium fere interpretum sententia est, masculinum εὐτυχῶν defendi potest ex Æschylo Cho. 893. Οἵ 'γὼ, τέθνηκας, φίλτατ' Αἰγίσθου βία. Non opus igitur Bothii conjectura εὐτυχοῦσ' ἐμὰ ψυχὰ, quam adoptavit Zimmermannus. Sed

1. Euripides Hel. 27. τοὐμὸν δὲ κάλλος, εἰ καλὸν τὸ δυστυχὲς, | Κύπρις προτείνασ' ὡς Ἀλέξανδρος γαμεῖ, | νικᾷ. λιπὼν δὲ βούσταθμ' Ἰδαῖος Πάρις, | Σπάρτην ἀφίκεθ', ὡς ἐμὸν σχήσων λέχος. Quis non reponeret Ἰδαῖα, si per metrum liceret? Scripsit poëta, ni fallor, βούσταθμ' Ἰδαίας χθονός. Nomen proprium Πάρις e margine in textum irrepsit, ut, Ἰφιγένειαν apud Æschylum Ag. 1535. Ὀρέστου apud Euripidem Or. 1016. Καπανεὺς Phœn. 186. Φοῖβον Iph. T. 1237. Τροία Tro. 825. τοῦ Πενθέως Bacch. 1153. Ἥρα Hel. 247. 681. et alia. Cum versus jam septem pedibus incederet, Ἰδαῖος Πάρις pro Ἰδαίας χθονὸς Πάρις non male reposuit aliquis rei metricæ peritus. Ἰδαῖος appellatur Paris apud Euripidem Or. 1364. Andr. 707. Iph. A. 1289.

locus corruptus est, itaque, ni fallor, sanandus: Ὦ κρεῖσσον ἢ λόγοισιν εὐτυχῶν τύχαι. | τί φῶ; &c. Plurale τύχαι potius quam singulare τύχα repræsentandum arbitror, quia coll. Victor. et Musgravii liber Put. ψυχᾷ exhibent. Εὐτυχῶν non est nominativus singularis, sed genitivus pluralis, cujus interpretatio ἐμοῦ, ut fieri solet, in textum irrepsit. Ex hac interpretatione colligo vulgatam scripturam ψυχὰ etiam in exemplari fuisse quo usus est interpres. Alioqui ἡμῶν potius quam ἐμοῦ super εὐτυχῶν scripsisset. Sæpissime permutantur ψυχὴ et τύχη, monente præter alios Schaefero Meletem. Crit. p. 117. Alterum exemplum apud Euripidem occurrit Suppl. 622. Quod in eadem fabula v. 844. legitur, κρείσσον᾽ ἢ λέξαι λόγῳ, cum verbis κρεῖσσον ἢ λόγοισιν comparant Musgravius aliique.

v. 852. Ἐγὼ δ᾽ ἃ μέλεος (*Ald.* ἐγὼ μέλεος) οἶδ᾽ ὅτε φασγανον | δέρᾳ (*Ald.* δέρα) θῆκέ μοι μελεόφρων πατήρ.] Jacobsio placet δέρᾳ θῆγέ μοι. Equidem malim δέρᾳ φῆκέ μοι. Noster Hec. 1128. μέθες μ᾽ ἐφεῖναι τῇδε μαργῶσαν χέρα. Med. 633. μήποτ᾽, ὦ δέσποιν᾽, ἐπ᾽ ἐμοὶ χρυσέων | τόξων ἐφείης, | ἰμέρῳ χρίσασ᾽, ἄφυκτον οἰστόν.

v. 866. Εἰ σόν γ᾽ ἀδελφὸν, ὦ τάλαιν᾽, ἀπώλεσας.] Ἀπώλεσας verte *occidisses*. SEIDLER. Recte. Subauditur enim δι᾽ ὀδύνας ἂν ἔβας, aut tale quid. Noster Ion. 961. Εἰ παῖδά γ᾽ εἶδες χεῖρας ἐκτείνοντά μοι. Phœn. 1356. Εἰ καὶ τὰ πρὸς τούτοισιν εἰδείης κακά. Ubi supplet schol. τί ἐρεῖς; ἢ τριτάλας γένοιο, δηλονότι.

v. 884. πότερον κατὰ χέρσον, οὐχὶ ναΐ, | ἀλλὰ ποδῶν ῥιπᾷ | θανάτῳ πελάσεις ἄρα, βάρβαρα φῦλα | καὶ δι᾽ ὁδοὺς (*Ald.* διόδους) · ἀνόδους στείχων᾽] Marklandus conjicit ἀνὰ [βάρβαρα φῦλα], quod olim mihi placebat. Sed in vulgata nulla est offensio. SEIDLER. Zimmermannus παρὰ βάρβαρα φῦλα. Equidem Marklando assentior. Ceterum metrum hujus versus et sequentis iterum occurrit apud nostrum Herc. 1016. Ὁ φόνος ἦν, ὃν Ἀργολὶς ἔχει πάτρα, | τότε μὲν περισαμότατος καὶ ἄριστος | Ἑλλάδι, τῶν Δανάου (ita Hermannus pro τῶν τοῦ Δ.) παίδων. Sic etiam, modo duæ syllabæ suppleantur, Hel. 697. Ὦ πᾶν κατ᾽ ἄκρας δῶμ᾽ ἐμὸν πέρσας Πάρις, | τάδε καὶ σὲ διώλεσε, μυριάδας τε | χαλκεόπλων Δαναῶν [πολλάς][1].

1. Paullo ante v. 676. legendum, Ὁ Διὸς, ὁ Διὸς, ὦ πόσι, Μαίας τε

v. 912. Οὐδέν μ' ἐπίσχει γ', οὐδ' ἀποστήσει (*Ald.* ἀπιστήσει) λόγου, | πρῶτον πυθέσθαι, τίνα (*Ald.* τιθέσθαι τινά) ποτ' Ἠλέκτρα πότμου | εἴληχε βιότου. φίλα γὰρ ἔσται πάντ' ἐμοί.] Codd. Pariss. omnes ἐπίσχῃ et ἀποστήσῃ, quod satis inconsiderate Marklandus recepit. SEIDLER. Coll. Victoriana ἐπίσχῃ et ἀτοστήσει. Latet hic aliquid, quod indagare nondum potui. Non male legeretur, Οὐ μή μ' ἐπίσχῃ γ', οὐδ' ἀποστήσει λόγου. In priore membro haud raro legitur οὐ μὴ cum subjunctivo, in posteriore οὐ cum futuro. Ita Sophocles Œd. C. 450. ἀλλ' οὔτε μὴ λάχωσι τοῦδε συμμάχου, | οὔτε σφιν ἀρχῆς τῆσδε Καδμείας[1] ποτὲ | ὄνησις ἥξει. El. 42. οὐ γάρ σε μὴ γήρᾳ τε καὶ χρόνῳ μακρῷ | γνῶσ', οὐδ' ὑποπτεύσουσιν ὧδ' ἠνθισμένον. Ubi Turnebi scriptura οὐδ' ὑποπτεύσωσιν non minus sólœcam reddit orationem, quam si metro permittente μηδ' ὑποπτεύσουσιν reposuisset. Οὐ μὴ cum οὐδὲν confusum alibi non reperi. Cum οὐκ ἂν apud nostrum Suppl. 1069. Ὅμοιον. οὐ γὰρ ἂν κίχῃς μ' ἐλὼν χερί. Ita solœce Aldus. Facillima emendatio est κίχοις. Sed codices Parisienses οὐ γὰρ μὴ præbent, quod in contextum recepit Marklandus. Idem non male conjecit nostro loco φίλα γάρ ἐστι ταῦτ' ἐμοί, *cùpio enim hoc scire.*

v. 916. ΙΦ. Οὗτος δὲ πυδαπὸς, καὶ τίνος πέφυκε παῖς; | ΟΡ. Στρόφιος ὁ Φωκεὺς τοῦδε κλῄζεται πατήρ. | ΙΦ. Ὃδ' ἐστί γ' Ἀτρέως θυγατρὸς, ὁμογενὴς ἐμός (*Ald.* ἐμοί); | ΟΡ. Ἀνεψιός γε, μόνος ἐμοὶ σαφὴς φίλος.] Lego, Εἰ δ' ἐστὶ γ' Ἀτρέως θυγατρὸς (vel. παιδὸς), ὁμογενὴς ἐμός (vel ἐμοί). *Imo vero, si ex Atrei filia natus est, consanguineus meus est.* Mox dicit v. 920. Οὐκ ἦν τόθ' οὗτος, ὅτε πατὴρ ἔκτεινέ με. Idem supra dixerat v. 60. Στροφίῳ γὰρ οὐκ ἦν παῖς, ὅτ' ὠλλύμην ἐγώ. Fieri igitur potuit, ut post ejus e Græcia discessum, non ex Agamemnonis sorore, sed ea mortua aut repudiata, ex alia uxore Pyladem genuerit Strophius. Recte igitur illum ea conditione consanguineum appellat, si ex amita sua natus est.

τε παῖς | ἐπέλασεν Νείλῳ. Vulgo desunt duo verba Μαίας τε, quæ non minus sententiæ quam metro necessaria sunt. Altero loco non male legeretur, μυριάδας τε | χαλκεόπλων Δαναῶν ψυχάς. Μυριάδας ψυχὰς, ut μυριάδας πόλεις apud incertum Rhes. 913. Vide an scripserit Euripides Bacch. 744. μυριάσι χερσὶν (vulgo χειρῶν) ἀγόμενοι νεανίδων.

1. Malim ἀρχῆς τῆσδε Καδμείοις, *imperii hujusce in Thebanos.* Homerus Od. A. 70. ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον | πᾶσι Κυκλώπεσσι.

v. 930. Ἦ που νοσοῦντας θεῖος ὕβρισεν δόμους;] Νοσοῦντας δόμους, ni fallor, accusativus absolutus est, de quo Hermannus ad Vigerum n. 328. Matthiæ Gramm. Gr. §. 562. 3. aliique, præter mea ad Heracl. 693. Allegat Matthiæ Sophoclem Œd. C. 1119. Ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς | τέκν' εἰ φανέντ' ἄελπτα μηκυνῶ λόγον. Addo Euripidem Or. 694. ὅταν γὰρ ἠβᾷ δῆμος εἰς ὀργὴν πεσών, | ὅμοιον, ὥστε πῦρ κατασβέσαι λάβρον. | εἰ δ' ἡσύχως τις αὐτὸν ἐντείνοντα μὲν | χαλῶν ὑπείκοι, καιρὸν εὐλαβούμενος, | ἴσως ἂν ἐκπνεύσει'. ὅταν δ' ἀνῇ πνοάς, | τύχοις ἂν αὐτοῦ ῥᾳδίως, ὅσον θέλοις. Aldus αὐτῷ ἐντείνοντι habet, nonnulli MSS. αὐτὸς ἐντείνοντι, Stobæus αὐτὸν ἐντείνοντι. Hanc scripturam una litera mutata adoptare debebat Porsonus, potius quam Brunckii conjecturam αὐτῷ τις pro τις αὐτῷ. Alterum ejusdem constructionis exemplum præbet eadem tragœdia paullo post v. 800. ποῦ γὰρ ὢν δείξω φίλος, | εἰ σε μὴ 'ν δεινοῖσιν ὄντα συμφοραῖς ἐπαρκέσω; Sic etiam noster Suppl. 327. ὡς οὔτε ταρβῶ ξὺν δίκῃ σ' ὀρμώμενον. Aristophanes Eq. 783. ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως. Ita passim Attici, quibus præivit Homerus Il. Ψ. 144. Σπερχεῖ, ἄλλως σοί γε πατὴρ ἠρήσατο Πηλεύς, | κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν, | σοί τε κόμην κερέειν, ῥέξειν θ' ἱερὴν ἑκατόμβην. Quæ verba ita Latine reddita video: *Sperchie, frustra tibi utique pater vovit Peleus, illuc me reversum dilectam in patriam terram, tibique comam abscissurum, mactaturumque sacram hecatombeu.* Imo, *illuc me reverso* &c. *tibique* meam *comam* se *abscissurum*, &c. Hanc enim interpretationem postulat futurum activum κερέειν. Accusativus με νοστήσαντα pendet a subaudito ὁρῶν. Idem nostro loco obtinet, et in ceteris hujus constructionis exemplis. Ita etiam Sophocleum locum σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω Aj. 136. similesque explicant viri docti, quos laudat Matthiæ Gramm. Gr. §. 551. p. 799.

v. 931. ΟΡ. Οὔκ, ἀλλ' Ἐρινύων δεῖμά μ' ἐκβάλλει χθονός. | ΙΦ. Ταῦτ' ἆρ' ἐπ' ἀκταῖς κἀνθάδ' ἠγγέλης μανείς. (*Ald. μανείς*;)] Legendum ἠγγέλθης auctore Porsono ad Hec. 666. ubi libri nonnulli ἀπηγγέλη pro ἀπηγγέλθη. Frustra autem Bothius ἐνθάδ' sine καὶ, quod etiam si nihil significaret, post ταῦτα pro διὰ ταῦτα usurpatum retineri posset. Noster Ion. 346. Οὐκ οἶδεν οὐδείς. ταῦτά καὶ μαντεύομαι. Sed ἐπ' ἀκταῖς

κἀνθάδ' valet *hic etiam in littore*. Copula ad superiorem versum respicit.

v. 934. ΙΦ. Ἔγνωκα. μητρός σ' (*Ald.* μητρὸς) οὕνεκ' ἠλάστρουν θεαί. | ΟΡ. Ὥσθ' αἱματηρὰ στόμι' ἐπεμβαλεῖν ἐμοί.] Si scripti codices στόμι' ἐμβαλεῖν præberent, libentius στόμιά γ' ἐμβαλεῖν reponerem quam στόμι' ἐπεμβαλεῖν. Nam convenientius videtur ἐμβαλεῖν quam ἐπεμβαλεῖν. Noster infra v. 1423. οὐκ εἶα, πῶλοις ἐμβαλόντες ἡνίας, | παράκτιοι δραμεῖσθε; Alc. 495. Οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις. Deinde particula γε minime otiosa est. Æschylus Aj. 550. Ὥστ' ἐνδακρύειν γ' ὄμμασιν χαρᾶς ὕπο. Euripides Hec. 246. Ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν. Or. 1122. Ὥστ' ἐκδακρῦσαί γ' ἔνδοθεν κεχαρμένην. Phœn. 1353. Ὥστ' ἐκδακρῦσαί γ', εἰ φρονοῦντ' ἐτύγχανεν. Cycl. 216. Ὥστ' ἐκπιεῖν γέ σ', ἢν θέλῃς, ὅλον πίθον. Hel. 107. Ὥστ' οὐδ' ἴχνος γε τειχέων εἶναι σαφές. El. 273. Ὥστε στέγειν γε ταμὰ καὶ σ' ἔπη καλῶς. Ibid. 667. Ὥστ' αὐτά γ' (vulgo Ὡς ταῦτά γ') ἐκ σοῦ στόματος εἰρῆσθαι δοκεῖν. Nec tamen desunt exempla in quibus omittatur γε. Sophocles Trach. 629. Ὥστ' ἐκπλαγῆναι τοὐμὸν ἡδονῇ κέαρ. Euripides Alc. 1087. Ὥστ' ἄνδρα τόνδε μηκέθ' ἥδεσθαι βίῳ. Non addo Æschylum Pers. 244. Euripidem Heracl. 675. Hel. 1285. Abest quidem ab his γε, sed recte abest, propter particulas quibus respondetur πῶς et πόσον.

v. 937. ΟΡ. Φοίβου κελευσθεὶς θεσφάτοις ἀφικόμην. | ΙΦ. Τί χρῆμα δράσειν; ῥητὸν, ἢ σιγώμενον;] Græce non dicitur κελευσθεὶς δράσειν. Stare posset δράσων, ἀφικόμην scilicet. Sed proculdubio legendum δρᾶσαι. Noster Ion. 1347. ΠΥ. Ἐνθύμιόν μοι τόδε τίθησι Λοξίας. | ΙΩ. Τί χρῆμα δράσειν; λέγε, πέραινε σοὺς λόγους. *Malim* δράσαι, inquit Musgravius, *ut mox* σῶσαι.

v. 940. ἐπεὶ τὰ μητρὸς ταῦθ', ἃ σιγῶμεν, κακὰ | εἰς χεῖρας ἦλθε, μεταδρομαῖς Ἐριννύων | ἠλαννόμεσθα φυγάδες, ἔνθεν μοι πόδα | εἰς τὰς Ἀθήνας δή γ' ἔπεμψε Λοξίας, | δίκην παρασχεῖν ταῖς ἀνωνύμοις θεαῖς.] Aut mediam aut plenam distinctionem post φυγάδες habent pleræque editiones. Recte minimam Barnesiana. Ἔνθεν hic valet ἐκεῖσε (εἰς Δελφοὺς scilicet) ἔνθεν. Ita noster Herc. 960. ἀπέρρων δ', ἔνθεν ἦλθες ἐνθάδε, | ὕβριζ'. El. 635. Στείχων, ὅθεν σε βουθυτῶν ἐσό-

ψεται Legendum autem ἔνθεν μου πόδα. Sic enim loquuntur tragici. Noster Med. 144. διά μου κεφαλᾶς φλὸξ οὐρανία | βαίη. Hipp. 1030. καὶ μήτε πόντος μήτε γῆ δέξαιτό μου | σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνήρ. Ibid. 1352. διά μου κεφαλᾶς ἄσσουσ' ὀδύναι. Ibid. 1458. κρύψον δέ μου πρόσωπον ὡς τάχος πέπλοις. Alc. 881. Ἔμνησας ὅ μου φρένας ἤλκωσεν. Heracl. 736. Οὐκ οὖν ὁρᾷς μου κῶλον ὡς ἐπείγεται; Herc. 1231. Τί δῆτά μου κρᾶτ' ἀνεκάλυψας ἡλίῳ; El. 184. σκέψαι μου πιναρὰν κόμαν. Deinde δῆτ' pro δή γ' Scaliger, improbante Seidlero. Recte quidem δῆτα pro δή γε repositum est apud Euripidem Iph. A. 1207. Herc. 1146. Sed nostro loco neutrum horum magnopere mihi arridet. Multo minus placet Reiskii conjectura, εἰς τὰν Ἀθηνᾶς πόλιν ἔπεμψε Λοξίας. Legendum videtur aut δὴ ἐξέπεμψε, aut ἐξέπεμψε omisso δή, quod sæpe librariorum culpa in tragicorum scriptis apparet. Ἐξέπεμψε pro simplici ἔπεμψε usurpat noster El. 1282. Ζεὺς δ', ὡς ἔρις γένοιτο καὶ φόνος βροτῶν, | εἴδωλον Ἑλένης ἐξέπεμψ' εἰς Ἴλιον. Sed nostro loco significat ἔπεμψεν ἐκ τοῦ ναοῦ, ut apud Sophoclem Œd. T. 787. λάθρᾳ δὲ μητρὸς καὶ πατρὸς πορεύομαι | Πυθώδε. καί μ' ὁ Φοῖβος ὧν μὲν ἱκόμην | ἄτιμον ἐξέπεμψεν, &c.

v. 991. θέλω δ' ἅπερ σύ· σέ (*Ald.* σοί) τε μεταστῆσαι πόνων (*Ald.* πόνον), | νοσοῦντά τ' οἶκον, οὐχὶ τῷ κτανόντι (*Ald.* κτανοῦντί) με | θυμουμένη, πατρῷν ὀρθῶσαι θέλω.] Heathio et Marklando debetur κτανόντι. Rectius esset κτείνοντι, ut ἐκαινόμην v. 27. ἔσφαζον v. 360. Legitur quidem ἔσφαξεν v. 8. sed quod sequitur, ὡς δοκεῖ, efficit ut aoristus imperfecti significationem accipiat. Veruntamen nescio an recte se habeat futuri participium. Verba τῷ κτενοῦντί με *illi qui me interfecturus erat* reddi possunt. Mox Marklandi conjectura ὀρθῶσαι πάλιν valde speciosa est.

v. 1010. ἄξω (*Ald.* ἤξω) δέ γ', ἥπερ καὐτὸς ἐνταυθοῖ πέσω, | πρὸς οἶκον, ἢ σοῦ (*Ald.* εἴ σου) κατθανὼν μενῶ μέτα.] Locum a multis sollicitatum ita in notis refingit Seidlerus: ἄξω δέ σ', ἥπερ (supplet ἂν ὁδὸν) καὐτὸς ἐντεῦθεν περῶ | πρὸς οἶκον, ἢ σοῦ κ. μ. μ. Matthiæ ex emendatione Marklandi, ἄξω δή σ', ἥπερ μὴ ὑτὸς ἐνταυθοῖ πέσω, | πρὸς οἶκον, ἢ σοῦ κ. μ. μ. Olim emendabam ἥπερ μὴ αὐτὸς ἔμπροσθεν πέσω. Sed ἔμπροσθεν apud Euripidem non legitur. Recte ἐντεῦθεν Seidlerus, cujus verba sunt: Ἐντεῦθεν *et* ἐνταῦθα *quam facile*

confundantur, discere licet ex Gregor. Corinth. p. 807. *Schaef. Nostro loco pro ἐνταῦθα metrum invexerat ἐνταυθοῖ*[1]. Addere poterat, Attice non dici ἐνταυθοῖ, sed ἐνταυθί, ut ἐνθαδί, ἐντευθενί, δευρί, et similia. Quæ omnia a tragico sermone aliena esse satis notum est. Vide an legendum, ἄξω δέ σ', ἥνπερ καὐτὸς ἐντεῦθεν φύγω, | πρὸς οἶκον, ἢ σου κ. μ. μ.

v. 1042. ΟΡ. Ποῖ δῆτα πόντου; νοτερὸν εἶπας (*Ald.* πόντου νοτερὸν εἶπεν) ἔκβολον; | ΙΦ. Οὗ ναῦς χαλινοῖς λινοδέτοις ὁρμεῖ σέθεν;] Ποῖ dixit pro ποῦ, quod hæc res motum continet ad locum. SEIDLER. Legendum, Ποῦ δῆτα πόντου νοτερὸν εἶπας ἔκβολον;

v. 1044. ΟΡ. Σὺ δ' ἤ τις ἄλλος ἐν χεροῖν οἴσει βρέτας; | ΙΦ. Ἐγώ. θιγεῖν γὰρ ὅσιον ἔστ' ἐμοὶ μόνῃ (*Ald.* μόνῃ).] Optime Jacobsius Exercitt. in Eur. p. 84. σὺ δ' ἤ τις ἄλλος. Vulgo σοὶ δὴ τίς ἄλλος. SEIDLER. Hæc conjectura si falsa est, nihil in his literis certum est. Vulgatam, quod miror, retinuit Matthiæ.

v. 1055. τὰ δ' ἄλλ' ἴσως ἅπαντα συμβαίη καλῶς.] Marklandus corrigendum suspicatur ἂν πάντα. At ipsum ἴσως locum tenet particulæ ἄν. Sic Æschyl. Agam. 1057. ἐκτὸς δ' ἂν οὖσα μορσίμων ἀγρευμάτων, | πείθοι' ἄν, εἰ πείθοι'. ἀπειθοίης δ' ἴσως. SEIDLER. Idem Suppl. 735. ἴσως γὰρ ἤ κήρυξ τις ἢ πρέσβυς μόλοι, | ἄγειν θέλοντες, ῥυσίων ἐφάπτορες.

v. 1068. ἀλλὰ πρὸς σὲ δεξιᾶς, | σὲ, καὶ σ' (*Ald.* καί σ') ἱκνοῦμαι, σὲ δὲ φίλης παρηίδος, | γονάτων τε, καὶ θεῶν ἐν δόμοισι φιλτάτων, | μητρὸς, πατρός τε, καὶ τέκνων, ὅτῳ κυρεῖ.] Bothius, ἀλλὰ πρὸς σὲ δεξιᾶς | σῆς, καί σ' ἱκνοῦμαι. Non male legeretur, ἀλλὰ πρός σε δεξιᾶς | τῆς σῆς ἱκνοῦμαι. Euripides Hipp. 605. Ναὶ πρός σε τῆς σῆς δεξιᾶς γ' εὐωλένου. Sed longe melius, mea quidem sententia, ἀλλὰ πρός σε δεξιᾶς | ἱκέτις ἱκνοῦμαι, literis ΣΕΚΑΙΣ in ΙΚΕΤΙΣ mutatis. Sophocles Phil. 468. Πρός νυν σε πατρὸς, πρός τε μητρὸς, ὦ τέκνον, |

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1. Antiphani tribuuntur sex senarii apud Stobæum LXXIV. p. 437=317. qui Euripidis esse videntur: Τίσασθε τήνδε. καὶ γὰρ ἐντεῦθεν νοσεῖ | τὰ τῶν γυναικῶν. οἱ μὲν ἢ παίδων πέρι, | ἢ ξυγγενείας ὤνεκ' οὐκ ἀπώλεσαν | κακὴν λαβόντες. εἶτα δ' ὧδε τἄδικον | πολλαῖς ὑπερρύηκε, καὶ χωρεῖ πρόσω, | ὥστ' ἐξίτηλος ἀρετὴ καθίσταται. Hic etiam vulgo legitur ἐνταυθοῖ, et mox, εἶτα δ' οὐ τότ' ἄδικον——ὡς ἐξίτηλος ἡ ἀρετὴ καθίσταται.

πρός τ' εἴ τι σοι κατ' οἶκόν ἐστι προσφιλὲς, | ἱκέτης ἱκνοῦμαι, μὴ λίπῃς μ' οὕτω μόνον, &c. Plane gemelli sunt hi loci.

v. 1080. ὡς αὐτίχ' ἥξει τῆσδε κοίρανος (*Ald.* τύραννος) χθονὸς, | θυσίαν ἐλέγχων, εἰ κατείργασται (*Ald.* κατείργασθαι), ξένων.] Male fecit Seidlerus, quod Marklandi conjecturam ἐλέγξων silentio præteriit. Vitium est ἐλέγχων ejusdem generis ac ἔχειν apud Æschylum Eum. 895. ἐπεύχωνται apud Sophoclem Œd. C. 1024.

v. 1082. ὦ πότνι', ἥπερ μ' Αὐλίδος κατὰ πτύχας | δεινῆς ἔσωσας ἐκ πατροκτόνου χερὸς,] Latinus interpres: *a patris interfectrice manu.* Nota hunc adjectivi illius usum. SEIDLER. Quemadmodum hic παιδοκτόνου πατρὸς χεῖρα per abusionem πατροκτόνον χεῖρα appellavit poëta, ita in Hipp. 68. εὐπατέρειαν αὐλὰν dixit pro εὐδαίμονα πατρὸς αὐλάν. Hoc moneo, ut vulgatam ejus loci scripturam haud prorsus absurdam esse ostendam.

v. 1108. ἀνίκα πύργων | οὐλομένων ἐνὶ ναυσὶν ἔβαν,] Malim ἐπὶ ναυσὶν, ut Hel. 1147. τέρας, οὐ τέρας ἀλλ' ἔριν | Δαναῶν, νεφέλας ἐπὶ ναυσὶν ἄγων. Legitur ἐνὶ etiam apud nostrum Heracl. 893. ubi malim ἐπὶ δαιτὶ, ut suo loco monui.

v. 1128. ὁ Φοῖβός θ' ὁ μάντις, ἔχων | κέλαδον ἑπτατόνου λύρας, | ἀείδων ἄξει λιπαρὰν | εὖ σ' (*Ald.* εἰς) Ἀθηναίων ἐπὶ γᾶν.] Male εὖ σ' pro εἰς Bothius, Zimmermannus, Seidlerus, Matthiæ. Legendum ὡς, auctore Marklando, cujus verba sunt: *Dubito an Græci scribant* εἰς ἐπὶ. *Frequenter occurrit* ὡς ἐπὶ. Exempla collegerunt Wetstenius ad Lucæ verba ὡς ἐπὶ τὴν θάλασσαν Act. Apost. 17, 14, Hoogeveenius et Zeunius ad Vigerum p. 567. Sturzius Lexico Xenophonteo v. Ὡς pp. 607. 616. aliique. Ceterum paullo ante v. 1125. pro συρίζων δ' repone συρίζων θ'.

v. 1153. Ποῦ 'σθ' ἡ πυλωρὸς τῶνδε δωμάτων γυνὴ | Ἑλληνίς; ἤδη (*Ald.* ἑλληνὶς, ἢ δὴ) τῶν ξένων κατήρξατο; | ἀδύτοις ἐν ἁγνοῖς σῶμα λάμπονται πυρί;] Aliæ edd. ἢ δὴ et ἢ δή. Reiskio et Valckenario ad Phœn. 576. debetur ἤδη. Legendum, ἆρα τῶν ξένων (vel τοῖν ξένοιν ut vv. 1178. 1188.) κατήρξατο, | ἀδύτοις τ' ἐν ἁγνοῖς σῶμα λάμπονται πυρί; Aristophanes Ach. 393. Ὥρα 'στὶν ἤδη καρτέραν ψυχὴν λαβεῖν. Cod. Rav. ἄρα μοι pro ἤδη. Fortasse legendum Ὥρα

'στὶν ἆρα κ. ψ. λ. Idem liber recte ἀεὶ pro ἤδη v. 608[1]. Mox recte Bothius ἀδύτοις τ' ἐν ἀγνοῖς. Idem pessime σώματ' ἀναλάμπει πυρί. Vulgatam non improbo. Mallem tamen, si consentirent libri, σῶμα δαίονται πυρὶ, ut in Heracl. 913. πυρὸς δεινᾷ φλογὶ σῶμα δαισθείς. Tro. 825. ἃ δέ σε γειναμένα πυρὶ δαίεται. Jacobsio placet σῶμα δάπτονται πυρί.

v. 1173. ΙΦ. Μητέρα κατειργάσαντο κοινωνῷ ξίφει. | ΘΟ. Ἄπολλον, οὐδ' ἐν βαρβάροις ἔτλη τις ἄν.] Vulgo τόδ' ἔτλη τις ἄν. Explicationem τόδ', quæ metrum corrumpit, ejecimus. Facile enim ex prægressis intelligitur μητέρα κατεργάσασθαι. SEIDLER. Vereor ut abesse possit τόδ', quod ante Seidlerum ejecerat Gaisfordius. Noster Med. 1339. οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ | ἔτλη πόθ'. Hel. 95. Οἰκεῖον αὐτὸν ὤλεσ' ἅλμ' ἐπὶ ξίφος. ΕΛ. Μανέντ'; ἐπεὶ τις σωφρονῶν τλαίη τάδ' ἄν; Frustra hunc locum tentavi in Censura Trimestri. Hodie placet, Ἄπολλον, οὐδ' ἐν βαρβάροις τόδ' ἤλπισ' ἄν. Subauditur γενήσεσθαί. Ita noster Hipp. 97. Ἦ κἀν θεοῖσι ταυτὸν ἐλπίζεις τόδε; Ubi εἶναι supplent interpretes. Hel. 662. Τί φῶ; τίς ἂν τάδ' ἤλπισεν βροτῶν ποτε; Emendationi meæ optime convenit Iphigeniæ responsum, Πάσης διωγμοῖς ἠλάθησαν Ἑλλάδος.

v. 1181. Καὶ νῦν καθεῖσαν δέλεαρ ἡδύ μοι φρενῶν.] Malim μου φρενῶν. De qua varietate vide ad v. 942.

v. 1202. Δίκαιος ἠσέβεια καὶ προμηθία.] Noster Heracl. 901. Ἔχεις ὁδόν τιν', ὦ πόλις, | δίκαιον. οὐ χρὴ ποτε δ' (sic cod. E.) ἀφελέσθαι | τιμᾶν θεούς[2]. Suspiciosum est femininum δίκαιος, sed hæc duo loca mutuo se defendere videntur.

v. 1206. ΙΦ. Κἀκκομιζόντων δὲ δεῦρο τοὺς ξένους. ΘΟ. Ἔσται τάδε.] Legendum Κἀκκομιζόντων γε, si verum est quod statuit Porsonus ad Or. 614. conjunctiones καὶ et δὲ in eodem sententiæ membro haud occurrere apud istius ævi scriptores, nisi per librariorum errores, quales ipse indicat ad

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1. In Ion. 151. legendum, εἶθ' οὕτως ἀεὶ (*Ald.* ἀρὰ, *alii* ἄρα) Φοίβῳ | λατρεύων μὴ παυσαίμαν. Ἀεὶ cum λατρεύων conjungendum est.

2. Deinde recte Matthiæ, ὁ δὲ μή σε φάσκων, | ἐγγὺς μανιῶν ἐλαύνει. Σε, quod vulgo deest, legitur etiam in cod. G.

Hec. 1261. Phœn. 428. Simili errore paullo post v. 1213. καὶ φίλων δ' ex Hervagiana prima in omnes deinceps editiones manavit, donec tandem καὶ φίλαν γ' ex Aldina revocavit Seidlerus.

v. 1209. ΙΦ. Καὶ πόλει πέμψον τίν', ὅστις σημανεῖ. ΘΟ. Ποίας τύχας; | ΙΦ. Ἐν δόμοις μίμνειν ἅπαντας. ΘΟ. Μὴ συναντῷεν (*Ald.* συναντῶεν) φόνῳ;] Non video quid hic significet τύχας, quod recte legitur v. 1410. σοὶ τὰς ἐκεῖθεν σημανῶν, ἄναξ, τύχας. Nec magis placet δίκας, quod cum eo permutare solent librarii[3]. Postulat sententia Ποίους λόγους aut tale quid. Deinde legendum Μὴ ξυναντῶσιν φόνῳ; Frustra vulgata utitur Seidlerus ad defendendum μόλοις v. 1216. ubi recte Schaeferus μόλῃς.

v. 1213. ΙΦ. Καὶ φίλων γ' οὐδεὶς μάλιστα. ΘΟ. τοῦτ' ἔλεξας εἰς ἐμέ.] Marklandus et Heathius ad οὐδεὶς supplent πελαζέτω. Non meminerant viri docti, ita dicendum fuisse μηδεὶς, non οὐδεὶς. Supplendum potius est verbum, quod significet *admittendus est*. SEIDLER. Bothius, Καὶ φίλην γ' οὐ δεῖ. Malim, Καὶ φίλων γ' οὐ δεῖ μάλιστα, i. e. ἐρημίας δεῖ, ut paullo ante dictum est v. 1197.

v. 1285. Θόας, ἄναξ γῆς τῆσδε, ποῦ κυρεῖ βεβώς;] Malim ποῖ κυρεῖ βεβώς, i. e. ποῖ βέβηκε; Legebatur apud Sophoclem Trach. 40. κεῖνος δ' ὅπου | βέβηκεν, οὐδεὶς οἶδε. Brunckius ὅποι reposuit, collato tragico Rhes. 689. Οἶσθ' ὅποι βεβᾶσιν ἄνδρες;

v. 1309. Ψευδῶς ἔλεγον αἵδε, καί μ' ἀπήλαυνον δόμων, | ὡς ἐκτὸς εἴης (*Ald.* ἦς). σὺ δὲ κατ' οἶκον ἦσθ' ἄρα.] Reliqui vitiosum versum, ut libri exhibent, quoniam ex multis, quæ exstant, emendationibus apud me quidem nulla satis habet fidei. SEIDLER.

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3. Vide ad Heracl. 461. ubi uterque cod. Par. καὶ δίκης. Solum G. indicavit Musgravius. Vide etiam ad v. 933. ubi quod conjeceram, μείζω τῆς δίκης φρονῶν πολύ, postea in cod. E. scriptum reperi. Loquendi modum illustrat Æschylus Ag. 384. πνεόντων μεῖζον ἢ δικαίως. Sed vulgatum μείζω τῆς τύχης confirmat comicus senarius, ὀφρύν τε μείζω τῆς τύχης ἐπηρκότα, quem Euripidi (Fragm. Inc. XXVI.) tribuit Musgravius. Sapientis officium esse ταῖς τύχαις ἑπακολουθεῖν, καὶ μὴ μείζονα φρονεῖν τῆς δυνάμεως, monet Isocrates Archidamo p. 32. ed. Auger. Apud nostrum Suppl. 328. τύχῃ pro δίκῃ inconsulto, ut videtur, dedit Hermannus.

Zimmermannus et Matthiæ ex conjectura Piersoni, Ψευδῶς λέγουσαί μ' αἴδ' ἀπήλαυνον δόμων. Ψευδῶς ex interpretatione natum mihi videtur.. Fortasse legendum, Ἀλλ' ἔλεγον αἴδε (καί μ' ἀπήλαυνον δόμων) | ὡς ἐκτὸς εἴης; Post literas ἄγγ. quæ personam designant, facile excidere poterat ἀλλ'.

v. 1435. Ποῖ ποῖ διωγμὸν τόνδε πορθμεύεις, ἄναξ | Θόας;] Inutilis est mea conjectura Ποῖ δὴ pro Ποῖ ποῖ.. Noster Or. 278. ποῖ ποῖ ποθ' ἡλάμεσθα δεμνίων ἄπο; Ibid. 470. Ποῦ ποῦ θυγατρὸς τῆς ἐμῆς ἴδω πόσιν | Μενέλαον; Vulgo legitur apud Æschylum Ag. 1096. ἆ ποῖ ποτ' ἤγαγές με; πρὸς ποίαν στέγην; Vide an hic etiam geminandum ποῖ, nisi magis placet ποῖ δὴ ut v. 1147. ποῖ δή με δεῦρο τὴν τάλαιναν ἤγαγες;

v. 1456. Ἄρτεμιν δέ νιν βροτοὶ | τολοιπὸν ὑμνήσουσι Ταυροπόλον θεάν.] Anapæstum vitaremus, si pro θεὰν vocem a vocali incipientem reponeremus, quemadmodum v. 825. ἑλὼν pro κτανὼν reposui. Talis emendatio cum non succurrat, vide an legi possit Ταυροπόλην θεὰν, ut hujus Musei tom I. p. 352. monui ad Sophoclis Aj. 172. Ἦ ῥά σε Ταυροπόλα Διὸς Ἄρτεμις;

v. 1473. ἀλλ' ἐκκομίζου σὴν κασίγνητον χθονὸς, | Ἀγαμέμνονος παῖ. καὶ σὺ μὴ θυμοῦ, Θόας.] Imo, σὴν κασιγνήτην. Supra v. 374. κασιγνήτῳ pro κασιγνήτῃ coll. Victoriana. Mavult Reiskius, ἀλλ' ἐκκομίζου σὺν κασιγνήτῳ, ut ἐκκομίζου passivam significationem habeat. Sed unice verum est quod dedi. Confer v. 1362. τήνδ' ἐμὴν κομίζομαι | λαβὼν ἀδελφήν, &c.

v. 1480. ἴτωσαν εἰς σὴν σὺν θεᾶς ἀγάλματι | γαῖαν, καθιδρύσαιντό τ' εὐτυχῶς βρέτας.] Noster Ion. 1130. θύσας δὲ γενέταις θεοῖσιν, ἣν μακρὸν χρόνον | μένω, παροῦσι δαῖτες ἔστωσαν φίλοις. Uterque locus suspiciosus est, propter tertiam pluralem imperativi in ωσαν terminatam. Ἴτων dixit Æschylus Eum. 30. καὶ νῦν τυχεῖν με τῶν πρὶν εἰσόδων μακρῷ | ἄριστα δοῖεν. κεἰ παρ' Ἑλλήνων τινὲς, | ἴτων πάλῳ λαχόντες, ὡς νομίζεται. Ἰόντων in vulgatis saltem exemplaribus exhibent Thucydides IV. 118. Plato Legg. XII. p. 956. C. Hæc forma si legitima est, facile nostro loco reponitur εἰς σὴν ἰόντων. Altero loco legendum suspicabar ἑστᾶσιν. Antiquissima hujus formæ exempla, quæ quidem hodie supersint, quæque indubiæ sunt fidei, in Archestrati versibus ab Athenæo allegatis occur-

runt. P. 4. E. Ἑστωσαν δ' ἢ τρεῖς ἢ τέσσαρες οἱ ξυνάπαντες. P. 56. C. Ρυσαὶ καὶ δρυπεπεῖς παρακείσθωσάν σοι ἐλαῖαι. Hic Aristotelis æqualis fuit. Occurrunt περιμαξάτωσαν et περιθέτωσαν apud Menandrum Μητραγύρτῃ p. 120. ed. Cler. Sed Menandri ætate Attice loqui jam desierant Athenienses.

P. E.

REVIEW OF
NEW CLASSICAL PUBLICATIONS.

LEXICON GRÆCO-PROSODIACUM, *Auctore* T. MORELL, S. T. P. *olim vulgatum, typis denuo mandavit, permultis in locis correxit, exemplis a se allatis, et animadversionibus illustravit; verbis a Morello omissis quam pluribus auxit, et Græcis vocibus Latinam versionem subjecit* EDVARDUS MALTBY, S. T. P. *Cantabrigiæ*, 1815. 2. *tomm. in* 4*ta*.

THE learned world had been long anxiously looking for the appearance of this publication. Dr. Maltby's high and well-earned fame had excited expectations, which, we venture to say, are amply fulfilled by the result of his labours. It was at the suggestion of the late Professor Porson, that this work was undertaken; the laboriousness of the enterprize was not at that time duly appreciated by the Professor and his learned friend. The work of Dr. Morell, although highly creditable to his diligence and research, was still very defective in many important points. The most material objection to it was the omission of all marks of quantity. Many of the authorities quoted being only parts of verses, or detached portions of some of the more difficult metres, the student was perpetually baffled in his enquiries into the prosody of words. Another defect was the absence of any mark, which might distinguish the different significations of the same word; and a third was the want of a more specific reference to the authorities. These defects have been amply supplied by the present Editor, who pays the following tribute to his predecessor in language as elegant as it is humane.

"Absit vero ut quis suspicetur Antecessoris eruditi labores me tantillum elevare velle, quo nostræ qualicunque Editioni gloriola succrescat! Latissimus profecto campus est, in quo uterque elaboravimus: et satis ampla seges quam exinde in horrea nostra reportare possumus, dummodo in hac provincia adornanda summis viribus enisi esse videamur. Quis vero

ignorat, quam difficilia sint cujusque artis primordia, quam dura omnis rei rudimenta? quis diffitetur, quin tardissimo gradu ad scientiam excolendam et ad litteras promovendas necesse sit omnes progrediamur? Habebat certe Morellus nonnulla ad manum subsidia: præsto illi erant libri, e quibus et instituti rationem meditatam jam antea et provisam perspiceret, et copias quasdam suos in usus transferret. Verum enimvero, quidquid auxilii ex alienis laboribus ad suos felicius persequendos derivaret, nemini in hac literarum parte vel mediocriter versato dubium esse potest, quin in Thesauro quo conficiendo eruditionem plane singularem contulerit, laborem indefessum exhauserit. Quidquid igitur aut hac aut alia quavis in parte operis de materie novi hujusce libri auctiore aut forsan meliore dictum fuerit, recolligant velim lectores, illud omne ex officii nostri ratione esse profectum. Necesse est enim enucleate describam quid inter librum denuo recusum, eumdemque juvenum manibus jamdiu detritum, præcipue intersit: simul ineunda nobis ratio, quare in paranda hac editione tantum fuerit temporis collocatum. Adjutor equidem honeste, quam malignè æmulus, venerandi Senis famæ existimari malim; et quidquid meritæ laudis apud eruditos a vigiliis et sudoribus ei unquam redundavit, integrum atque illibatum apud eum spero semper mansurum. Per me licet, *ille habeat secum servetque sepulcro!*"

Besides the ordinary marks of quantity, Dr. Maltby has introduced two others of singular use to students, at the suggestion of the present learned Master of Caius College, viz. ⏑̄ and ⏑̆. The first denotes that a vowel is sometimes used short, but more frequently long; the second, that the syllable is generally long, but that there are a very few instances of its being made short. Another more important addition is the signification of the words in Latin. The authorities are quoted more at length than in the original edition, and with more attention to the sense, as well as to the prosody of the passages adduced. A vast number of additional authorities are brought forward, selected not only for the quantity of a word, but with reference to the beauty of the language or sentiment.

The best parts of Morell's Appendix are incorporated; and lastly, a variety of excellent observations on points of metre and criticism are dispersed throughout the work. A very learned appendix to the *Prosodia* of Morell, embraces the

following points. 1. *De Synalœpha triplici et Synæresi.* 2. *De diphthongis* AI et OI. 3. *De poetica, quæ vocatur, Licentia.* 4. *Dialysis.* 5. Ἀδιαφορία. Συνάφεια. 6—22. *Varia metrorum genera.* 23. *Dawesii canones metrici.* 24. *De vocibus* κρέας, κέρας, φρέαρ. 25. *Recensus vocum* in ῑη et ῐα, *duplicem habentium terminationem.* 26. *Penultima verborum in* νω. 27. *De quantitate ultimæ quorumdam substantivorum, item adjectivorum femininorum in* α.

We cannot abridge any of the abovementioned dissertations without doing injustice to the original. We will content ourselves with selecting a few of the more curious points, which are illustrated with great learning and acuteness. In p. xlvi. is a very satisfactory discussion on the *arsis* and *thesis*, the *accentus* and *ictus*, interspersed with some learned and acute observations of Dr. Parr. In p. lxiii. is a more complete account, than we have hitherto seen, of the *Choliambus* or *Scazon*. Dr. Maltby concludes, that Ananius, the writer of choliambi, whose name was often confounded with that of Hipponax, was junior to the last mentioned poet; in which opinion Dr. Parr coincides, and gives the following reason, which has great weight. "In Hipponacteis ante ultimum spondeum Iambus *semper* ponitur; In Ananii autem versibus Spondeus etiam *penultimam* sedem occupat." But this argument is not quite conclusive, considering the paucity of fragments which remains to us of both poets; because the grammarians inform us, that Hipponax was far from being regular in the construction of his verse. Priscian p. 1327, quotes the following words of Heliodorus a writer on metre, Ἱππώναξ πολλὰ παρέβη τῶν ὡρισμένων ἐν τοῖς ἰάμβοις. and again, "*Hipponactem etiam ostendit Heliodorus iambos et choliambos confuse protulisse.*" Athenæus quotes the following line from Hipponax p. 11. p. 49. E. (Gaisford. p. 252.) Καὶ στέφανον εἶχον κοκκυμήλων καὶ μίνθης, which we do not see objected to in Dr. Maltby's remarks. We are in some doubt whether the 5th foot be not a spondee in the following verse of Hipponax, (Gaisford. p. 254.) δασεῖαν, ἐν χειμῶνι φάρμακον ῥιγεύς. for Hipponax made the penultima in φαρμακὸς long, and therefore *perhaps* in φάρμακον. In the verse quoted by Tzetzes, Κράδῃσι καὶ σκίλλῃσιν ὥσπερ φαρμακον, we shall get rid of the spondee in the fifth place by reading ὥστε.

As fragments of Hipponax are scarce, we take this opportunity of adding three to Mr. Gaisford's collection:

Κριγὴ δὲ νεκρῶν ἄγγελός τε καὶ κῆρυξ.

Etymol. M. p. 539, 2. *Hemsterhus. ad Lucian.* I. p. 513.

Κίκων δ' ὁ πανδάλητος ἄμμορος καύηξ.

Apud Tzetz. in Lycophr. 741. *Vid. Hemsterhus. ad Aristoph. Plut. p.* 312.

Καὶ μὶν καλύπτει. μῶν χαραδριὸν περνᾷς;

Suidas. v. χαραδριός. *Schol. Platon. p.* 121. καλύπτεις *legit Ruhnken. ad Timæum p.* 273. Hinc forte vocem χαραδριὸς sumsit Babrius (*Museo Critico* T. I. *p.* 414.) Χαραδριὸς ἦν τις ἐν χλόῃ νεοττεύων.

Dr. Parr observes, that all the verses of Æschrio the Samian which are come down to us, have an iambus in the fifth place, and likewise those of Phœnix of Colophon, with two exceptions, which are probably faulty. All the fragments preserved of the Mimiambi of Herodes (or Herondas) observe the same law. The same reason which induced us to transcribe two verses of Hipponax just above, leads us to enrich the collection of Choliambi with the following fragments of Herodes.

—ἵνα τὰ Ναννάκου κλαύσω.

Zenobius, VI. 10.

—ἄγ' αὐτὸν εἰς τὸ ζήτρειον.

Etymol. M. p. 411, 41. εὕρηται δὲ καὶ διὰ τοῦ ῑ συνεσταλμένου. καὶ παρὰ Ἡροδότῳ. Ἄγ' αὐτὸν εἰς τὸ ζήτρειον. ἔστι δὲ χορίαμβον τὸ μέτρον. *Hoc fragmentum ad Herodem pertinere monuit Ruhnkenius in præclara illa Historia Critica Oratorum Græcorum* p. XCIX. *not. idemque scribit* ζήτριον —χωλιαμβικόν. *Verum ex ultima grammatici observatione de metro claudicante satis liquet* ζήτρειον *veram lectionem esse. Totam glossam sic refingo.* εὕρηται δὲ καὶ διὰ τοῦ ῑ συνεσταλμένου, καὶ [διὰ τῆς ει διφθόγγου] παρὰ Ἡρώδῃ. Ἄγ' αὐτὸν εἰς τὸ ζήτρειον. ἔστι δὲ χωλιαμβικὸν τὸ μέτρον. *Larcherus, vir historiæ quam criticæ peritior,* (Mémoires de l' Acad. des, Inscriptions XLVIII. p. 350.) *legit* χοριαμβικὸν, *his notatis:* " Choriambes, c'est à dire, vers iambes, dont le dernier pied est un spondée !"

Dr. Maltby observes, that all the surviving Choliambi of Callimachus are conformable to the stricter modulus. We add,

that almost all the fragments of Babrius, both those which were collected by Mr. Tyrwhitt, and those which were given in the first volume of this journal, p. 411—414. are according to the same law. We say *almost* all, because there are one or two exceptions, which probably arise from some corrupt reading. Fab. CLXII. Τῶν οὖν τριχῶν ἑκάστοθ' ἡ μὲν ἀκμαίη Ἐτιλλεν, ἃς εὕρισκε λευκανθιζούσας. CCLX. Ὁ δ' ἐκλυθεὶς πόνων τε κἀνίης πάσης unless we suppose the penultima in ἀνίης to be made short.) XLVII. Λίβυσσα γέρανος ἠδὲ ταὼς εὐπήληξ. Mus. Crit. I. p. 412. Πρὸς αὐτὸν εἶπεν· ἀλλ' ἐνέχυρον [μοι] δώσεις, if μόι be the right word, we may read ἐνέχυρα. In the third of these instances, who can hesitate to replace Λίβυσσα γέρανος καὶ ταὼς τις εὐπήληξ? The penultima of ταὼς is short.

In Chapter XXIV. Dr. Maltby discusses the quantity of Κρέας, Κέρας and Φρέαρ, and shews that κρέα in the plural seldom or never makes the α long in Homer, but that κέρα *always* does; and we learn that it was Porson's opinion, that the penultima of κέρατος was *long* in the more ancient poets. Where κεράσιν occurs, Dr. M. deduces it from κέρας κεράος, the genitive plural of which word, κεράων, occurs, Iliad. P. 521. Od. Γ. 439. T. 566. He seems to have established this point; Many words, which in Ionic writers end in εἰη or ῑη, in Attic terminate in ῐα; of which the learned author gives the following ingenious account. "Nominum illorum quæ in *thesi* producunt ι, et quæ apud posteriores eandem vocalem corripiunt, fuit, opinor, prisca terminatio in ῐεη, quæ forma in Homerica voce, νεπιέη, etiamnum servatur. Ab adjectivis saltem in ος derivatorum hanc fuisse formam crediderim, ἀκομιστῐέη, non ἀκομιστῑη—ἀτιμῐέη, non ἀτιμῑη. Ab adjectivis in ης, forsan erat forma vetus eadem quæ recentior, adhibita tantum dialysi, ἀναιδέῐη, unde ἀναιδῑη—ἀηθέῐη, unde ἀηθῐα. Et hanc opinionem quodammodo confirmat scriptura Ionica recentior, ἀναιδηΐη, ἀληθηΐη. Hac igitur sive conjectura, sive suspicione proposita rem totam doctioribus, uti oportet, dijudicandam relinquo." Dr. M. confirms by instances the rule of the ancient grammarians, that feminines in εια, which come from verbs in εύω, and denote *action*, have the last syllable long in *the Attic* writers; and that in all other cases the final α is short. One word, which is unnoticed, is μνεία, which makes the last syllable

long. Soph. Electr. 394. Eurip. Med. 329. Phœniss. 476. Bacch. 46.

Chap. XXVI. contains an excellent account of verbs in υω. To the list there given may be added εἰλύω which made the penultima long in Homer's time, as appears from Od. Z. 179. but Aratus has εἰλῦοι Phœnom. 432. Some instances are given of δῦω; but whensoever this word is found with it's penultima long, it should be altered to δύνω; the same is to be observed of ἰθύω.—μῦω occurs in Callimachus H. Dian. 95. καὶ οὐ μῦοντα λαγωόν.—φῦω Theocrit. XVII. 19. While on this subject, we may remark, that ᾱειδων occurs in Theocrit. VII. 41. ἀπᾱν *ibid.* XXII. 86. It is probable, that the circumstance of λύσω, ἀπύσω and other futures of the same sort lengthening their penultima, while λύω, ἀπύω, &c. make it short, may have arisen from the old form of the future tense, which probably was in εσω, λῠ-ω, λῠ-εσω. contr. λῦσω.

In the Supplement, p. 1141. Dr. Maltby enumerates several instances in which the Greek Epigrammatists have either licentiously or ignorantly violated the laws of prosody. But we are inclined to believe, that in all, or most of these instances, the fault is rather chargeable upon copyists or editors, than on the original authors. They are as follows:

1. Θεοκρῖτον Anthol. p. 4. It is an epigram of Simonides:

Γνῶθι Θεόκριτον προσιδὼν τὸν Ὀλυμπιονίκαν.

And so it stands in Mr. Gaisford's edition of Simonides. But the true reading is Θεόχρηστον. Pausan. Eliac. 12. Θεόχρηστον δὲ Κυρηναῖον, ἱπποτροφήσαντα κατὰ τὸ ἐπιχώριον Λίβυσι, καὶ αὐτόν τε ἐν Ὀλυμπίᾳ, καὶ ἔτι πρότερον τὸν ὁμώνυμόν τε αὐτῷ καὶ τοῦ πατρὸς πατέρα, τούτους μὲν ἐνταῦθα. ἵππων νίκας—λαβεῖν. It is true, that the Epigram speaks of wrestling. Simonides assuredly never wrote Θεοκρῖτον.

2. Πολυδακρῦτος p. 29. Palladas. Ὦ γένος ἀνθρώπων πολυδάκρυτον, ἀσθενὲς, οἰκτρόν. Palladas wrote πολυδάκρυον.

3. Κλᾱδος. Leonidas Tarentinus p. 39. Ὅπποσα γὰρ κλάδοισι πεπαίνομεν, ἄλλος ὑφέλκει. Now it is impossible, that this can be from the hand of Leonidas, in whose 61st Epigram occurs the following line; Οἴνης τοὺς ἀπαλοὺς πάντας ἔδαψε κλάδους. What he *did* write it is not so easy to determine: perhaps Ὅπποσα γὰρ τοῖς κλωσὶ πεπαίνομεν.

4. Παρηϊδων. Apollonius p. 51. Ἡδὺ παρηΐδων πρῶτον θέρος ἥματι τούτῳ.

We need not hesitate to replace παρειάων, the Homeric form. See Od. A. 334.

5. φῦσις. Agathias p. 160. οὐ γὰρ ἐκείνων φύσις ἀτιμάζει θέσμια συζυγίης..

Brunck. Anal. III. p. 33. for φύσις has οὐδέν.

6. Ἀκινδῦνος. Incert. p. 186. Ἐν πᾶσιν μεθύονσιν Ἀκίνδυνος ἤθελε νήφειν. The author may have written Ἀκίνδυνος θέλε νήφειν: but perhaps he lived in the later ages of the Roman Empire, when this proper name was pronounced according to accent, and not according to quantity. Symmachus Epist. I. 1. p. 2. *Hinc consul clarum produxit Acindynus ævum.* So Prudentius makes the penultima of *Sophia* long, and those of *idolon* and *paracletus* short. See Erasmus's note on v. 20. of the Hymu *de Natali Iesu.*

7. εὐκρῖτος. Antipater Sidonius p. 558. Κερκίδα δ' εὐποίητον, ἀηδόνα τὰν ἐν ἐρίθοις Βακχύλις, εὐκρίτους ᾇ διέκρινε μίτους. It is clear, from the context, that εὐκρίτους is not the real word. We cannot at present suggest any thing more probable than εὐνήτους.

8. Παπῦρος. Antipater of Sidon. p. 561. Λαμπάδα κηροχίτωνα, Κρόνου τυφήρεα λύχνον Σχοίνῳ καὶ λεπτῇ σφιγγόμενον παπύρῳ.

We cannot bring ourselves to believe that so correct a writer as Antipater should have made such a blunder. The reader will observe, that λεπτῇ is in the feminine gender, whereas πάπυρος is masculine. The distich is found, *totidem litteris,* in Suidas, v. Τυφήρεα. We would read, τυφήρεα λύχνον Ἐκ σχοίνων, λεπτῇ σφιγγόμενόν τε βύβλῳ. To make this conjecture probable, we observe, first, that these torches were bundles of small rushes. Photius; Φανός. λαμπὰς ἡ ἐκ κλημάτων. and Πανός. δέσμη κλιματίδων. Secondly, ἐκ and καὶ are frequently confounded. See Bast. ad Gregor. p. 746. So also are ῳ and ων. Thirdly, βύβλος is the word usually employed by Greek authors in speaking of the Egyptian plant alluded to. See Athenæus XV. p. 676. D. Nicander Alex. 362. Æschylus Suppl. 757. Xenoph. Anab. VII. p. 542. Eustath. ad Odyss. Φ. p. 1913, 31. Fourthly, παπύρῳ is to be attributed to some scholiast who wrote it in the margin, or immediately above

βύβλῳ. Nothing is more common than the intrusion of glosses; but it is sufficient to give one instance where the very same accident has happened. Photius. Φιλύρα. φυτὸν ἔχον φλοιὸν βύβλῳ παπύρῳ ὅμοιον. Kuster, on Suidas, proposes βύβλῳ, ἢ παπύρῳ. But the words are synonymous. It is evident, that παπύρῳ was the explanation of some Copyist.

9. Ὀρθρῑνός. Meleager p. 584. Ὀρθρινὸς ἐκ κοίτας ᾠχετ' ἀποπτάμενος.

An obvious emendation is Ὄρθριος. Menander ap. Athen. VI. p. 243. ὃς κληθείς ποτε Εἰς ἑστίασιν δωδεκάποδος, ὄρθριος Πρὸς τὴν σελήνην ἔτρεχε τὴν σκιὰν ἰδών.

10. ἐκτανῦειν. Anal. I. p. 83.

We shall not attempt to defend the miserable versifier, whose compositions go under the name of Anacreon. In the same Ode he makes the antepenultima in γεγανυμένος long; and in Ode 51. δελφῖσιν with the penultima short, and divers other false quantities.

11. δελφῐσιν. as noticed just above.

12. χρῑει. Nossis p. 195. καὶ ἀδύ τι νέκταρος ὄζει Τοῦ, τῷ καί τήνα καλὸν Ἄδωνα χρίει.

Read χρῖσεν Ἄδωνα καλόν.

13. δεσπότᾰς. Tyrtæus p. 52. δημότᾰς id. p. 53. The verses of Tyrtæus were no doubt originally written in the Doric dialect.

14. κωλῦεται. Antipater Sidonius T. II. p. 19. οὐδὲ μελαίνης Νυκτὸς ὑπὸ σκιερῇ κωλύεται πτέρυγι.

The penultima of κωλύω was common. Dr. Maltby gives two instances of it short, in the body of the Thesaurus: to which may be added Archiloch. ap. Aristot. Rhet. I. 9. ix. 3. Pausan. Eliac. p. 149. ed. Sylburg. Menander ap. Athen. VI. p. 247.

15. Πίττακον ἀ Μιτυλάνᾰ· Βίαντα δὲ δῖα Πριήνη.

Antipater T. II. p. 22. To this we have nothing to say: nor to εὐμᾰρὶς in the same author p. 28.

16. Οὐ τόσον Ἀθᾶμας ἐπεμήνατο παιδὶ Λέαρχῳ.

Leonidas Alexandr. T. II. p. 196. Dr. Maltby corrects, and with great probability, Οὐ τόσον οὐδ' Ἀθάμας.

The quantity of τελλίνη, a sort of fish, which is dubious

in the verse of Sopater, is determined by the following line of Epicharmus (Athen. III. p. 86. A.) as corrected by Porson, *Adversaria* p. 60. Καὶ τελλίναν κἀναρίταν θᾶσαι δὴ καὶ λέπας ὅσσα. We make this observation, because, *Tellina* is a genus in Conchology, and we have heard naturalists call it Tellĭna.

Of a work like the present, which embraces such a variety of curious and interesting disquisitions, it is impossible for us to give even an imperfect outline. It may at least be affirmed, without fear of contradiction, that it is indispensable to all who wish to acquire an accurate knowledge of the prosody of the Greek Language. We shall conclude our extracts from it with the following learned dissertation on the word Ὠκεανός.

" Hujus vocis notio apud Homerum expendenda est diligenter. Primum significatur *Oceanus*, Titan, numen antiquissimum, rerum Parens; quique fluvii cognominis Deus habebatur. Deinde vero, quod præcipue notandum, ὠκεανοῦ nomine apud Poetam designatur fluvius immensus, qui, pro istius temporis notitia, maria et terras quasi amplexu continebat, qui affluxu et refluxu ter die agitabatur, in quem cœlestia corpora occidere, et e quo exoriri credebantur. Unde pro ipso horizonte a quibusdam accipitur. *Vid. Strab.* p. 4. *et Damm.* c. 1579. In Homero igitur ὠκεανὸς et θάλασσα duas res plane diversas plerumque, si non semper, notant; quod discrimen si semel percipiatur, perfacilis est explicatio exordii Odyss. μ. quamvis veteribus Philosophis ac Geographis visum fuerit adeo plenum molestiarum. *Strab.* p. 5.

" Equidem addubito, utrum in uno aliquo loco summus ille ac vetustissimus Poeta per ὠκεανὸν voluerit simpliciter θάλασσαν, sive *mare*. Ubique, ni fallor, cum numen non indicetur, est *nomen proprium* fluvii, fabulosi nimirum, sed *fluvii*. Erat scilicet Homeri æqualibus orbis terrarum planities circularis, cujus extremitates undique clauserit iste fluvius; ab illo omnis omnino aquarum copia, marium, amnium, fontium, &c. originem ducebat, et in illum rursus ferebatur. Conf. Il. Ξ. 201. 245, 6. cum Il. Φ. 195-7.

" Hinc videmus, qua de caussa depingatur *Oceanus* clypei Achillei extremam oram undequaque cingens:

ἐν δὲ τίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο
ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο. Σ. 606.

Hinc etiam videmus, quamobrem Virgilius, cujus ætate peculiaris illa significatio vocis ὠκεανὸς, jamdiu esset exoleta, mare suum aliter in Æneæ clypeo ordinaverit.

Hæc inter tumidi late maris ibat imago. Æn. viii. 671.
In medio classes æratas, &c.

i. e. 'in medio *clypei*, non *maris*; etsi hoc mediam clypei partem 'occupare putandum est.' Heyn. in loc.

"Si quærendum videatur, an hæc vocis, ὠκεανὸς, notio apud alios Scriptores reperiatur, notandus in primis est Hesiodus eadem fere cum Homero loquens. Vid. Θεογ. 242. Ασπ. 314. Citandus est præterea in eandem sententiam Euripides;

αἲ αἲ, πᾶ φῦγω, ξέναι,
πολιὸν αἰθέρ' ἀμπτάμενος,
ἢ πόντον, Ὠκεανὸς ὃν
ταυρόκρανος ἀγκάλαις
ἑλίσσων κυκλεῖ χθόνα; Orest. 1369.

Similia videtur Orpheus, vel qui sub nomine ejus scripsit, de Oceano, sentire quamvis *fluvium* non diserte nominaverit:

εἴκει δ' ἀκαμάτου πόντου τὸ βαθύῤῥοον ὕδωρ,
Ὠκεανός τε πέριξ ἐνὶ ὕδασι γαῖαν ἑλίσσων. Hymn. 10. 14.

Vide etiam Hymn. lxxxii. 3. cit. supra, et fragm. xliv.

"Postea generaliori sensu accipi cœpit vox ὠκεανὸς, quamvis haud adeo frequenter occurrat. In uno tantum alio loco apud Euripidem invenitur, sc. Hippol. vs. 120. et ibi simpliciter *mare* videtur denotare.—*Vid. Valcken. et Monk.* In Pindari Pyth. iv. 45. mare Libycum denotat, et vs. 447. ὠκεανοῦ πελάγεσσιν ἐνεμίγησαν. de mare Mediterraneo et Argonautis sermo est, judice Dammio.

Sed nos *immensum* spatiis confecimus *æquor*;—

nec hujus est loci disquirere quantum veritatis cum errore in Homerici fluvii notione misceatur; nec quibus potissimum nixus rationibus ab eo dissentiat Herodotus Lib. II. §§. 21. 23. Id vero tenendum, ὠκεανὸν apud Poëtam fuisse ποταμὸν—posteriores autem (*vid. Steph. Byz. in v.*) qui de Oceano terras circumambiente post Homerum scripserint, quique se forsan eadem cum Homero sensisse crediderint, ὠκεανοῦ nomine θάλασσαν seu πόντον intellexisse, a qua non Homerus solum, verum Hesiodus, Orpheus, Euripides, verbis disertis eam vocem discernunt." P. 1094.

We have made some remarks on this question in the first volume of this Journal, p. 254. To the names of those authors who have spoken of the Ocean as a river, may be added that of Plato in the Phædo §. 64. τυγχάνει δ' ἄρα ὄντα ἐν τούτοις τοῖς πολλοῖς τέτταρ' ἄττα ῥεύματα, ὧν τὸ μὲν μέγιστον καὶ ἐξωτάτω ῥέον περικύκλῳ, ὁ καλούμενος Ὠκεανός ἐστι. which he takes from Homer, Odyss. Λ. 157.

We must not omit to observe, that the present work is the most splendid specimen of classical typography, which has hitherto issued from the English Press.

GALENI ADHORTATIO AD ARTES. *Cum sua Annotatione et Versione D. Erasmi edidit* ABRAHAMUS WILLET. *Lugduni Batavorum*, 1812. *pp.* xiv. 153.

MR. WILLET is a scholar of the celebrated Wyttenbach, and in order to prove himself worthy of so able an instructor, publishes this small volume. For so doing he assigns no better reason than this, that although he did not care a straw for certain *molesti homines*, yet he judged it expedient to silence their clamours against him, by convincing the *prudentiores* that he had not lost his time. Now we would suggest to Mr. Willet, that this end might have been as effectually answered, by handing about his interleaved Galen amongst these *prudentiores;* a plan which we recommend him to pursue in future, at least till time shall have matured his judgment, and sharpened his critical sagacity.

With regard to the treatise itself, we think it very doubtful, whether it be really the production of Galen; since, notwithstanding the commendations bestowed upon it by Mr. Wyttenbach and his eléve, it is surely a very inferior composition, incorrect in language, inelegant in arrangement, and weak in argument. Several phrases occur which betray an ignorance of the Greek idiom; and there is throughout an ambitious phraseology, a flowery rhetoric, which seems to have been culled from the "gardens of Adonis," rather than from the orchards of Alcinous.

Having stated with freedom our opinion of the author, we

have only to remark of the editor, that he has not wielded the critical pruning-hook with a skilful hand. Mr. Wyttenbach himself, although a scholar of the most profound erudition, has not always returned laden with honours from his excursions into the regions of criticism; and Mr. Willet, we are compelled to observe, has not yet attained that insight into the analogy and structure of the Greek language, that comprehensive view of it's beauties, nor that accurate discrimination of it's niceties, which are accomplishments essential to a good critic. We shall proceed to offer a few remarks upon the text of the work itself.

P. 3. *κἂν λόγου μέτεστι τοῖς ἄλλοις ζώοις, κατ' ἐξοχὴν αὐτῶν καὶ ὁ ἄνθρωπος μόνος ὀνομάζεται λογικός.*

We remarked on a former occasion, that Mr. Wyttenbach did not seem to be aware of some properties of the particle ἄν. Mr. Willet ought to have known, that *κἂν μέτεστι* is a solecism. The passage should be read as follows, *κἂν λόγου μετῇ καὶ τοῖς ἀλόγοις ζώοις, κατ' ἐξοχὴν αὐτῶν ὁ ἄνθρωπος μόνος ὀνομάζεται λογικός.* So in the exordium, *Εἰ μὲν μηδόλως (μηδ' ὅλως) λόγου μέτεστι τοῖς ἀλόγοις ὀνομαζομένοις ζώοις ἄδηλόν ἐστι.*

P. 4. *ἧς* (Τύχης) *τὴν μοχθηρίαν ἐμφανίσαι βουληθέντες οἱ παλαιοὶ, γράφοντες καὶ πλάττοντες αὐτὴν, οὐ μόνον ἐν εἴδει γυναικὸς ἠρκέσθησαν—ἀλλὰ καὶ,* &c.

It is evident that there should be no comma after *αὐτὴν*, the construction is *ἠρκέσθησαν γράφοντες.*

Ibid. οὐκ ὀρθῶς γιγνώσκοντός ἐστιν, ἐπιτρέπειν ἑαυτὸν ἐν τοιαύταις περιστάσεσι πραγμάτων τυφλῇ δαίμονι, μηδ' αὐτῇ βεβαίως ἐστηριγμένῃ.

Erasmus translates the concluding words, *nec huic satis stabili*, which is not the sense of them; it should be "*cum ne ipsa quidem satis stabilis sit.*"

P. 5. *ὡς πολλάκις τοὺς ἀξιολόγους ἄνδρας παρερχομένη, πλουτίζειν τοὺς ἀναξίους· οὐδὲ τούτους βεβαίως, ἀλλ' ὅσον πάλιν οὕτως ἀφαιρεῖσθαι τὰ δοθέντα.*

For *οὕτως* Wyttenbach conjectures *αὐτῶν*. MS. Londin. *ὡς ἂν ἔδωκεν, οὕτως ἀφαιρεῖσθαι.* We would read, *ἀλλ' ὅσον δοκεῖν καὶ πάλιν οὕτως ἀφ. τὰ δοθ.* Sophocles Œd. Tyr. 1189. *Τίς γὰρ, τίς ἀνὴρ πλέον = τᾶς εὐδαιμονίας φέρει = ἢ τοσοῦτον, ΟΣΟΝ ΔΟΚΕΙΝ, = καὶ δόξαντ' ἀποκλῖναι;* The first part of the

above sentiment affords us an opportunity of extracting two Iambic Trimeters from the Scholiast on Theocritus X. 19. where they have hitherto lain undistinguished from their kindred prose. The words of the Scholiast are, ὡσαύτως καὶ ὁ Πλοῦτος τυφλός. παρέρχεται γὰρ τοὺς καλοὺς καὶ κοσμίους καὶ δίδωσιν ἑαυτὸν τοῖς κακίστοις καὶ βδελυροῖς. The verses are these,

Παρέρχεται γὰρ τοὺς καλοὺς καὶ κοσμίους,
Δίδωσι δ' αὐτὸν τοῖς κακίστοις καὶ † βδελυροῖς.

The last verse perhaps was written τοῖς βδελυροῖσι καὶ κακοῖς. Plutus in Aristophanes (v. 88.) says, Ἐγὼ γὰρ ὢν μειράκιον ἠπείλησ', ὅτι Ὡς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους Μόνους βαδιοίμην. While we are upon this subject, we cannot help remarking that the following words are quoted from Aristotle by Cruquius, Gesner, and Zeunius on Horace Ep. I. xviii. 31. without any suspicion of their metrical tendency; Πολλαῖς ὁ δαίμων οὐ κατ' εὔνοιαν φέρων μεγάλα δίδωσιν εὐτυχήματα, ἀλλ' ἵνα τὰς συμφορὰς λάβωσιν ἐπιφανεστέρας. See Barnes Eurip. Fragm. Inc. 13.

Plato Charmid. p. 463. E. κατέναντι λέοντος νεβρὸν ἐλθόντα μοῖραν αἱρεῖσθαι κρεῶν. Here seems to be a senarius; Ἐλθόντα νεβρὸν μοῖραν αἱρεῖσθαι κρεῶν. See Hemsterhus. on Lucian. I. p. 358.

Plutarch. fragm. p. 128. ed. Matth. δύο ταῦτα ὥσπερεὶ στοιχεῖα τῆς ἀρετῆς εἰσὶ, Ἐλπίς τε τιμῆς καὶ φόβος τιμωρίας. This passage is quoted without any intimation of the verse, by M. Boissonade in his notes on Marinus, p. 99.

Proclus in Hesiod. Op. Di. 73. ἐπειδὴ ἡ γυνὴ κεκοσμημένη —Πείθει τὸν ἄνδρα πρὸς συνουσίας τάχος.

P. 5. μηδέποτ' ἐν αὐτῷ μενούσῃ. Jamotius ἐν τῷ αὐτῷ. We are surprised, that Mr. Willet did not print ἐν ταὐτῷ. Infra p. 40. μένειν ἐπὶ ταὐτοῦ.

P. 6. τὸν Ἑρμῆν, θεᾶσαι πάλιν, ὅπως ἐξ ὑπεναντίου τὴν Τύχην κεκοσμήκασιν οἱ παλαιοί. Wyttenbach proposes τῇ Τύχῃ. Jamotius τῆς Τύχης. Read ἐξ ὑπεναντίου ἢ τὴν Τύχην. Thucydides VII. 80. ἐδόκει—ἀπάγειν τὴν στρατιὰν, μηκέτι τὴν αὐτὴν ὁδὸν, ᾗ διενοήθησαν, ἀλλὰ τοὐναντίον Ἢ οἱ Συρακούσιοι ἐτήρουν, where see Duker's note. Herodot. I. 22. ἦκουε—τοὺς ἐναντίους λόγους ἢ ὡς αὐτὸς κατεδόκεε. Aristoph. Plut. 14. Τοὐναντίον ὁρῶν, ἢ προσῆκ' αὐτῷ ποιεῖν. Eurip. Orest. 927. Τοὐναντίον δὲ δράσετ' ἢ δρᾶσαι χρεών.

P. 8. τῷ μὲν τὸν Πακτωλὸν ἰδὼν ῥέοντα χρυσόν. "Eleganter dictum" says Mr. Willet "pro φέροντα χρυσόν." Nothing is more customary amongst critics, than to say of a phrase or construction which sins against the rules of grammar, that it is *eleganter*, or *subtiliter*, or *exquisite dictum*. For χρυσὸν read χρυσοῦ. Dio Chrysostom. Orat. XXXV. p. 434. ἐκεῖ γὰρ, ὥς φασι, ποταμοὶ ῥέουσιν, οὐχ ὥσπερ παρ' ὑμῖν, ὕδατος, ἀλλ' ὁ μὲν γάλακτος, ὁ δὲ οἴνου.

P. 11. οὓς ἴσα καὶ τοῖς θεοῖς σέβομεν. It should be either ἴσα τοῖς θεοῖς, or ἴσα καὶ τοὺς θεοὺς, which latter we prefer. Eurip. Electr. 994. Χαῖρε· σεβίζω σ' ἴσα καὶ μάκαρας.

P. 11. τοῦ σκάφους ἀπολουμένου. Read ἀπολομένου.

P. 14. Mr. Willet injudiciously alters ἠτιμάκασιν, the reading of the editions, into ἠτιμήκασιν, a barbarous word. The Greeks used ἀτιμάζω, not ἀτιμάω or ἀτιμέω. It is true that ἀτιμῆσαι frequently occurs in Homer, but it should be changed into ἀτιμάσσαι.

P. 21. ἐπαινέσῃ δ' ἄν τις. This particle ἂν is a sad stumbling block. Read ἐπαινέσειε δ' ἄν τις.

Ibid. κατ' ἐκεῖνον μάλιστα τὸν χρόνον ἀσκουμένης, ἡνίχ' ὡραιότατα φαίνηται τὰ σώματα. Although three MSS. have the true reading φαίνεται, Mr. Willet has not received it into the text.

P. 29. ἐπιμελήσασθαι παιδείας, ἧς τυχόντες μὲν, τὸ μέγιστον τῶν ἀγαθῶν ἕξομεν· ἀποτυχόντες δὲ οὐκ αἰσχυνούμεθα τῶν ἀργήστων ζώων ἐλαττούμενοι.

Erasmus renders ἀργήστων ζώων *brutis ignavissimis*. Mr. Willet has printed in the text ἀχρήστων. The genuine reading is probably ἀλογίστων. The next sentence is, Σώματος δ' ἄσκησις ἀθλητικὴ, ἀποτυγχανομένη μὲν αἰσχίστη, ἐπιτυγχανομένη δὲ, τῶν ἀλόγων ζώων οὐδέπω κρειττων. *Infra* p. 37. οὐδεν ἀκριβὲς νοῆσαι δυναμένην, ἀλλ' ἄνουν, ὁμοίως τοῖς ἀλόγοις ζώοις, where the comma has no business after ἄνουν.

P. 37. εἴπερ Ἱπποκράτει δεῖ πιστεύειν, εἰπόντι, τὴν καὶ ἐπ' ἄκρον εὐεξίαν σφαλερὰν ὑπάρχειν. Read εἰπόντι καὶ τὴν ἐπ' ἄκρον εὐεξίαν.

In p. 33. are cited some verses from Euripides, which, if they had not been Greek, we should have recommended to the attention of our modern boxers and pedestrians:

Τί γὰρ παλαίσας εὖ, τί δ' ὠκύπους ἀνὴρ.

ἢ δίσκον ἄρας, ἢ γνάθον παίσας καλῶς,
πόλει πατρῴᾳ στέφανον ἤρκεσεν λαβών;

γνάθον παίσας καλῶς corresponds very well with the expression in vogue amongst the brethren of *the fancy*, "having made a *pretty* hit." In his notes on this passage, Mr. Willet perpetrates the following stupendous anachronism. "Ceterum de athletis non honorificentior erat sententia Solonis, qui, teste Diog. Laërt. I. 2. 8. eosdem Euripidis versus in Athletas *jactare solebat.*" Now Diogenes Laertius testifies as follows; "Athletes, when old, are like a thread-bare coat, as Euripides says; which Solon being sensible of, assigned to them only moderate rewards." A similar anachronism occurs in Baxter's notes on Horace. Od. III. 6. 46. *Ætas parentum pejor avis tulit Nos nequiores,* &c. upon which passage he remarks, "Ista sententia est apud Aratum, *ex Horatio, puto; tracta.*" The verses of Aratus to which he alludes occur in Phænom. 123. Οἵην χρυσείην πατέρες γενεὴν ἐλίποντο Χειροτέρην, ὑμεῖς δὲ κακώτερά τ' ἐξείσαθε.

We should not have pointed out these faults, had not Mr. Willet expressed an intention of publishing some more of Galen's works. Before he puts this threat into execution, we would have him submit his lucubrations, if not to the *molesti homines*, at least to some of the *prudentiores* of whom he speaks in his preface.

ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ. EURIPIDIS ALCESTIS. *Ad fidem Manuscriptorum ac Veterum Editionum emendavit et Annotationibus instruxit* JACOBUS HENRICUS MONK, A. M. *Collegii* SS. *Trinitatis Socius, et Græcarum Literarum apud Cantabrigienses Professor Regius. Accedit* CLAUDII BUCHANANI *Versio Metrica. Cantabrigiæ: Typis ac Sumptibus Academicis.* MDCCCXVI.

As this publication appears from the Cambridge Press, and under the auspices of the University, it is entitled, upon the score of *etiquette*, to a notice in our pages. Having thus announced it, we have little further to say. The text is corrected and illustrated nearly upon the plan which was pursued by Professor Monk in his edition of the Hippolytus. Besides the collations of the texts of Lascaris and Aldus given in the notes,

the other ancient editions have been carefully consulted, in order to determine where the different varieties originated, and in what edition the reading of the Aldine was first changed. Anxious care has also been taken to refer each emendation and remark to its first authority, a matter of no small trouble, owing to the general neglect of this particular by the preceding editors.

The notes are printed under the text, as in the Hippolytus: an index of their contents is subjoined. The *Notarum Explicatio*, which is prefixed to the book, should have contained the two following articles:

Markl. Jer. Marklandi Emendationes quædam MStæ a Viro doctissimo Car. Burneio cum editore communicatæ.

Tyrwh. Th. Tyrwhitti Emendationes MStæ in Museo Britannico conservatæ.

The following words are unnoticed in the *Corrigenda*: v. 990. Φοῖβος. v. 1176. μεθηρμόσμεσθα. and in the note on v. 198. l. 11. corruperit.

Respecting the execution of this work, there is only one particular of which it is permitted to us to speak; and this is the typography, which is singularly and strikingly beautiful: for his share in the work, Mr. Smith has received the approbation of the Syndics of the Press, which we are inclined to think that the public will sanction. When speaking of the beauty and clearness of the Porsonian types, we may be suspected to be rather partial. We will therefore adduce a judgment in their favour from a quarter where certainly no suspicion of partiality can attach: it is that of Professor Hermann, who concludes a critique of Mr. Blomfield's Æschylus in the Leipsic Literary Journal, in the following manner:

"This Edition of Æschylus is printed in the letters of what is called the *Porsonian Type*, which receives its name from the extremely elegant hand-writing of the celebrated man which it represents: and we must allow, that this type far exceeds all attempts made in modern times to improve the beauty of Greek writing; and that, in completely satisfying the eye, while at the same time it approaches to the models of the ancient manuscripts, it deserves the praise of bearing a real Greek appearance; from which all other modern types are more or less distant."

LITERARY INTELLIGENCE.

CAMBRIDGE UNIVERSITY PRESS.—Except the *Alcestis*, which has been already mentioned, no new classical publication has issued from our press, since our last. The concluding volumes of Dr. Butler's Æschylus, containing the *Persæ*, the Fragments, different indexes, and a general preface, may be expected to appear very shortly. Mr. Kidd's enlarged and improved edition of *Dawes's Miscellanea Critica* is in considerable forwardness.

The volume of Professor Porson's *Adversaria* has been reprinted from the Cambridge edition, at Leipsic. The motive alleged for this publication, is to circulate on the Continent these admirable treasures of criticism, in a cheaper form than the original. This was no more than might have been expected: especially as the singular meanness of the paper on which Leipsic books are printed, must always enable them to undersell others. Any thing which gives a more extensive circulation to the Adversaria, must undoubtedly be gratifying to the editors, as well as to all lovers of Greek Literature. There is however something in this republication which calls for exposure and reprobation. In order, if possible, to supplant the original, this is entitled, *Editio Nova emendatior et auctior*. Of Porson's notes and emendations it contains not an additional word. Whence then does it derive the epithet *auctior?* Why, from an Appendix containing fifty pages of heavy German commentary upon Lucian, Achilles Tatius, Libanius, &c. from the pen of Frederic Jacobs. And this is the new companion to the remains of Porson!!! This is the *improvement* of a book of which the German preface admits, *tantum liber eximius thesaurum rerum optimarum tenet*—. Never did we know such an instance of the living and the dead bound together, as this volume presents.

The claim of this edition to the title of *emendatior*, we will give in its own words: *correcta enim sunt quæ in archetypo sat*

spissa occurrunt vitia typothetica: nonnulla etiam in Latinis Porsoni, ubi calamus viri præstantissimi a recta norma aberraverat. Respecting the errors of Porson's Latinity, till we know the instances, we must be allowed to suspend our belief. To the charge against the original edition of *Vitia typothetica sat spissa,* we reply that it is untrue and calumnious; it is a disgraceful and sordid attempt to procure a sale for the pirated, by discrediting the genuine edition. We have the authority of impartial scholars who have carefully examined it, for saying, that the volume of *Adversaria* is remarkably free from errors of the press. The few trivial ones which were detected before its publication, were noticed in the *Corrigenda,* and of these some are owing to accents having dropped out during the operation of printing, an accident for which neither the editors nor the compositors were to blame, but the type-founder. Let not the reader however imagine, that the Leipsic edition is immaculate. It has corrected to be sure the errors pointed out in the *Corrigenda:* but *it has introduced new and worse errors of it's own, and gives no list of errata.* In merely opening the volume at random, we remark these blunders of the press: *Præf.* p. xi. nobiscam. p. 64. (74.) *Sic Fr. Bacon's.* p. 96. (110.) *iu editionibus.* p. 149. (170.) Totius versum for Totius versus. p. 240. (272.) διαπάναισι an error for δαπάναισι. p. 217. (246.) Ex Sopholis Ajace.——Whoever will take the trouble of cutting open the pages, will, we doubt not, find abundance of other errors of the same kind: and these, it is to be observed, are committed in a book taken not from transcribed papers, as the original was, but from a printed copy of extraordinary clearness and distinctness. Such oversights, we allow, are in themselves venial: but we can find no excuse for the editor who while he commits them, can attempt to depreciate another's property by an unjust charge of similar inaccuracies. When this learned person, in the course of his philological writings, has occasion to illustrate the words συκοφαντία and βασκανία, he can hardly discover a more apt instance, than his own conduct supplies.

We are sorry to say that this is by no means a solitary instance of such conduct among his countrymen. Wyttenbach's Plutarch was reprinted at Leipsic with a similar charge of typographical inaccuracies in the original. We will transcribe

an extract from the Preface to his Annotations, (p. 20.) in which this transaction is mentioned; we do this because the case is exactly similar to the present, and because our sentiments will thus have a better chance of reaching the eye of the Leipsic Editor.

" Bibliopola librum recudit, ne verbo quidem mutato; quo in genere est Lipsiensis, qui hanc nostram editionem reddere instituit forma octava, inficetum prorsus et sordidum negotium cum charta, tum literarum formulis; et gloriatur etiam se plurima nostræ editionis typographica menda correxisse; quod quale sit, postea videbimus.—Quod ad menda typographica nostræ editionis attinet, hoc totum non tam ex re et veritate, quam astutia et cupiditate hominis Lipsiensis fertur, qui hac reprehensione in titulo posita, suis exemplis auctores quæsivit. Horum unum casu in meas manus incidit: vidi pauca vitia correcta: vidi etiam nova: et plura, opinor, nova vidissem, si nauseam ferre potuissem in legendo tam spurco immundoque exemplo operis, quod inde a longo tempore in nitidioribus et nuper in nitidissimis illis Oxoniensibus exemplis legere assueveram.—Satis dictum de Bibliopolis, quos ne attigissemus quidem, nisi eorum caussa conjuncta esset cum hominibus literatis alieni laboris interceptoribus."

A great deal too much has been said of the accuracy of the Leipsic Classics; and we may take this opportunity of noticing that their pretensions to superiority in this particular have no other foundation than their own boasting:—in fact, some of the Leipsic publications are the most shamefully incorrect books that we ever beheld. Of one play of Euripides, two editions have been printed at Leipsic, in both of which almost every sentence of text and notes abounds with the worst typographical errors; and in which a single page contains more faults, than will be found in a whole volume of Mr. Pote's. The republisher of the *Adversaria* is an able and distinguished scholar, whom we blush to see lending himself to such proceedings of *the trade* at Leipsic. He may aspire with justice to praise of a higher description; but for his vaunted superiority as a corrector of the press we see no ground whatever. The German edition of Porson's four plays, and Matthiæ's Euripides were printed under his revision; each of which has a reasonable allowance of typo-

graphical faults: and these are much more inconvenient to the purchaser, than in editions where the error of a letter or an accent can be altered with a pen; such is the quality of the Leipsic paper (in which a reputable grocer in this country would hardly chuse to tie up his customers' tea) that a slight touch of the pen produces a blot which obliterates the whole word.

As it is generally known that the bookseller, the purchaser of the *Adversaria*, is the only person whose interest would be affected by its depreciation, it was probably thought at Leipsic that the assertions with which the pirated edition is puffed off, might be hazarded with impunity. We feel a satisfaction in disappointing this expectation; though it is painful to think that a scholar should be involved in the disgrace: *fragili quærens illidere dentem, Offendit solido.*

A Collection of Porson's Tracts and Miscellaneous Criticisms has been lately published by Mr. Kidd. The Tracts are reprinted from different Reviews and Magazines: the Miscellaneous Criticisms consist for the most part of emendations which were communicated by the Professor to his friends; which Mr. Kidd has collected with laudable diligence. We had prepared a full account of the interesting contents of this volume; which the length of some preceding articles compells us to postpone till our next number.

The second volume of Professor Gaisford's *Poetæ Minores* is published. It contains Theocritus, Bion, and Moschus. In the text, the edition of Valckenaer is principally followed: in the notes is an uncommonly rich critical apparatus, a material part of which is drawn from the collations found in the D'Orville Collections. There are two copious indexes, one of Theocritus, the other of Bion and Moschus.

Matthiæ's Greek Grammar has been translated from the German by Mr. E. V. Blomfield, and will shortly be published.

We have to apologize for a material error committed in our last Number; where the beautiful copy of verses *de Immortalitate Animæ* is assigned to a wrong person. Having been ourselves misled by the information which we received, we can only beg pardon of our readers, and of the distinguished author of this Poem; and request that the signature may be altered to J. K. *Coll. Regal. et Univ. Schol.*

ADDITIONAL LETTERS

RELATING TO THE

INSCRIPTION OF ROSETTA.

XI. *To the Archduke John of Austria. Dated 2 August, 1816.*

YOUR Imperial Highness was pleased, during your visit to this country, to listen, with patient attention, to the detail of my investigations respecting the stone of Rosetta: you also requested, that I would send you an account of any further success that I might obtain at a future time in the inquiry. I have therefore now the honour to state to you what I consider as a very important step, which I have lately had the good fortune to make, in the comparison of the different Egyptian inscriptions with each other, and with other remains of Egyptian literature, in order to the more complete interpretation of their respective contents.

I had already ascertained, as I have mentioned in one of my letters to Mr. de Sacy, that the enchorial inscription of Rosetta contained a number of individual characters resembling the corresponding hieroglyphics, and I was not disposed to place any great reliance on the alphabetical interpretation of any considerable part of the inscription. I have now fully demonstrated the hieroglyphical origin of the running hand, in which the manuscripts on papyrus, found with the mummies, are commonly written, and which is obviously of the same kind with the enchorial characters of the stone of Rosetta, as Mr. Akerblad, and his disciple Mr. Champollion, have both justly observed.

In the great Déscription de l'Egypte there are several engravings of manuscripts on papyrus; one of them contains more than five hundred columns of well delineated hieroglyphics, consisting, according to Mr. Jomard, of about thirty thousand characters, arranged under a series of vignettes, which run along

the greater part of the margin. I was first struck with the evident relation of some of the figures in the margin to the text below; and having observed the same figures in the margins of several other manuscripts written in the running hand, I was led to examine with attention the corresponding text, and I found at last a similar agreement in almost all of them. I then made copies of the respective passages in contiguous lines, and I found that the characters agreed throughout with each other, in such a manner as completely to put an end to the idea of the alphabetical nature of any of them. In this manner I obtained a duplicate, and sometimes a triplicate and quadruplicate copy of almost half of the great hieroglyphical manuscript, although not without some variations in particular passages: and in a manuscript of which Denon, if I mistake not, has published the first column, and of which an engraving has been obligingly sent me by Mr. de Sacy, I have identified a few other passages of the great hieroglyphic manuscript, not found in either of the others contained in the Description de l'Egypte. There is also a passage of several short columns of distinct hieroglyphics at the beginning of one of Denon's plates, which is very obviously repeated in the body of the manuscript, written in the running hand.

It was natural to hope from this discovery, that by the assistance of so many intermediate steps, in the progress of the character from the sacred to the enchorial form, we should be able to translate back the whole of the running hand of the stone of Rosetta into distinct hieroglyphics, and thus to compare it with a multiplicity of other monuments: for since the enchorial inscription has been preserved nearly entire, and the sense of almost all its parts has been determined with sufficient certainty, and since it has been proved that these characters are truly hieroglyphics, though in a corrupted and degraded form, it is evident that we only want a sufficient number of connecting links, to enable us to apply the whole inscription to the interpretation of the genuine sacred characters. But unfortunately the degradation is too great, and the connecting links too few, to make this universally practicable; it has often happened also that the imitation was so imperfect, as to require some auxiliary character for its explanation, and this interpolation renders the comparison still more difficult. Thus the term ILLUSTRIOUS may be easily traced from the sacred characters, by the assistance of the

manuscripts on papyrus, in which it occurs more than a hundred times, into the corresponding enchorial word; but it is here followed by an intensitive of nearly the same import, which is never united to it in the original hieroglyphics: the word GOD too is preceded by an augmentation of a similar nature; and on the other hand, some hieroglyphical characters, apparently of a more abstract signification, are frequently omitted in the enchorial inscription, as well as in many of the duplicate manuscripts in the older running hand.

A loose imitation of the hieroglyphical characters may even be traced, by means of the intermediate steps, in the enchorial name of Ptolemy, which is the only proper name that remains among the hieroglyphics of the stone of Rosetta: at the same time it can scarcely be denied that something like a syllabic alphabet may be discovered in all the proper names, which seem to agree with Mr. Akerblad's hypotheses, more accurately, than could easily have happened, without something like a connexion between the characters and the sounds. If the remaining fragments of the stone should ever be discovered, they would perhaps assist us in removing this mystery, which appears to involve the very interesting point of the direct transition from pure hieroglyphics to alphabetical characters. The Greek authors will afford us no information respecting this subject: they were so ignorant of all languages but their own, that we can place no reliance on their testimony respecting them, even where it is not contradicted by demonstrative authority.

But however the utility of the comparison of the different kinds of characters may be limited by accidental circumstances, it has already enabled me to establish some facts of importance, and may possibly lead to a great variety of others. Thus I had long suspected that a goose with an egg above it meant SON, this emblem being interposed in many different inscriptions between two proper names; and I have now found, in several passages of the great hieroglyphic ritual, a similar bird, with a dash over it, which is converted, in the duplicates, into the enchorial character first identified by Akerblad as meaning SON or DAUGHTER, which stands the ninth in my enumeration, published in the last number of the Museum Criticum. Now from a knowledge of this hieroglyphic only, together with that of the emblem of royalty, it is possible that we may at some future

time obtain a complete genealogical series of the kings of Egypt, supposing that enough of their inscriptions have been preserved: and in some cases we may perhaps be able to determine, from collateral evidence, the pronunciation of the names of the personages concerned. The inscription on a statue of granite found at Rome, and engraved by Montfaucon in the second volume of his Supplement, implies that it represented a certain KING or prince who was the SON of a PTOLEMY; hence it is obvious, that its date must be subsequent to the time of Alexander, and that its antiquity is less remote than has hitherto been believed. On the other hand, the sarcophagus, which has been supposed to have been the receptacle of the body of Alexander, must have belonged to a remoter age: two proper names only are observable among the multiplicity of characters engraved on it, and these belong to a certain KING and his FATHER: the name of the father, which is not that of a divinity, is by far the most frequently repeated: and it is next to impossible, from these circumstances, that either of the names should be either ALEXANDER or PHILIP: neither do they relate to any of the Ptolemies; so that they can only have belonged to some of the earlier kings of Egypt. I have also been able completely to identify the character representing ISIS, which is a throne, with an addition implying a female, and I have ascertained that a similar throne, preceded by an eye, is the emblem of the principal divinity of the Egyptian mythology, whose most appropriate name must have been OSIRIS, though he seems to have been occasionally confounded with the SUN, as the names Phthah and Vulcan are also made synonymous in the Inscription of Rosetta.

On a general consideration of the present state of the inquiry into the interpretation of the hieroglyphics, I am not disposed to be extremely confident respecting its complete success, much less to appreciate its immediate utility very highly. We know that in China it is reckoned sufficient for the labour of half a life to learn a single hieroglyphical language, with all the aid of oral and lexicographical instruction: and we can easily imagine how much a person would deceive himself, if he fancied that he had found out a single clue, which would enable him to unravel all the intricacies of Chinese literature. Equally absurd would it be to pretend to decipher, as if by inspiration,

by means of any general principles, an unknown Egyptian inscription, in the absence of all personal and almost all traditional instruction. It is true, that in some cases the imagination is assisted by the resemblance of the symbol to the thing represented; but this resemblance must inevitably be lost wherever the sense becomes metaphorical; and at the very utmost it would help us no more, than a few foreign words, scattered through any mixed language, would enable us, to comprehend that language without other assistance. With respect to the utility of the knowledge to be acquired from an interpretation of all the existing inscriptions, a few historical details are the utmost that we could reasonably expect to obtain: the great mass of Egyptian monuments of all kinds relates exclusively to the religious and superstitious rites observed towards the ridiculous deities and the idolized heroes of the country. I have sufficiently ascertained the characters implying units, tens, hundreds, and thousands; but in the inscriptions connected with astronomical representations, scarcely any of these numbers are observable; so that we can entertain but slight hopes of finding any very accurate records of astronomical phenomena, among the monuments of so foolish and so frivolous a nation.

After all however, notwithstanding our contempt for their absurdities, it must not be denied, that a knowledge of the literature of that country, which is confessedly the parent of the earliest civilisation on record, does present to the imagination an object of the highest possible curiosity; and if a single individual should fail in completing the whole discovery, it may be presumed, that his labours will hereafter be continued by others with renewed ardour, and perhaps under more favourable circumstances. They must however remember, when they undertake such a task, that it is not by the gigantic exertions of fancied talents, but by the stubborn perseverance of indefatigable industry, that we can ever hope to obtain, for ourselves and our successors, an admission into the hidden treasuries of nature and art. * * *

XII. *To Mr. Akerblad. Dated 12 August,* 1816.

I IMAGINE, Sir, from the tenor of your obliging letter of the 19 April, that you are disposed to consider my attempt to decipher the hieroglyphical characters, as an undertaking somewhat visionary: you seem at a loss to understand what I can mean by a translation of the Egyptian Inscription, since its sense must undoubtedly be the same as that of the Greek; and you observe, that the great object is to separate the characters and read them into words: you say, that the language may be "tolerable Coptic" although many of the words may not be found in Lacroze's Lexicon, which you consider as containing but a small portion of the whole language: you suspect, that I should probably have adopted more of the readings which you have proposed, if they had been contained in your first letter to Mr. de Sacy; and you are disposed to appeal to Mr. Quatremère or Mr. Champollion, as judges of the comparative probability of our suggestions: and finally, you express an apprehension, that there is no chance of our ever discovering any more duplicates of the Rosetta stone.

I certainly cannot expect you to be convinced of the truth of my interpretation of any of the hieroglyphical characters, since I have not attempted to produce any evidence in support of it: and a variety of very different engagements will probably not permit me to enter fully into the subject for many years to come; I must therefore only request you to suspend your opinion for the present. You will observe, that if my translation of the Egyptian Inscription is correct, its sense is in several passages not precisely the same with that of the Greek: and you must be aware, that I could not have divided the translation into lines, without having previously separated the greater part of the characters into single words. I cannot help thinking your condemnation of Lacroze's lexicon a little severe: there has been an unfortunate propensity among Coptic scholars to be unjust to their predecessors: thus Wilkins has been censured, by more than one of his followers, for errors of the press which are even noticed in his own corrections: and with respect to your remark on Lacroze, you must allow, that we consider ourselves

as sufficient judges of what is or is not Hebrew, though we have not half so extensive foundations for our knowledge of Hebrew as Lacroze had for his Egyptian lexicon. I fear indeed, that very little advantage could be expected in this inquiry, from the most accurate knowledge of the Egyptian language and of all its dialects; it may however be of some little use, even in the interpretation of the hieroglyphics, to be acquainted with the general character and structure of the language to which they refer: for example, there is a particle, NJE, which has always appeared to me to distinguish a nominative case following its verb, although this peculiarity does not seem to have been noticed by any of the grammarians or critics: and it is not unnatural to suppose, that some symbol may be found among the hieroglyphics, which may have a similar meaning, and to which nothing corresponding could be found in any other language.

You must not expect me to allow, that my adoption of the principal part of the readings, which you proposed in your first letter, depended on any disposition to acquiesce in the result of your labours, rather than to conduct the investigation on independent grounds: the fact is, that the three names most easily identified were discovered without difficulty by Mr. de Sacy: the sixteen or eighteen other words, which you pointed out in your letter, were also among the most prominent; and it was natural, that most of them should have occurred both to you and to me, even if I had never heard of the existence of your letter; while in other instances, where the difficulty was greater, we were less likely to agree. But whatever may be the knowledge, and candour, and integrity, of Mr. Quatremère and Mr. Champollion, I fear they will have very little scope for the exertion of these good qualities in appreciating the comparative value of our attempts to read the inscription of Rosetta into Coptic. It is true, that they had both in some degree pronounced a decision in your favour, Mr. Quatremère expressly, and Mr. Champollion by tacitly adopting your ideas, long before I had ever turned my attention to the subject: but I am persuaded, that if they will take the trouble of making the comparisons which I shall point out in this letter, they will be fully convinced that we have both been attempting an impossibility.

I shall first request them to direct their attention to the manuscripts on papyrus published by Denon; these, I believe, you have yourself acknowledged, in your letter to Mr. de Sacy, to be in the enchorial character: Mr. Quatremère has expressly enumerated them among the remains of the Egyptian language which are clearly not hieroglyphical: and Mr. Champollion refers to one of them as an authority for a particular mode of writing the name of Egypt. Professor Vater has even talked of reducing them to an alphabet of no more than thirty or forty letters: and that they are not written in the sacred character is sufficiently obvious from the total diversity of the appearance of the distinct hieroglyphics, at the beginning of Plate 138, from that of the principal part of the manuscript which follows. The hieroglyphics are here written from left to right: the running hand always from right to left: but in the sixth line of the first column of the manuscript, we find the three columns of hieroglyphics, over the principal personage of the tablet, very evidently, although by no means exactly, imitated, character for character, with a few accidental deviations only.

It is true, that the general appearance of this manuscript is very unlike that of the Rosetta Inscription: but if there were any doubt of their belonging to the same system of representation on account of this dissimilarity, the objection could not extend to the manuscripts engraved in the great Déscription de l'Egypte, some of which have a much more striking resemblance to the enchorial inscription than the plate of Denon: and I am sure, that the large manuscript, which extends from Plate 67 to 71 of the second volume of Antiquities, will be allowed to be as little like a representation of visible objects as any assemblage of alphabetical characters could be: indeed the editors of the work have expressly mentioned these manuscripts as being obviously written in the running hand of the country; while the great coloured manuscript, which follows them, consists as obviously of distinct and very neatly formed hieroglyphics. I shall now give you a collation of the parts of these several manuscripts, which I have carefully copied, and found undeniably to agree with each other, beginning with the ninth remaining column of the hieroglyphic ritual; and if you will take the pains to examine a very small portion of them only, you will be

aware of the ample sufficiency of the evidence which they afford in support of my assertion.

SACRED CHARACTERS.

Pl. LXXV.

Col. 128, last character.
126.
125.
124, middle, to 109.
109
108, last two characters.
105 .. 102.
102, rubric.
98 .. 97.
87, 8 characters from the end.
71, 14th character.
70 .. 68.
67, middle.
52, first 3 characters.
51 .. 48.
48, 2 last characters.
33, beyond the middle.

Pl. LXXIV.

Col. 120, rubric.
113 ——
108 ——
103 ——
99 ——
93, beginning.
87 ————
83, rubric.
78 ——
74 ——
4 ——
2 ——

Pl. LXXIII.

Col. 128.
128 to 130.
119 rubric, to 113.
109 —— to 106.
94 —— to 81.

RUNNING HAND.

Pl. LXXI.

Col. 3, line 1, first character.
Partly wanting.
Wanting.
Line 3, to the last line.
Principally wanting.
Col. 4, line 1,
3, a whole section wanting.
4
9, a column wanting.
End, and.
Col. 5, beginning.
End.
Col. 1, on the right, torn off.
First perfect line.
Last line.
Col. 2, torn off.
First perfect line.
End.

Pl. LX.

Col. 1. right hand.
2.
3.
4.
5.
6.
7.
wanting.

Pl. LXIII. Left hand. Col. 1.
Col. 2.
End.
Wanting.
Col. 3.
Col. 4.
Col. 5; all with some additions at the beginning, and some omissions.

Pl. LXII.

Col. 1, upper part.
lower part, torn.
2, upper part.
lower part.
3, upper part.
lower part.
4, upper part.
lower part.
5, upper part.
lower part.

Pl. LXXII.	Pl. LXVII.
Col. 52 to 48.	Col. 1, right hand, last 6 lines.
48 to 35.	2, under the ship.
34 to 14.	Pl. LXX, Col. 1 and 2, on the right.
	Pl. LXVIII, much abridged.
29, part 2.	Wanting.
Pl. LXXIV.	
Col. 14.	M. S. Inst. N. 3.
4.	9.
1.	7.
Pl. LXXIII.	
Col. 119.	11.
37.	16.
Pl. LXXII.	
Col. 87.	17.
80.	18.

By means of this comparison, notwithstanding the extreme degradation of the enchorial characters of the Rosetta stone, I have identified several of them with the hieroglyphics, although at first sight they exhibited no traces of the resemblance. One of these appears, a little mutilated at the beginning, as the twenty-second of my enumeration, and you agree with me in translating it YOUNG: now if you will compare it with the ninth line of the right hand column of Pl. 70, you will find a character strongly resembling it: and again in the 26th column of Pl. 72, which corresponds to this passage, you will find the original of the character, in the form of an INFANT, in a sitting posture, with his left hand raised to his mouth: the same figure occurs in the fifth line of the hieroglyphics of the Rosetta stone, there answering to CHILDREN; it is also found in some other monuments, connected in such a manner with an ithyphallic representation, as to bear the evident sense of filiation: but in the enchorial inscription belonging to this passage, the character employed appears to be the same as is often used in the manuscripts to represent a beetle, which is another emblem of reproduction. The hieroglyphic character, which I have considered as expressing APIS, is also found with very little variation in many parts of the manuscripts, and is as constantly expressed in

the running hand by a compendium approaching very nearly in its form to the enchorial designation of the same personage (N. 65). But it is extremely remarkable, that this character bears an evident relation to the figure with a dog's head, which is one of the four deities that very commonly accompany each other, and are usually represented at all funeral ceremonies, and that it is never attached to the figure of the sacred bull, which is so universally supposed to be intended for Apis. The first of the Tetrad is distinguished by a character like a U turned horizontally, thus, ⊂; the second is our Apis; the third, with a wolf's head, is indicated by a vulture and a star; and the fourth, with a hawk's head, by a pitcher and a plant. What their respective names may have been is uncertain; although the unhesitating Kircher has denominated them Horus, Mophtha, Anubis, and the Solar deity; nor can we attempt to assign verbal appellations to any of the "XLII assessor gods," who are mentioned in the 51st column from the end of the great ritual, and particularly characterized in twenty one of the subsequent columns, and who are often depicted as a long train of figures nearly resembling each other. There is however a personage with the head of an ibis, frequently employed in writing, who seems sometimes to have the number VIII as a part of his name: and who may therefore very possibly be meant for ASMONEUS, the Æsculapius of the Egyptians.

You will now, Sir, I trust, at least admit that I have some encouragement to induce me to pursue the attempt to obtain an interpretation of the hieroglyphics on a solid basis; and that even if I should not be so fortunate as to recover any further portion of the Inscription of Rosetta by Mr. Salt's exertions, I have happily obtained an unexpected store of materials for continuing the investigation, which may in some measure enable me, by means of redoubled exertions, to supply the deficiency.**

A. B. C. D.

SOPHRONIS MIMOGRAPHI FRAGMENTA.

PAUCA quædam ex his fragmentis speciminis loco, decem abhinc annis edidi in Valpii Diario Classico; quibus dissertationem præmisi, de Sophronis ætate ac scriptis. Illuc igitur Lectorem ablegaverim qui de his plura velit cognoscere: nam quæ ibi diximus, hic repetere non licet, ne typographus iste plagii nobis crimen impingat. Quum vero hanc pagellam recudi curaverim, visum est quædam subjicere in sequentibus omissa.

Fragm. IX. Lege, "*νησοῦντι* pro *νήσουσι*."

Fr. XXIV. LIX. LXXV. citantur ap. Apollon. Dyscol. de Adv. pp. 604, 5, 6, 7.

Apollon. ibid. p. 592, 13. *ὅθεν οὐδ' ἐπίμεμπτον ταὶ γυναῖκες αἱ τὰν θεόν φαντι ἐξελᾶν.* Ex his verbis patet conjecturam nostram p. 348, nihili valere; reponendum autem apud Athenæum *ἐξελᾶν* pro *ἔλεξαν*.

Fr. XXVII. De *φυλλοβολίᾳ* vid. Boissonad. *Notice des MSS. du Roi* T. X. part. 2. p. 194.

Fr. LVIII. Huschk. Anal. Crit. p. 207. citat ex Etymol. MS. v. Κνυζηθμός—Σώφρων. *κνύζομαι δὲ οὐδὲν ἰσχύων. ἀ δὲ ξύσμα ἐκ ποδῶν εἰς κεφαλὴν ἱππάζετο. ἀντὶ τοῦ νήθω.* (*κνήθω* Huschk.) Lege *ἱππάζεται*, et corrige Fr. LXV. quod conjungendum est cum LVIII. et voces *ξύομαι οὐδὲν ἰσχύων* ibidem referenda.

Fr. LIX. in Etymologi loco omisi *τις*.

Fr. LXX. L. *ὥτε*, sc. pro *ὥστε*, teste Apollonio de Adv. p. 583, 5.

SOPHRONIS FRAGMENTA.

I.

Ὕδωρ, ἄκρατον εἰς τὴν κύλικα.

Athen. II. p. 44. B. Scripsit Sophron τὰν κύλικα. Cf. Fr. XXIII.

II.

Στρουθωτὰ ἐλίγματα ἐντετιλημένα.

Athen. II. p. 48. C. Sic optime Casaubon. pro ἐκτετιμημένα. Verte, *Involucra avium imaginibus picta, incacata.*

III.

Λιχνοτέρα τᾶν πορφυρᾶν,
Καταπυγοτέρα τ' ἀλφηστᾶν.

Athen. III. p. 89. A. et VII. p. 281. F. ex Apollodori libro περὶ Σώφρονος. Duo fragmenta, quæ ad eumdem locum plane pertinent, recte a me conjuncta fuisse Athenæum inspicienti patebit. *Gulosior purpuris, libidinosior alphestis.* πορφύρα et ἀλφηστής, duo piscium genera. Editur autem καταπυγοτέραν. et sic quidem Etymol. M. v. Ἀλφηστής.

IV.

Athen. III. p. 91. B. μνημονεύει τῶν Σπατάγγων καὶ Σώφρων.

V.

Δεῖπνον ταῖς θείαις κριβανίτας καὶ ὁμώρους, καὶ ἡμιάρτιον Ἑκάτᾳ.

Athen. III. p. 110. C. Σώφρων ἐν Γυναικείοις Μίμοις. Nescio an recte se habeat θείαις pro θεαῖς.

VI.

Τίς σταιτίτας, ἢ κλιβανίτας, ἢ ἡμιάρτια πέσσει;

Athen. *ibid.*

VII.

Εἰς νύκτα μ' ἐστιᾷ σὺν ἄρτῳ πλακίτᾳ.

Athen. *ibid.* ὁ αὐτὸς—ἐν τοῖς Γυναικείοις.

VIII.

Συμβουλεύω τ' ἐμφαγεῖν· ἄρτον γάρ τις τυρῶντα τοῖς παιδίοις ἴαλε.

Athen. *ibid.* καὶ τυρῶντος (Sicelice pro τυροῦντος) δ' ἄρτου μνημονεύει Σώφρων ἐν τῇ ἐπιγραφομένῃ Πενθέρᾳ, οὕτως· Συμβουλεύω κ. τ. λ.. Dedi ἴαλε pro ἴαλλε cum duobus MSS. Toup. ad. Theocr. p. 389. συμβουλεύω τ' ἐμφαγεῖν ἄρτου γ' ἄρτι τυρῶντα τοῖς παιδίοισι σὺν ἁλί. Occurrit verbum ἰάλλω in alio fragm. ap Apoll. Dysc. p. 431.

IX.

Μελαινίδες γάρ τοι νησοῦντι ἐμὶν ἐκ τοῦ μικροῦ λιμένος.

Athen. III. p. 86. A. νισσοῦνται pro νησοῦν τι conjecit Casaubonus, sed rectius Kœnius ad Gregor. p. 147. νησοῦντι pro νεύσουσι a νέω.

X.

Μόνον ἔμινγα τὸ τοῦ γόγγρου τέμαχος.

Apollon. Dyscol. Exc. Reiz. p. 426. Δωριεῖς ἐμὶν, καὶ ἔτι ἔμιγγα. Σώφρων, Μόνον κ. τ. λ. Locum hic posui ob ἐμίν in fragmento proxime præeunte.

XI.

Athen. III. p. 86. A. de Sophrone, qui κόγχους—ἐν τῷ ἐπιγραφομένῳ Ὠλιεὺς τὸν Ἀγροιώταν, χηράμβας ὀνομάζει. Hic mimus alibi simpliciter vocatur Ἀγροιώτης, vel Ἀγροιωτικός.

XII.

α. Τίνες δ' ἐντί ποκα, φίλα, ταίδε τοι μακραὶ κόγχαι;

β. Σωλῆνες θὴν τοὐτοίγα, γλυκυκρέων κογχύλιον, χηρᾶν γυναικῶν λίχνευμα.

Athen. III. p. 86. E. ex emendatione Toupii et Schweighæuseri. Legerim præterea *ταίδε ταὶ μακραὶ κ.* Corrupte citatur hic locus apud Demetr. de Eloc. 151. Recte explicatur a Cœlio Rhodig. XXVII. 2. 3. ‘Conchylia gulæ proceribus adeo probata, ut vel inde sit conformatum adagium, *Esse conchylia viduarum cupedias.*’

XIII.

Αἴ γα μὰν κόγχαι ὥσπερ ἐξ ἑνὸς κελεύματος
κεχάναντι ἀμὶν πᾶσαι. τὸ δὲ κρῆς ἑκάστας ἐξέχει.

Athen. III. p. 87. A. *Σώφρων Γυναικείοις. Αἴγα κ. τ. λ.* Etymol. M. p. 502, 18. *οἵ γε μὴν κόχλοι.* Vid. Hemsterhus. ad Aristoph. Plut. p. 430.

XIV.

Ἴδε καλὰν κουρίδων, ἴδε καμμάρων, ἴδε, φίλα. θᾶσαι
μάν, ὡς ἐρυθραί τ' ἐντὶ καὶ λειοτριχιῶσαι.

Athen. III. p. 106. D. *Σώφρων ἐν Γυναικείοις.* Idem VII. p. 306. C. *κάμμαροι—καὶ Σώφρων ἐν Γυναικείοις Μίμοις αὐτῶν μνημονεύει.* Vox Sicula fuisse videtur *κάμμαρος*, qua usus est Epicharmus. Schweighæuserus edidit *κάμμοροι.* Hesych. *Κουρίδας, τὰς ἐρυθρὰς καμμάρους*, ubi vid. Alberti. Casaubonus scribi vult *ἴδε καλὰς κουρίδας, ἴδε καμμάρως*, quæ quidem correctio verisimilis est, nec tamen omnino necessaria; præiverat forsan *κρῆς* seu *πλῆθος.*

XV.

Τῶν δὲ χαλκωμάτων καὶ τῶν ἀργυρωμάτων ἐμάρμαιρε δοκία.

Athen. VI. p. 229. F. *Σώφρων ἐν Γυν. Μίμοις.* Pro *δοκία* Schweighæuserus conjicit *δοκεῖα.* Sed legendum puto *ἐγάργαιρεν ἀ οἰκιά.* Suidas v. *ψαμμακοσιογάργαρα· καὶ παρὰ Σώφρονι, Ἁ δὲ οἰκία τῶν ἀργυρωμάτων γάργαιρε.* Vide Glossar. in Æschyli Theb. 397.

XVI. XVII. XVIII. XIX.

Athen. VII. p. 324. E. *Σώφρων δ', ἐν τοῖς Ἀνδρείοις, τριγόλας τινὰς ἐν τούτοις ὀνομάζει· Τριγόλα ὀμφαλοτόμῳ.*

καὶ Τριγόλαν τὸν εὐδιαῖον. ἐν δὲ τῷ ἐπιγραφομένῳ Παιδικά· [παιδικὰ] ποιφύξεις, φησὶ, τριγλας μὲν πιόνας, τριγόλαν δ' ὀπισθίαν. καὶ τοῖς Γυναικείοις δ' ἔφη. Τρίγλαν γενεᾶτιν. Casaubonus legit τριγόλᾳ τ' ἐμπροσθίᾳ, τριγόλᾳ τ' ὀπισθίᾳ. Vocem παιδικά restituit ex Nicandri Scholiasta.

XX.

Κέστραι βότιν, κάπτουσαι.

Athen. VII. p. 286. D. (VII. p. 323. A.) Σώφρων δ' ἐν Μίμοις Ἀνδρείοις βότιν καλεῖ τινὰ ἰχθῦν ἐν τούτοις· Κέστραι βότιν κάπτουσαι. καὶ μή ποτε βοτάνην τινὰ λέγει. Referenda hoc et alia fragmenta, ubi de piscibus agitur, ad Ἁλιέα sive Θυννοθήραν, de quibus vid. Valckenaer. ad Adoniaz. p. 326.

XXI.

Βαμβραδόνι, ῥαφίδι.

Athen. VII. p. 287. C. Σώφρων ἐν Ἀνδρείοις. Piscium nomina.

XXII.

Ἃ δὲ γαστὴρ ὑμέων καρχαρίας ὄκα τινος δῆσθε.

Athen. VII. p. 306. D. Σώφρων Θυννοθήρᾳ. Casaubonus corrigit διῆσθε. Sed scribendum ξεῖσθε, nisi δῆσθε Doriensibus fuerit in usu, monuere Bentleius et Porsonus, Adv. p. 98. Laudatur idem Mimus Θυννοθήρας, p. 303. C. Item, p. 309. C. Σώφρων—τὸν τοῦ Θυννοθήρα δὲ υἱὸν ἴσως ἀπὸ τούτου Κωθωνίαν προσηγόρευσε, nempe a κῶθος *gobio*.

XXIII.

Ἐγκίκρα ὡς εἴω.

Etymol. M. p. 423, 24. ἔστιν εἴω τὸ πορεύομαι διὰ διφθόγγου, ὡς φησι Σώφρων ἐν Θυννοθήρᾳ, Ἐγκίκρα ὡς εἴω. *Infunde poculum, ut proficiscar.* (Sic Eustath. ad Il. B. p. 234.) Idem tamen in v. Ἀπῆμεν citat ἐγκίρνα. Hesychi Ἐγκίκρα· ἐγκίρνα. Ceterum hoc fragmentum cum No. I. jungi debere suspicatur Valckenaer. ad Adoniaz. p. 325.

XXIV.

Κωθωνοπλύται.

Athen. VII. p. 309. C. Σώφρων ἐν τῷ Ἀγροιώτῃ [κω]θωλυνοπλύται φησί. Casauboni correctionem adsumsi.

XXV.

Κἤπειτα λαβὼν προῆγε· τοὶ δ' ἐβάλλιζον.

XXVI.

Βαλλίζοντες τὸν θάλαμον σκάτους ἐνέπλησαν.

Utrumque fragmentum citat ex Νυμφοπόνῳ Athen. VIII. p. 362. C. ubi προεῖχε. MS. A. προῆχε, quod sumsit Schweighæuser. Quod si Sophron unquam metrice scripserit, hic versus forsan choliambus fuerit.

XXVII.

Θᾶσαι, ὅσα φύλλα καὶ κάρφεα τοὶ παῖδες τοὺς ἄνδρας βαλλίζοντι. οἷόν περ φαντί, φιλά, τοὺς Τρῶας τὸν Αἴαντα τῷ παλῷ.

Demetr. de Eloc. 147. Σώφρων καὶ αὐτὸς ἐπὶ τοῦ ὁμοίου εἴδους φησί. Θᾶσαι κ. τ. λ. Dan. Heinsius in Lectt. Theocrit. p. 332. ita interpretatur "*Pueri tantum molestiæ viro illi quem lacessunt, afferunt, quantum Troes Ajaci sorte.* Locus quem tangit, exstat Il. H." Toupius Em. III. p. 76. rescribit Αἴαντα ἐν τῷ αἰγιαλῷ; sed παλῷ defendit Tyrwhittus, monetque pro πηλῷ positum esse Dorice. Argum. in Sophocl. Aj. οἱ δέ φασιν, ὅτι χρησμὸς ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν. σιδήρῳ γὰρ οὐκ ἦν τρωτός. Verbum θᾶσαι occurrit fragm. XIV. Theocrit. III. 12. θᾶσαι μάν.

XXVIII.

Βόες δὲ λαρινεύονται.

Athen. IX. p. 376. B. λαρινεύεσθαι. ὅπερ ἐστὶ σιτίζεσθαι. Σώφρων. β. δ. λ. Hesych. Λαρινεύεσθαι. σιτεῖσθαι.

XXIX.

Περίφερε, Κοικόα, μεστὸν τὸν σκύφον.

Athen. IX. p 380. E. Σώφρων ἐν Γυναικείοις. Schweigh. παράφερε.

XXX.

Πίμπλη Κοικόα.

Etymol. M. p. 478, 13. οἱ γὰρ Δωριεῖς λέγουσι, πίμπλη Κοικόα: quæ verba ad Sophronis Mimum pertinere monuit Valckenaer. in Adoniaz. p. 305.

XXXI.

Τάλαινα Κοικόα, κατὰ χειρὸς δοῦσα, ἀπόδος ποχ' ἁμῖν τὰν τράπεζαν.

Athen. IX. p. 409. A. "Ille suo more dederat ἁμῖν τὰν τράπεσδαν, ut Alcman apud Athen. III. p. 111." Valckenaer. in Adoniaz. 27. Εὐνόα, αἶρε τὸ νᾶμα, καὶ ἐς μέσον, αἰνόθρυπτε, θὲς πάλιν. Hæc Sophronis fragmenta desumta sunt ex Mimo cui titulus αἱ Θαμέναι τὰ Ἴσθμια. Vid. Argum. in Theocrit. Adoniaz. p. 188. ed. Valcken. ubi pro θεμένων legendum esse θαμένων olim monui in Diario Classico. Titulum haud absimilem fabulæ cujusdam Epicharmi memorat Athenæus VIII. p. 362. B. οἱ θεωροὶ καθορῶντες τὰ ἐν Πυθοῖ ἀναθήματα. Æschyli drama erat Θεωροί. Obiter moneo, ὀβελούς qui in isto Epicharmi loco nominantur, eosdem esse atque ὀβελοὺς βουπόρους πολλοὺς σιδηρέους, quos Delphis consecraverat Rhodopis Naucratitis, teste Herodoto II. 135.

XXXII.

φέρ' ὦ τὸν δρίφον.

Etymol. M. p. 287, 50. Δρίφος Συρακούσιοι. φέρ' ὦ τὸν δρίφον. quæ verba Sophroni adjudicavit Valckenaerius l. c. p. 211. B. unde Theocritus, ὄρη δίφρον, Εὐνόα, αὐτᾷ. Forsan legendum φέρ', ὦ τᾶν, δρίφον. Hanc emendationem meam corruperunt Diarii Classici typothetæ. Citatur tamen ex Sophrone apud Apollon. Dysc. Exc. p. 430. δίφρον.

XXXIII.

Ὑμες δ' ἐπεγγυάμενοι θωκεῖτε.

Apollon. Dysc. Exc. p. 429. A. Fragmentum ad Ἰσθμιαζούσας pertinere liquet. Verte, *pecunia numerata considete;* sc.

unde ludos spectare possitis. Eodem fere modo quo apud Athenienses ἕκαστον ἔδει διδόναι δύο ὀβόλους καὶ θέαν ἔχειν, Libanius Argum. in Demosth. Ol. I. p. 8.

XXXIV.

Τούτῳ θάμεθα.

Apollon. Dysc. Exc. p. 424. et in Bekkeri Anecd. p. 623. *Hic spectatum sedeamus.* His verbis respondet, ut videtur, fr. XXXIII. vel vice versa.

XXXV.

Φέρε τὸ θαύμακτρον, κἀπιθυσιῶμες.

Etymol. M. p. 443, 53. *Effer thuribulum; thuraque adoleamus.* θαύμακτρον Dorice pro θυόμακτρον. Imitatus est Theocritus, Στέψον τὰν κελέβαν φοινικέῳ οἷὸς ἀώτῳ, Ὡς τὸν ἐμὶν βαρὺν ὄντα φίλον καταθύσομαι ἄνδρα, namque hoc etiam idyllium, id est secundum, Theocritus ἐκ τῶν Σώφρονος μετήνεγκε μίμων, inquit auctor argumenti.

XXXVI.

Πεῖ γὰρ ἀ ἄσφαλτος, ποῖος εἰλισκοπεῖται,

Apollon. Dysc. Exc. p. 428. B. emendatius ap. Koen. ad Gregor. p. 161. Ultima verba corrupta sunt. Olim proposui correctionem, πεῖ γὰρ ἀ ἄσφαλτός μοι; ἃ δειλά, σκόπει τύ. Neque hujus conjecturæ hodie pœnitet. Imitatus est Theocritus II. 1.

XXXVII.

Καταστρεψον, τέκνον, τὰν ἡμίναν.

Athen. XI. p. 479. B. Eustath. ad Il. X. p. 1389, 13. Sed legendum puto κατάστεψον. Antimach. ap. Etymol. M. p. 443, 55. πλῆσεν δ' ἄρ' ἐπιστράψας δέπαστρον. Olim correxi in Diario Classico ἐπιστέψασα δέπαστρον. Iliad. A. 470. κρητῆρας ἐπεστέψαντο ποτοῖο. Plura eodem pertinentia dedi in Diatriba de Antimacho.

XXXVIII.

Ὑποκατώρυκται δὲ ἐν κναθίδι τρικτὺς ἀλεξιφαρμάκων.

Athen. XI. p. 480. B. Σώφρων ἐν τῷ ἐπιγραφομένῳ Μίμῳ,

Γυναῖκες αἳ τὰν θεὸν φαντὶ ἔλεξαν. Ὑποκ. κ.τ.λ. Olim conjeci ἐν τῷ ἐπιγραφομένῳ Μίμῳ Γυναικείῳ, Ταὶ θεοφαντίδες, ἔλεξεν. Sed verior fortassis erat Schweighæuseri emendatio, αἳ τὰν θεὸν φαντὶ ἐνδεῖξαι. Pro τρικτύς Casaubonus legebat τριττύς. Equidem legendum censebam τριπτήρ, quo nomine mortarium dicebant Siculi. Hesych. Τριπτήρ. ᾧ τὴν σταφυλὴν τρίβουσιν. ὑπὸ δὲ Σικελῶν δοίδυξ. Sed nescio an præstet Casauboni conjectura. Photius, Τριττύαν θυσίαν. Καλλίμαχος μὲν τὴν ἐκ κριοῦ, ταύρου, καὶ κάπρου. Ἴστρος δὲ ἐν μὲν Ἀπόλλωνος ἐπιφανείας ἐκ βοῶν, αἰγῶν, υἱῶν ἀῤῥένων, πάντων τριετῶν. Bentleius in Callim. Fr. CCCCIV. dedit ἐπιφανείαις—υἱῶν. Pro τριττύαν rectius ap. Etymol. M. legitur τριττύν. Sic etiam Schol. Aristoph. Plut. 820. Voces Ἴστρος, &c. sic interpretare; *Ister vero tradit* τριττὺν θυσίαν *in festo quod* Ἀπόλλωνος ἐπιφάνεια *dicebatur, esse* ἐκ βοῶν, &c. De Θεῶν ἐπιφανείαις vid. Spanhem. ad Callim. H. Apoll. v. 7. Casaubon. ad Athen. XII. p. 542. E. et Exerc. ad Baron. XI. p. 166. Suicer. Thesaur. in voce Ἐπιφάνεια. Ad hunc mimum refer fragmm. XXXIV. XXXV. item quæ tradit Tzetz. ad Lycophr. 76. θύουσι δ' αὐταῖς (Ῥέᾳ καὶ Ἑκάτῃ) κύνας, ὥς φησι Σώφρων ἐν Μίμοις. ὁ γὰρ κύων βαΰξας λύει τὰ φάσματα, ὡς καὶ χαλκὸς κροτηθείς, εἴτε τι τοιοῦτο, quem locum illustravi in Diario Classico. Schol. Theocr. II. 12. τὴν Ἑκάτην χθονίαν φασὶ θεὸν καὶ νερτέρων πρύτανιν, καθὰ καὶ Σώφρων. Ἥραν μιχθεῖσαν Διὶ γεννῆσαι παρθένον· ὄνομα δ' αὐτῇ θέσθαι Ἄγγελον κ. τ. λ. Nescio an hoc pertineat ad mimum Sophroneum cui titulus erat Ἄγγελος. Schol. vet. in Germanici Aratea p. 36. ed. Buhl. *Non solus autem ita cœpisse videtur Aratus, sed et Crates Comicus, A Vesta incipiens et profari carmina; Sophron in mimo, qui Nuncius inscribitur, A Vesta incipiens. Omnes invocant Jovem omnium principem.* Sophron dixerat ἀφ' ἑστίας ἀρχόμενος. Vid. Schol. in Aristoph. Vesp. 842. Casaubon. in Strabon. p. 8. B.

XXXIX.

Ἀεὶ δὲ πρὸς φύλλοις ῥάμνου κρατιζόμεθα.

Schol. Nicandr. Ther. 862. καὶ Εὐφορίων, Ἀλεξίκακον φύε ῥάμνον· καὶ Σώφρων ὁμοίως, Ἀεὶ δὲ κ.τ.λ. In Diario Classico emendavi ἀκρατισδόμεθα, *jentamus*. Schol. Aristoph. Plut. 495. τὸ δὲ ἀκρατιεῖσθε, ἀντὶ τοῦ φαγεῖτε. ἀκρατισμὸς γὰρ λέγε-

ται τὸ πρωϊνὸν φάγειν. Photii verba rem plane conficiunt. Ῥαμνὸς, φυτόν, ὃ ἐν τοῖς Χοῦσιν, ὡς ἀλεξιφάρμακον, ΕΜΑΣΩΝΤΟ ΕΩΘΕΝ, quem morem nescio an tetigerint antiquitatis Atticæ scriptores. De ἀκρατισμῷ vid. Valckenaer. ad Theocr. I. 51. III. 17. Glossar. in Æschyl. Agam. 322. Add. De rhamni virtute cf. omnino versus poetæ cujusdam de plantis apud Is. Vossium in Barnabæ Epist. p. 314.

XL.

Κηκεκρατηρίχημες.

Athen. XI. p. 504. B. de verbo κρατηρίζειν—καὶ ὁ τοὺς Μίμους δὲ πεποιηκώς, οὓς ἀεὶ διὰ χειρὸς ἔχειν Δοῦρίς φησι τὸν σοφὸν Πλάτωνα, λέγει που κηκεκρατηρίχημες, ἀντὶ τοῦ πεπώκειμεν.

XLI.

Ἐπιάλης, ὁ τὸν πατέρα πνιγών.

Demetr. de Eloc. 156. φύσει γὰρ χαρίεν πρᾶγμά ἐστιν ἡ παροιμία. ὡς ὁ Σώφρων, Ἐπιάλης κ.τ.λ. Phrynichus Athenæi I. p. 44. D. Μουσῶν σκελετός, ἀηδόνων ἠπίαλος. Aristoph. Vesp. 1038. τοῖς ἠπιάλοις ἐπιχειρῆσαι πέρυσιν, καὶ τοῖς πυρετοῖσιν, Οἳ τοὺς πατέρας τ' ἦγχον νύκτωρ, καὶ τοὺς πάππους ἀπέπνιγον. Alludit ad Cleonem, et, ut opinor, ad hunc Sophronis locum. Sic etiam Gale. Didymus apud Schol. l. c. Ἠπίαλος—δαίμων. ὃν ἠπιάλην καὶ τίφην καὶ εὐόπαν καλοῦσι. *Incubus.* Angl. *The Night-mare.* Acharn. 1156. τοῦτο μὲν αὐτῷ κακὸν ἕν. Καθ' ἕτερον νυκτέρινον γένοιτο. Ἠπιαλῶν γὰρ οἰκάδ' ἐξ Ἱππασίας βαδίζει. ubi interpretantur ἠπιαλῶν, ῥιγῶν, quum potius valeat *stupens.* Theognis 173. Ἀνδρ' ἀγαθὸν Πενίη πάντων δάμνησι μάλιστα, καὶ γήρως πολιοῦ, Κύρνε, καὶ ἠπιάλου—Πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος, οὔτε τι εἰπεῖν, Οὔτ' ἔρξαι δύναται. γλῶσσα δέ οἱ δέδεται. Quam quidem descriptionem cum Incubo optime quadrare observavit doctissimus Coraius ad Hippocr. de Aer. et Aq. p. 36. Phrynich. App. Soph. p. 42. Ἠπιάλης. ὁ ἐπιπίπτων καὶ ἐφέρπων τοῖς κοιμωμένοις δαίμων. τὸ δὲ δία τοῦ ō ἕτερόν τι σημαίνει, τὸ καλούμενον ῥίγοπύρετον. Timæus p. 134. Ἠπίαλος. ὁ ῥιγοπύρετος. Sed, ni fallor, futilis est distinctio.

XLII.

Ἐκ τοῦ ὄνυχος γὰρ τὸν λέοντα ἔγραψεν.
τορύναν ἔξεσεν· κύμινον ἔσπειρε.

Demetr. ibid. καὶ ἀλλαχοῦ που φησίν, Ἐκ τοῦ κ.τ.λ. καὶ γὰρ δυσὶ παροιμίαις καὶ τρισὶν ἐπαλλήλοις χρῆται, ὡς ἐπιπληθύωνται, αὐτῷ αἱ χάριτες· σχεδὸν δὲ πάσας ἐκ τῶν δραμάτων αὐτοῦ τὰς παροιμίας ἐκλέξαι ἐστίν. Primo ex his proverbiis usus est etiam Alcæus; Plutarch. de Orac. Def. p. 730. οὐ, κατ' Ἀλκαῖον, ἐξ ὀνύχων τὸν λέοντα γράφοντας. Aliter Aristænet. Ep. I. 4. ἐκ τῶν ὀνύχων τεκμαίρομαι τὸν λέοντα, sicut Latini, *ex pede Herculem.* τορύναν ἔξεσεν. *he scraped the pestle.* "Pro κύμινον ἔσπειρε corrigendum esse κύμινον ἔπρισε, quantumvis verosimillimum videatur, minore fiducia et segnius adfirmem, probe memor, quem lectioni receptæ colorem conciliarit Hadr. Junius in Adag. *Cuminum serere.*" Hemsterhus. ad Aristoph. Plut. p. 193. Equidem nullus dubito quin præferri debeat κύμινον ἔπρισε. Theocr. X. 55. μὴ 'πιτάμῃς τὰν χεῖρα, καταπρίων τὸ κύμινον. ubi Schol. καθὰ εἰώθαμεν τοὺς ἄγαν φειδωλοὺς κυμινοπρίστας καλεῖν. (Angl. *Skin-flints*) Aristoph. Vesp. 1357. κἄλλως κυμινοπριστοκαρδαμογλύφον. Herodian. Κυμινοπρίστης. ὁ ὑπερβαλλόντως μικρολόγος. Hesych. Κυμινοπρίσται. οἱ φειδωλοί. ὁμοίως καὶ καρδαμογλύφοι. Photius, Κύμινον. ἐπὶ μικρολόγου. Μένανδρος. An legendum Κυμινοτόμον?

XLIII.

Ὑγιώτερον κολοκύντας.

XLIV.

Ταπωμένα τοῦ κιθῶνος.

XLV.

Ὁ τόκος νιν ἀλιφθερώκει.

Etymol. M. p. 774, 41. ζητεῖται τὸ παρὰ Σώφρονι Ὑγιώτερον κόλοκύντας. πῶς οὐ λέγει ὑγιέστερον; ῥητέον οὖν ὅτι ἑκοντὶ ἥμαρτε, τὸ ἄκακον τῆς γυναικείας ἑρμηνείας μιμησάμενος· ὃν τρόπον κἀκεῖ ἐσολοίκισε, Ταπωμένα τοῦ κιθῶνος· ἀντὶ τοῦ ἐνέχυρα θείς. ὁ τόκος νιν ἀλιφθερώκει. Φιλόξενος.

Sic Koenius ad Gregor. p. 158. pro ἀλφθερώκει. Idem corrigit τὰ τώμενα. Sed alterum tuetur Valckenaer. ad Adoniaz. p. 201. qui conjungi vult τατωμένα τοῦ κιθῶνος ὁ τόκος νιν ἀλιφθερώκει. *Tunica privatam usura pessum dederat.* Vid. D. Heinsii Lectt. Theocrit. c. XXI. Demetr. de Eloc. 27. τοῦ δὲ αὐτοῦ εἴδους ἐστὶ καὶ τὸ φαλακρώτερος εὐδίας, καὶ τὸ κολοκύντης ὑγιέστερος. Epicharm. ap. Athen. II. p. 59. C. Grot. Exc. p. 481. ὑγιέστερον τῆν ἐντὶ κολοκύντας πολύ. Diphilus ap. Zenob. IV. 18. emendatus a Valckenaerio Diatr. Eurip. p. 17. ἐν ἡμέραισιν αὐτὸν ἑπτά σοι, γέρων, Θέλω παρασχεῖν ἢ κολοκύντην ἢ κρίνον, *aut sanum aut mortuum.* Elegantius proverbium erat ὑγιέστερος Κρότωνος, quo usus est Menander.

XLVI.

τῆτέ τοι· κορῶναί εἰσι.

Schol. Aristoph. Acharn. 203. Σημαίνει δέ ποτε καὶ ῥῆμα προστακτικόν—ἐχρήσατο δὲ καὶ τῷ πληθυντικῇ ὁ Σώφρων, εἰπών, Τῆτε κ.τ.λ. Quæ exscripsit Suidas. Quænam fuerint κορωναί discas ex fragmento proxime sequente.

XLVII.

Κορωνὰς ἀνδούμενοι.

Schol. Venet. in Iliad. Λ. 385. εἰς κέρατος τρόπον ἀνεπλέκοντο οἱ ἀρχαῖοι. Σώφρων· κορώνας ἀνδούμενοι. Eustath. p. 851, 50. scribit ἀναδούμενοι.

XLVIII.

Βιπτάζω.

Etymol. M. p. 197, 54. Σώφρων καὶ Ἐπίχαρμος τὸ βαπτίζω βιπτάζω λέγουσι. "quæ mulierum vitiosa fuisse videtur pronunciatio." Valckenaer. ad Adoniaz. p. 201. B.

XLIX.

Φωρτάτους ἀεὶ καπήλους παρέχεται.

Etymol. M. p. 573, 53. διόπερ μεμπτέον Σώφρονα λέγοντα, Φωροτάτους ἀεὶ καπήλους παρέχεται—οὐδὲ γὰρ τὰ εἰς ὦ λήγοντα ῥήματα παρασχηματίζει συγκριτικὸν καὶ

ὑπερθετικόν. ἔτι ἁμαρτάνουσιν οἱ λέγοντες μακάρτατος. ubi legendum φωρτάτους, et mox τὰ εἰς ῶρ λήγ. ῥ. quare Etymologum frustra reprehendit Valckenaerius l. c. p. 201. B.

L.

Ἠρύκαλον.

Hesych. Ἠρύκαλον τὸν Ἡρακλέα. Σώφρων ὑποκοριστικῶς. Valckenaer. l. c. corrigit Ἤρυκλον.

LI.

Ἀσαλέα.

Etymol. M. p. 151, 47. Ἀσαλής, ἡ ἄφροντις, ἡ μηδένος φροντίζουσα. σάλη γὰρ ἡ φροντίς—Ἀσαλής, ὁ ἀμέριμνος· Αἰσχύλος, Ἀσαλὴς μανία, οὕτως Ἡρωδιανὸς καὶ Ἀπολλόδωρος· καὶ γὰρ ἀσαλέαν ὁ Σώφρων τὴν ἀμεριμνίαν καὶ ἀλογιστίαν καλεῖ. Hoc tradiderat Apollodorus in libro quem de Sophrone conscripserat; de quo plura dixi in Diario Classico. Photius, Σάλα, φροντίς. οὕτως Αἰσχύλος. vid. Valckenaer. l. c. p. 204. A.

LII.

Βύβα.

Etymol. M. p. 216. v. Βύκτης—καὶ Σώφρων, βύβα, ἀντὶ τοῦ μεστὰ καὶ πλήρη.

LIII.

Δαελός.

Pro δαλός dixit, teste Etymol. M. p. 246. in v.

LIV.

Ἔχε τὸ δελήτιον.

Sophoclis esse ait Etymol. M. p. 254. Sed se ipsum corrigens addit, ἢ Σώφρων. Locum sine auctoris nomine profert Zonaras, p. 482.

LV.

Προβάτερον.

Etymol. M. p. 256, 34. v. Δεξίτερος, ex Herodiano, ὥσπερ

καὶ παρὰ τὸ πρόβατον γίνεται προβάτιον, οἱὸς οἰότερον, ὡς λέγει Σώφρων. τοῦτο γὰρ οὐ λέγεται πλεονασμός, ἀλλὰ συνεκδρομὴ τοῦ προβάτεον. Sylburgius corrigit γίνεται προβάτερον, καὶ οἱὸς οἰότερον, et in fine πρόβατον. Sed legendum puto — γίνεται προβάτερον, οἷον οἰότερον. Anglice *more sheepish.*

LVI.

Ἐμβραμένα.

Παρὰ Σώφρονι, ἡ εἰμαρμένη. ὑπερθέσει. τοῦ ῥ. καὶ διὰ τὴν ἀσυνταξίαν πλεονασμῷ τοῦ β. καὶ Λάκωνες οὕτω λέγουσι. Etymol. M. p. 334, 10. • Cf. Alberti ad Hesych. in voce.

LVII.

Πυκταλεύω.

Etymol. M. p. 345, 37. τοιαῦτα δέ εἰσι ῥήματα ἀπὸ τῶν εἰς ῆς, πλεονασμῷ τοῦ αλ· οἷον πύκτης, πυκτίζω, πυκταλίζω, Ἀνακρέων· καὶ Σώφρων φησὶν, ἀπὸ τοῦ πυκτεύω, πυκταλεύω. Sic distinguendus erat iste locus. Vid. Glossar. in Æschyli. Theb. 229.

LVIII.

Κνυζῶμαι, οὐδὲν ἰσχύων.

Etymol. M. p. 523, 3. τὸ δὲ κνυζῶ σημαίνει τὸ ξύω· ὡς παρὰ Σώφρονι ἐν Μίμοις, Κνυζῶμαι οὐδὲν ἰσχύων· τὸ δὲ κνύζα, ὡς λέγει Ἡρωδιανὸς, εἰ μὲν ἐπὶ τοῦ φυτοῦ, συγκοπή ἐστιν, οἷον, χαμαιζήλοιο κονύζης. (Nicand. Ther. 70.) εἰ δὲ ἐπὶ τοῦ παρεφθαρμένου καὶ ἐῤῥυσωμένου, οὐ συγκοπή ἐστιν, ἀλλ' ἀπὸ τοῦ κνύω, ἀφ' οὗ κνύος, ἡ φθορά. οἷον, κατὰ κνύος ἔχενεν, ψιλῶτο δὲ κάρηνα (Hesiod. ap. Eustath. ad Od. N. p. 1746, 9.) γίνεται κνύζα, ὡς παρὰ Ἀνακρέοντι ἐν ἰάμβῳ, Κνίζη τις ἤδη καὶ πέπειρα γενομένη Σὴν διὰ μαργοσύνην. Eustath. l. c. πέπειρα γίνομαι.

LIX.

Πῶ τις ὄνον ὠνασῆται;

Etymol. M. p. 698, 44. οὕτω καὶ πόθεν πῶ· καὶ παρὰ Σώφρονι, Πῶ ὄνον ὠνασῆται; ἀντὶ τοῦ πόθεν. Sed ὠνασεῖται Apollon. Dysc. de Adv. p. 623, 3. δῆσθε pro δεῖσθε occurrit fr. XXII.

LX.

Ἢ παίσει βάκτρῳ καλίνῳ σκύταλα Φρὺξ ἀνήρ.

Schol. Aristoph. Av. 1283. emendatus a Toupio ad Suid. II. p. 359. qui vertit, *Vel caput tibi lictor fuste commitigabit.* Sed vide an παύσει, quod exhibet Scholiasta, Dorice dictum fuerit pro παίσει. Est autem καλίνῳ *ligneo.* Sed nullum auctoris nomen citatur, et nescio unde Toupius hoc fragmentum Sophroni adsignaverit.

LXI.

Πόντος ἀγαθῶν.

Schol. Aristoph. Plut. 1051.

LXII.

Ἐνθάδε κυπτάζουσι πλεῖσται γυναῖκες.

Schol. Aristoph. Lys. 17. Valckenaer. ad Ammon. p. 131. legit πλεῖσταί γυναῖκες κυπτάζουσιν ἐνθάδε. Toupius in Suid. I. p. 351. πλεῖσται γυναῖκες ἐνθαδὶ κυπτάζουσι. uterque plus satis de metro, quod nullum erat, solicitus.

LXIII.

Τὸ γὰρ ἀπεχθόμενον γῆρας ἄμε μαραῖνον ταριχεύει.

Schol. Æsch. Choeph. 294. [κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ.] Rescripsi ἄμε pro ἄμμε. Vid. Koen. ad Gregor. p. 110. Voces γὰρ ἀπεχθόμενον adsumsi ex Stobæo CXVII. p. 483. ed. Grot. ubi fragmentum plenius exstat.

LXIV.

Τί μὰν ξύσιλος; τί γάρ; σύφαρ ἀντ' ἀνδρός.

Etymol. M. p. 736. ext. Σύφαρ. οὐχ ἁπλῶς τὸ γῆρας, ἀλλ' ὡς ἐπιγέννημα τοῦ γήρως, καὶ τῆς ἐσχάτης ἡλικίας τὸ κατερρυσσωμένον, τουτέστι τὸ δέρμα. καὶ Σώφρων ἐν τοῖς Ἀνδρείοις δεδήλωκε Μίμοις, εἰπών, Τί μάν ξύσιλος; τί γάρ; σύφαρ ἀντ' ἀνδρός. ἐν τούτοις γὰρ τὸν ἀνακρινόμενον γέροντα ξύσιλον παίζων εἴρηκεν, ἀπὸ τοῦ κνᾶσθαι καὶ ξύειν τὸ δέρμα. κἀτειδὴ (κἤπειτα) ἀποκρινόμενον, σύφαρ ἀνδρός. τουτέστι δέρμα ψιλόν· ὡς τῶν ἄλλων ἤδη δεδαπανημένων. τινὲς δὲ καὶ τὸ

ὄφεως γῆρας σύφαρ λέγουσι, τὸ ἀποσυρόμενον. Λυκόφρων δὲ (793.) τὸ λίαν γεγηρακός. Herodianus ap. Eustath. in Odyss. ξ. p. 1766, 36. de Sophrone; καὶ ξύσιλον ἀποφαίνεταί τινα ἐκ τοῦ συνεχοῦς ἐν τῷ γήρᾳ κνησμοῦ. quæ quidem interpretatio probabilior videtur. Docta sunt quæ tradit Phrynichus App. Soph. p. 66, 7. τέσσαρές εἰσιν ὀνόματα τοῦ γέροντος· ὠμογέρων, ὁ πρὸ τοῦ προσήκοντος καιροῦ γηράσας· εἶτα ὁ γέρων, ὁμωνύμως τῷ παντὶ γέροντι· τρίτον δὲ σύφαρ. ἔστι δὲ σύφαρ κατὰ γλῶτταν τὸ ἔνδυμα (l. ἔκδυμα) τοῦ ὄφεως. τέταρτος τυμβογέρων, ὁ τύμβου χρείαν ἔχων. quæ ideo exscripsi, ut monerem vocem ὠμογέρων minus recte a Phrynicho accipi. Est enim *senex nondum decrepitus*; qualis erat Charon, cui *cruda* Deo viridisque *senectus*. (quibus verbis utitur, præter Virgilium, Tacitus in Agric. 29.) Plura de hac voce quærens adeat Eustath. ad Il. Θ. p. 727, 24. Ψ. p. 1330, 7. Vales. ad Euseb. T. I. p. 152. Is. Voss. ad Ignatii Epp. p. 304. Valckenaer. Anim. ad Ammon. p. 54. Ruhnken. ad Tim. p. 238. et Epist. Crit. I. p. 81. Erat igitur σύφαρ serpentium quod dixit Nicander ῥικνῆεν φολίδων γῆρας. Pelli humanæ accommodavit Callimachus, fr. XLIX. ναὶ μὰ τὸ ῥικνὸν Σῦφαρ ἐμόν, ναὶ τοῦτο τὸ δένδρεον αὖον ἐόν περ. Unde accentum in Sophronis loco mutavi. Hoc fragmentum non neglexit Valckenaerius ad Theocrit. II. 89. αὐτὰ δὲ λοιπὰ Ὅστε ἔτ' ἦς καὶ δέρμα.

LXV.

Βαιὰ δ' ἔξυσμαι ἐκ ποδὸς εἰς κεφαλήν.

Herodian. ap. Eustath. ad Od. Ξ. p. 1766, 34. qui etiam profert ex alio quodam auctore ξύομαι δ' οὐδὲν ἰσχύων.

LXVI.

Ἄν τις τὸν ξύοντα ἀντιξύῃ.

Suid. v. Ξυήλην. διὰ τοῦτο δὲ καὶ τὸ κνεῖν οἱ Δωριεῖς ξύειν λέγουσιν. ὡς καὶ Σώφρων, Ἄν τις κ.τ.λ. καὶ πάλιν. Ξύεται ὁ χοραγός. Pro κνεῖν Photius habet κνῆν, sed rectius esset κνᾶν. Citat. Eustath. in Il. Λ. p. 863, 4.

LXVII.

Ξύεται ὁ χοραγός.

Ibidem.

LXVIII.

Πρὶν αὐτὰν τὰν νόσον εἰς τὸν μυελὸν σκιρωθῆναι.

Etymol. M. p. 717. ult. Σκιρωθῆναι, ἐπὶ τοῦ ῥύπου τοῦ σφόδρα ἐμμένοντος καὶ δυσεκπλύτου. Σώφρων ἐν τοῖς γυναικείοις τροπαίοις. Πρὶν αὐτὰν κ.τ.λ. Hoc fragmentum illustravi in Diario Classico p. 389. ubi pro τροπαίοις correxi τροπικῶς.

LXIX.

Ὦ οὗτος, ἦ οἴη στρατείαν ἐσσεῖσθαι;

Apollon. Dysc. de Pronom. p. 285. B. in Wolfii Mus. Antiq. Stud. sed sine ἦ, quod suppletur ibid. p. 332, C. ex Ἀνδρείοις.

LXX.

Ὦ τε χερνᾶτις γυνὰ οὐδὲν προμαθιουμένα.

Ibid. p. 321. B. sine auctoris nomine. Sophroni adsignanda judicavi. ὦ ponitur Dorice pro ὡς, teste Apollonio. Legendum fortasse προμαθευμένα, vel quod malim, προμυθιευμένα, a προμυθίζομαι.

LXXI.

Ἐγὼν δέ τυ καὶ πάλαι ὤψειον.

Ibid. p. 323. B. Δωριεῖς ἐγὼν. Σώφρων. ἐγὼν κ.τ.λ. *Ego vero dudum te aspicere cupiebam.* Hesych. Ὀψείοντες. ὀπτικῶς ἔχοντες. ἰδεῖν θέλοντες. ὡς κλαυσείοντες, βρωσείοντες. Homer. Il. Ξ. 37. ὀψείοντες ἀϋτῆς καὶ πολέμοιο.

LXXII.

Καθηρημένος θὴν καὶ τῆνος ὑπὸ τῶ χρόνω.

Ibid. p. 335. A.

LXXIII.

Οὐχ ὁδεῖν τυ επικαζε.

Ibid. p. 335. C. ἡ ὁδεῖνα παρ' Ἀττικοῖς πολλάκις καὶ ἐπὶ τοῦ τυχόντος λαμβανομένη, παρὰ δὲ Συρακουσίοις δίχα τοῦ ᾱ, οὐχ ὁδεῖν τυ επικαζε, Σώφρων Ἀνδρείοις. Legendum suspicor ἐπύγιζε vel ἐπύγαζε. Rationes patebunt conferenti Theocrit. V. 41. cum Laberii fragm. ap. Nonium. v. *Hilla,*

et Virgil. Ecl. III. 8. et Valckenaerii observata in Theocrit. Adoniaz. p. 208. C.

LXXIV.

Ἄκουε νῦν καὶ ἐμεῦ, Ῥώγκα.

Ibid. p. 342. C. Reiz. Exc. p. 423. Ῥώγκα pariter ac Φύσκα in fragmento proxime sequenti, mulierum nomina esse monuit Valckenaer. in Adoniaz. p. 305. C.

LXXV.

Αὐτῶ ὀρῇς, Φύσκα.

Apollon. de Adverb. p. 623, 2. ed. Bekker.

LXXVI.

Ἡρακλῆς τεοῦς κἀῤῥων ἦν.

Apollon. de Pronom. p. 355. B. Sic etiam correxerant Toupius et Valckenaer. p. 303. C. quum in Reizii Excerptis scriptum esset καρώνην. Minus feliciter Koenius, p. 83.

LXXVII.

Ἐκπεφήναντί τεος αἱ δυσθαλίαι.

Ibid. C. ἐκπέφαντι dederat Reiz. Exc. p. 424. ἐκπέφανται Valckenaer. p. 302. C.

LXXIX.

Οὐχ ἥσσων τεοῦ.

Ibid. p. 356. C.

LXXX.

Οὐκέτι οιδω.

Ibid. p. 366. A. Legendum videtur οὐκέτι οἱ δῶ. agitur enim de pronomine οἷ.

LXXXI.

Τί οὐ παρ' ἐμὲ ἐστράφθη;

Ibid. p. 366. B. παρὰ Δωριεῦσι μετὰ τοῦ ῑ, ἐμεῖ, ἢ συνεχῶς Ἐπίχαρμος χρῆται. κοινῶς μέντοι ὁ Σώφρων. τί οὐ κ.τ.λ.

LXXXII.

Ὑμέων γὰρ ἀπρὶξ ἔχονται.

Ibid. p. 382. A. Sic edidit Bekkerus. Adfirmat tamen Valckenaerius (auctore Ruhnkenio) ad Adoniaz. p. 368. scribi in codice Parisiensi ὑμέων γὰρ πρὶν ἔχονται.

LXXXIII.

ὁ δ' ἐκ σκότεος τοξεύων αἰὲν ἕνα τινὰ ὧν ζυγαστροφεῖ.

Ibid. p. 382. C. ἐν ἴσῳ τῷ αὐτῶν παρὰ Συρακουσίοις τίθεται τὸ ὧν. Σώφρων· ὁ δ' ἐκ κ.τ.λ. Bekkerus corrigit ζυγοστροφεῖ. Reitzius ζυγοστοιχεῖ.

[*Cetera mox sequentur.*]

We have been favoured with the following unpublished treatise of a Greek Physician, by a gentleman, now residing in England, a native of Greece, whose talents and accomplishments are well known to many of our readers. To an extensive acquaintance with the languages of modern Europe, he unites a critical and philosophical knowledge of the ancient language of his native country. Thus qualified to be the worthy successor of the venerable and learned Korai, he will it is to be hoped, devote his abilities to the cultivation of a national taste, and to the promotion of an independent spirit amongst his oppressed countrymen.

We subjoin his letter to the Editor of this Journal.

With regard to the author of this Treatise, it seems pretty certain that it was not Alexander Aphrodisiensis; but Alexander Trallianus, who also is supposed to have written two books, Ἰατρικῶν καὶ φυσικῶν προβλημάτων, falsely attributed to Alexander of Aphrodisia. The MS. from which the present Anecdoton was copied, is in the Laurentio Medicean Library at Florence, XIV. *plut.* 75. Bandini Catal. III. col. 161. There is another in the Imperial Library at Vienna. Lambec. Comm. VI. col. 232. See Fabricii Biblioth. Græc. T. V. p. 664. ed. Harles.

Τοῖς τὸ Κριτικὸν ἐκδιδοῦσι Μουσεῖον φιλομούσοις Ἑλληνισταῖς Δημήτριος Γεωργιάδης Σχινᾶς ὁ Βυζάντιος.

Ταῖς Φλωρεντιναῖς ἤδη ποτὲ προσδιατρίβων Βιβλιοθήκαις, καὶ τὰ πατρῷα ἐκεῖνα καὶ προγονικὰ ἀνελίττων Χειρόγραφα, πρὸς ἄλλοις πολλοῖς μέχρι νῦν ἀνεκδότοις καὶ τῷ περὶ Πυρετῶν τῷδ' ἐνέτυχον ἐν τῇ ἀπὸ Μεδίκων Λαυρεντινῇ. Ἴστε δὲ δήπου οὓς μὲν ἀπό γε τῆς ἐπιγραφῆς εἰς Ἀλέξανδρον τὸν Ἀφροδισιέα, τινὰς δ' οὐκ οἶδ' ὅθεν εἰς Ἀλέξανδρον τὸν Τραλλιανὸν, καὶ ἄλλους εἰς ἄλλους τὸ σύγγραμμ' ἀνάγοντας· Οὐ μὴν ἀλλὰ καὶ τοῦτο μὲν Γεώργιον ἴστε Οὐάλλαν ἐκ τῶν ἑλληνικῶν εἰς τὰ λατινικὰ, οἷα ἐν ἐκδόσεσι φέρεται, μεταγραψάμενον γράμματα, αὐτὸν δ' Οὐάλλαν, εἰ μή γε ἄγροικον ὅλως, φαῦλον γοῦν τὰ πολλὰ τῶν ἀρχετύπων μεθερμηνευτὴν μηδ' ἀξιόχρεων ὄντα. Ὅπως ἄρα τό τ' ἀνέκδοτον, λόγου ἄλλως καὶ σπουδῆς, καί τοι τῆς ἐκ Περιπάτου ὄζον περιεργίας, παρὰ τοῖς τὰ τοιαῦτα σοφοῖς ἥκιστ', οἶμαι, ἀνάξιον, τύποις προΐῃ· ἐς τὸ δημόσιον, ἥ τε Οὐαλλείᾳ μετάφρασις τῶν ἀδικημάτων παράσχῃ ἐν παραθέσει τὸν ἔλεγχον, ὑμῖν νῦν, τοῖς καὶ θεραπείᾳ πάσῃ

τὰς Ἑλληνικὰς θεραπεύουσι Μούσας, καὶ Μουσεῖον αὐταῖς, ὡς ὁρῶ, ἀνιδρυκόσιν ὡς ἄριστα, πέμπω· ἔστι δ', ἵνα τῶν ἄλλων Φαβρικίῳ τε τῷ βιβλιακωτάτῳ καὶ οἷς μὴ ἐκ καιροῦ μόνον ταῦτα μεμέληκεν, ὑπεκστῶ, τὸ περὶ Πυρετῶν τοῦτο πέμπτης καὶ δεκάτης ἑκατονταετηρίδος διφθερῶν ἀπόγραφον, χειρὶ μὲν Ἰωάννου γεγραμμένων Ῥώσου Κρητὸς, ἀναλώμασι δ', ὡς αὐτὸς αὐτογράφως ὁ ἀντιγραφεὺς μαρτυρεῖ, τοῦ μεγίστου Λαυρεντίου Δεμέδεζη. Ἀλλ' ἦν μὲν καλλιγράφου, ὀρθογράφου δ' οὐκ ἦν ἡ τοῦ Ῥώσου χειρ, καί μ' ἔστιν ὧν, ὡς κατιδεῖν διεξιοῦσι παρέσται, εἰς ἐπανόρθωσιν κατηνάγκασεν. Εἰ μὲν οὖν, τὸ σύγγραμμά ποτ' ἀποδεχόμενοι, μὴ ἀπάξι', ἃ ὑπέρ τε προσῳδίας ὑπέρ τε λέξεως προὐθέμην ἐγὼ, τῇ ὑμῶν αὐτῶν εὕροιτε κρίσει· εἰ δὲ μὴ, καὶ χαρίσαισθε ἄν μοι νὴ δία, ἣν ἐξ ἀρχῆς καταλύσαντες, κρείττω ἀντικατασκευάσητε· οὕτω γὰρ ἄν με καί τι ἀπολαῦσαι τῆς ὑμετέρας περὶ τὰ τοιαῦτα δεινότητος.

Ἐρρῶσθε

Ἐγράφη ἐν Λονδίνῳ
ἀπὸ τοῦ Γυιλφορδείου Οἴκου
ϡωιθ', ὀγδόῃ ἐπὶ εἰκάδι μηνὸς Ἰανουαρίου.

ΑΛΕΞΑΝΔΡΟΥ ΑΦΡΟΔΙΣΙΕΩΣ,

Ἰατροῦ,

Περὶ Πυρετῶν.

Ἤτησας ἡμᾶς, Ἀσκληπιαδῶν ἄριστε Ἀπολλώνιε, περὶ πυρετῶν σοι τοσαῦτα διὰ γραφῆς παραδοῦναι, ὅσα σχεδὸν παρ' ἡμῖν φοιτῶντι διὰ γλώττης παρεδηλώσαμεν, ἵν', ὥσπερ ὑπόμνημα, τῆς ἡμῶν εἴη σοι διδασκαλίας, βουλομένῳ περὶ πυρετῶν θεωρεῖν· καὶ μάλιστα νυνὶ, ὅτε καὶ ἀποδημεῖν ἡμεῖς ἐβουλευσάμεθα, καὶ μακρὰν ἀφ' ὑμῶν γενέσθαι, σὺ δὲ οὐκέτ' ἴσως ἔξεις τὸν οὕτω σοι προθύμως τὰ τῆς Ἰατρικῆς διασαφήσοντα ὄργια. Ἐγὼ μὲν οὖν ἔπεσθαί σοι ῥᾴδιος ἐφ' ἃ κελεύεις αὐτὸς, καὶ μὴ ὅτι περὶ πυρετῶν, ἀλλὰ καὶ περὶ παντὸς ἄλλου θεωρήματος Ἰατρικοῦ ἕτοιμος ἂν ἦν σοῦ χάριν καὶ γλώττῃ καὶ γράμμασι διδασκαλίαν ποιήσασθαι, εἴγε μὴ νῦν, ὅτε πρὸς ἄλλ' ἄττα, τῆς ἐξόδου βιαζομένης, ἡμεῖς ἐπειγόμεθα, μὴ συγχωροῦντα τὴν περὶ τὰ τοιαῦτα σπουδὴν, ἀλλὰ πρὸ καιροῦ, ὅτε δηλονότι οἷόν τε ἦν καὶ χρόνον ἡμῖν ἐγγενέσθαι μετὰ τὴν αἴτησιν πρὸς τὴν τοῦ θεωρήματος ξυγγραφὴν, τὸ περὶ τούτων ὤφθης αἰτούμενος. πολυσχιδὴς γὰρ, ὡς οἶδας, καὶ δυσθεώρητος ἡ περὶ πυρετῶν θεωρία, καὶ πολλοῦ δεομένη χρόνου πρὸς κατάληψίν τε καὶ ξυγγραφήν. Δεῖν δὲ καὶ αὐτὸς ἂν ξυμφαίης σαυτοῦ τε καὶ ἡμῶν αὐτῶν ἄξιον εἶναι τὸ σπουδαζόμενον, εἰ μὴ μάτην αὐτὸς μὲν γράφειν, σὺ δὲ ἀναγινώσκειν αἱρούμεθα· Καὶ εἴασα ἂν τελέως τοὐγχείρημα διὰ ταῦτα, εἰ μή τις λόγος παλαιῶν ἀνδρῶν, καὶ καλῶς ἔχων, ἐπῆλθε πείθων με, ὡς ἀνάγκη φιλίαις εἴκειν, κἂν δέῃ συγκατιέναι τὴν τέχνην, μηδ' αὐτοῦ δὴ τούτου γε φείδεσθαι. Ἀμέλει καὶ ἔδοξέ μοι, ὥς παρενεισαγωγῆς τρόπῳ, τὸ παρὸν συντάξασθαι σύγγραμμα, καὶ ἄλλο ἐπαγγελλόμενον περὶ τῆς ὅλης τῶν πυρετῶν

θεωρίας, ἐν ἁρμόζοντι δῆθεν ἐσόμενον χρόνῳ, νυνὶ τουτί σοι ὡς ἐν ὑποθήκης ἐκδοῦναι λόγῳ, ἀκριβοῦς φιλίας ὑπόμνημα. Καὶ δὴ λέγωμέν σοι πειθόμενοι ἃ ἂν ὁ καιρὸς διδῷ, μὴ τῷ τῆς τέχνης πλάτει, καὶ τῇ ἡμετέρᾳ περὶ τὸ λέγειν, εἴ τις ἐστὶν, εὐπορίᾳ, τοῦ χρόνου δὲ μᾶλλον χρησόμενοι[1] τῇ βραχύτητι. ἀμφοτέροις δὲ παρ' ἀμφοτέρων ἔσται συγγνώμη, σοὶ μὲν μὴ πάλαι αἰτήσαντι, ὅτε μὴ εἰσαγωγὴν, ἀλλὰ βίβλον μακρὰν πυρετῶν εἰληφέναι ῥᾴδιον ἦν, ἐμοὶ δὲ φίλοις ἐφ' ὁποιῳδηποτοῦν οὐκ ἀντιβαίνειν ἐθέλοντι.

Πυρετὸν τοίνυν, ἵν' ἐντεῦθεν τοῦ λόγου ἄρξωμαι, ἄλλοι μὲν ἄλλως ὡρίσαντο, Ἐμπεδοκλῆς δὲ, καὶ Ζήνων, καὶ τῶν Ἱπποκρατείων οἱ πλείους θερμασίαν παρὰ φύσιν, ἀπὸ καρδίας μὲν ἀρχομένην, προϊοῦσαν δὲ ἐκ ταύτης δι' ἀρτηριῶν καὶ φλεβῶν ἐφ' ἅπαν τὸ σῶμα, καὶ τὰς φυσικὰς αἰσθητῶς βλάπτουσαν ἐνεργείας, ἔφασαν εἶναι· καὶ εἰκότως. δεῖ γὰρ παρὰ φύσιν εἶναι τὴν ταῖς φυσικαῖς ἐνεργείαις ἀντιπράττουσαν θέρμην, καὶ ἀπὸ καρδίας ἄρχεσθαι, ὅθεν δήπου τὸ φυσικὸν ἀναβλύζει θερμὸν, καὶ δι' αὐτῶν ἐκείνων ἐφ' ἅπαν προϊέναι τὸ σῶμα, δι' ὧν ἐκεῖνο πρόεισι, τὰς φυσικὰς ἐνεργείας ἀποτελοῦν· εἰ γὰρ μὴ δι' ἐκείνων, αἷς τὸ φυσικὸν, προϊὸν, ἐνεργεῖ, πόθεν[2] ἕξει τὰς διόδους, ὥς τ' ἐφ' ἅπαν ἐξαπλωθῆναι τὸ σῶμα; Καλῶς οὖν ἀπεφήναντο οἱ οὕτω τὸν πυρετὸν ὁρισάμενοι· Ἵνα δ' ὁ λόγος ἡμῖν καὶ σαφέστερος ᾖ, δίκαιον ἂν εἴη καὶ τὸν ὅρον αὐτὸν, ὡς ἔχοι, κατὰ μέρος ἐπιστῆσαι, καὶ ἐπιλύσασθαι εἴ τι οἱ, ἀπορίας[3] ἐχόμενον, ἔνεστι. παρὰ φύσιν μὲν οὖν θερμασία γένος ἐστὶ τοῦ πυρετοῦ, δι' ἣν ὁ πυρετὸς νόσος· οὐκ ἐν διαπλάσει, ἀλλ' ἐν κράσει δυσκρασία θερμή τις οὖσα, μεθ' ἧς ξυνέρχεται καὶ ξηρά. ἡ γὰρ οὐσία τῶν πυρετῶν ἐν τῷ γένει τῆς παρὰ φύσιν θερμότητος, τὰ δ' ἄλλα πάντα διαφοραί, αἷς συνίσταταί τε καὶ τῶν ἄλλων θερμασιῶν διενήνοχεν. οὐ γὰρ εἴ τι παρὰ φύσιν θερμασία,

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[1] χρησάμενοι, τὸ Χειράγραφον.
[2] πόθεν ἂν ἔξῃ, τὸ Χ.
[3] καὶ εἴ τοι ἐπιλύσασθαι οἱ ἐπορίας κ. τ. λ. τὸ Χ.

τοῦτ' ἐστὶ πυρετός· πυρετός γε μὴν ἅπας παρὰ φύσιν γε θερμασία. Αὐτίκα[1] γὰρ ἡ ἐν πνέμασιν, ἐξ ἡλιοκαίας, ἢ πυρὸς, ἢ ἄλλου του τῶν προκαταρκτικῶν αἰτίων γινομένη παρὰ φύσιν θερμότης, οὔπω δ' εἰς τὴν καρδίαν ἰοῦσα, ἤ τοι τὸ σῶμα αὐτῆς, ἢ τοὺς περιεχομένους ἐν ταῖς κοιλίαις αὐτῆς χυμοὺς, ἢ τὴν ἀερώδη οὐσίαν κατειληφυῖά τε καὶ ἀνάψασα, πυρετὸς, οὔτ' ἔστιν, οὔτε λέγεται· πολλοῦ γε καὶ δεῖ. Δεῖ γὰρ ἐκ καρδίας ἄρχεσθαι, καὶ διὰ πνευμάτων, καὶ αἵματος ἀπὸ ταύτης ἐφ' ἅπαν ἰέναι τὸ σῶμα τὸν πυρετόν· ὅ περ οὐκ ἐνῆν τῇ προρρηθείσῃ θερμότητι. ταῦτά τοι πρόσκειται ἐν τῷ ὅρῳ τὸ, ἀπὸ καρδίας μὲν ἀρχομένη. κἂν γὰρ ὁ πυρετὸς τοῦ ὅλου σώματος ᾖ νόσος, ἀλλ' οὖν προηγουμένως μέν ἐστι τῆς καρδίας, ἑπομένως δέ γε τοῦ ὅλου σώματος. πῶς γὰρ ἂν ἡ παρὰ φύσιν θερμότης εἰς ὅλον ἰέναι τὸ σῶμα δύναιτο,[3] μὴ πρότερον τὴν καρδίαν ἀνάψασα; ἢ τί τῶν ἄλλων μορίων, θερμαινόμενον παρὰ φύσιν, οἷόν τέ ἐστι τὸ ὅλον σῶμα θερμαίνειν, καὶ τὴν ἣν ἔχει διάθεσιν τῷ παντὶ μεταδοῦναι, καθάπερ ἡ καρδία μόνη τῶν ἄλλων δύναται, μὴ διὰ μέσης τῆς καρδίας τοῦτο ποιήσαν, πρῶτον μὲν ἐκείνην, ἔπειθ' ὅλον τὸ σῶμα διὰ ταύτης ἀνάψαν; οὐ πάντως αἴτιον τὸ μᾶλλον τῶν ἄλλων ἐκείνην χορηγεῖν τε καὶ διοικεῖν ὅλον τὸ σῶμα ταῖς ἰδίαις ἐπιῤῥοαῖς. ὥστε δῆλον ἐντεῦθεν, ὡς ἡ ἐν τῇ καρδίᾳ παρὰ φύσιν ἀναφθεῖσα πρώτως θερμότης ἀληθὴς ἀρχὴ πυρετοῦ. ἀρχὴν δὲ λέγω τὴν οἵα μεγέθους, οὐδὲ ταύτης τὴν ἀμερῆ, ἀλλὰ τὴν δυναμένην τῷ ὅλῳ μεγέθει συνδιαιρεῖσθαι. ἀληθὴς γὰρ τῷ ὄντι πυρετὸς ἡ ἐν τῇ καρδίᾳ παρὰ φύσιν ἀναφθεῖσα θερμότης. κἂν μήπω τῷ ὅλῳ μεταδοθῇ, τῷ ποσῷ μόνον τῆς ἐν τῷ παντὶ διαφέρουσα, ἐπεὶ καὶ τὸ ὅλον ἡ καρδία μόνη δυνάμει, οὐκ ἄλλο τῶν μορίων οὐθέν.

Ἀλλ' ἀπορῆσαι ἄξιον διά τί καὶ τὸ παρὰ φύσιν, γένος ἐστὶ τοῦ πυρετοῦ. δοκεῖ γάρ πως διαφορὰν αὐτὸ εἶναι, ἢ διαφέρει θερμοῦ τοῦ κατὰ φύσιν ὁ πυρετὸς, μόνη δ' ἡ θερμασία

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[1] αὐτίκα ἡ ἐν κ. τ. λ. τὸ X.
[2] αὐτοὺς, τὸ X.
[3] δυνήσαιτο, τὸ X.

γένος· ὡς μὲν[1] οὖν περὶ[2] τῶν ὁμωνύμων ὁ λόγος, ἐκεῖνα χρὴ διορίσασθαι πρῶτον, περὶ οὗ αὐτῷ πρόκειται λέγειν, ἵνα σαφὴς γένηται, ὡς περὶ κυνὸς τῷ ἀστρῴῳ καὶ τῷ χερσαίῳ διοριζόμεθα λέγοντες· ἐπειδὴ οὖν καὶ ἡ θερμασία τῶν πολλαχῶς ἐστι λεγομένων· ἡ μὲν γάρ ἐστι συστατικὴ τοῦ ζώου, ἥτις καὶ κατὰ φύσιν λέγεται, ἡ δὲ φθαρτική, ἥ περ καὶ παρὰ φύσιν καλεῖται, καὶ ἀμφοτέρων τὸ εἶναι ἐν τῷ παρὰ φύσιν, ἢ τῷ κατὰ φύσιν ἐστίν· ἀνάγκη τὸν περὶ ταύτης λόγον διασημᾶναι πρῶτον περὶ ποίας οἱ ὁ σκοπός. Σημαίνεται δὲ τὰ ὁμώνυμα τῷ λόγῳ τῆς οὐσίας αὐτῶν, ὁ δὲ λόγος τῆς οὐσίας γενικὸς ἑκάστου, γένος αὐτοῦ ἐστιν· εἰκότως ἄρα καὶ τὸ παρὰ φύσιν, γένος ἐστὶ τοῦ πυρετοῦ, ὡς λόγος ὑπάρχον[3] γενικὸς τῆς οὐσίας αὐτοῦ, ᾧ σημαίνεται, καὶ τὸ εἶναι ἔχει, καὶ οὐχ ἡ θερμασία μόνη.

Καλῶς δὲ τῷ ὄρῳ πρόσκειται καὶ τὸ, προϊοῦσα δ' ἐκ ταύτης δι' ἀρτηριῶν καὶ φλεβῶν ἐφ' ἅπαν τὸ σῶμα. Δύναται μὲν γὰρ τὰ παρὰ φύσιν θερμανθέντα μόρια τῇ ἁφῇ τὰ πλησιέστερα τῶν μορίων θερμαίνειν, καὶ ταῦτα ἄλλα, κἀκεῖνα ἕτερα. ἐπεὶ δὲ πᾶν τὸ ἐκ τῆς καρδίας θερμὸν, εἰς ὅλον τὸ σῶμα παραπεμπόμενον, διὰ μέσων ἴεται τοῦ πνεύματος καὶ τοῦ αἵματος, ἃ παντὶ πρόσεστι μορίῳ τοῦ σώματος, ἐκ τῆς αὐτῆς ἰόντα καρδίας, εἰκότως τὴν παρὰ φύσιν θέρμην, ἐκ τῆς καρδίας ἀρχομένην, δι' ἀρτηριῶν καὶ φλεβῶν εἰς ἅπαν ἰέναι τὸ σῶμα φαμέν. τοῖς γὰρ αὐτοῖς, οἷς τὸ φυσικὸν θερμὸν παντὶ μορίῳ τοῦ σώματος μεταδίδωσιν ἡ καρδία, καὶ τὸ παρὰ φύσιν θερμὸν παραπέμψει, καὶ μάλισθ' ὅτε καὶ ὁ πυρετὸς δοκεῖ τὸ φυσικὸν θερμὸν εἶναι εἰς τὸ πυρῶδες μεταβληθέν.

Τό γε μὴν καὶ τὰς φυσικὰς αἰσθητῶς βλάπτουσα ἐνεργείας, ὅπερ ἐστὶ τὸ τελευταῖον τοῦ ὅρου, χωρίζει τὸν πυρετὸν ἀπὸ θυμοῦ τε καὶ τῶν ὁμοίων. ὁ γὰρ θυμὸς οὐ βλάπτει τὰς ἐνερ-

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[1] ὁ μὲν οὖν, τὸ X.

[2] περὶ τοῦ τῶν ὁμωνυμῶν λόγος κ.τ.λ. τὸ X.

[3] ὑπάρχων, τὸ X.

γείας αἰσθητῇ τινι βλάβῃ, ἐφ' ᾗ πυρετὸς γένοιτο. βουλόμεθα δὴ τὸν πυρετὸν διὰ τοῦτο[1] οὐ πᾶσαν εἶναι τὴν παρὰ φύσιν θερμασίαν, κἂν δι' ἀρτηριῶν καὶ φλεβῶν ἐκ καρδίας τῷ ὅλῳ μεταδοθῇ σώματι, ἀλλ' ἐκείνην μόνην, ἥ ἐστι νόσος. νόσος γὰρ ἡ παρὰ φύσιν διάθεσις τὰς ἐνεργείας βλάπτουσα.

Ἐνεργείας δέ φαμεν φυσικὰς τὰς τῆς φυσικῆς[2] τῆς ψυχῆς δυνάμεως ἐνεργείας, αἳ μάλιστα τῇ παρὰ φύσιν βλάπτονται θερμασίᾳ διὰ τὸ γίνεσθαί τε καὶ τελεῖσθαι τῶν ἄλλων μᾶλλον ὥσπερ δι' ὀργάνου τοῦ φυσικοῦ θερμοῦ. τὸ γὰρ τῶν φυσικῶν δυνάμεων ὄργανον ἡ τῶν μορίων ἐστὶ κρᾶσις, ὥσπερ αὖ πάλιν τῶν ζωτικῶν ἡ τῶν αὐτῶν τούτων ἰδία διάπλασις. Τὸ δὲ φυσικὸν θερμὸν μὴ τῶν ἁπλῶν, ἀλλὰ τῶν κεκραμένων εἶναι τίς ὅλως ἀμφαγνοεῖ; εἰ καὶ[3] φυσικὰς ἐνεργείας ἐστὶν εἰπεῖν ἁπάσας τὰς τῆς ψυχῆς ἐνεργείας τῷ τε φύσει ταύτας τελεῖσθαί τε καὶ γίγνεσθαι, καὶ τῷ μήτε τὸ αἰσθάνεσθαι, μήτε τὸ κινεῖσθαι, μήτε μὴν τὸ τρέφεσθαι καὶ αὔξεσθαι καὶ γεννᾶν ἄνευ τοῦ φυσικοῦ καὶ ἐμφύτου θερμοῦ μὴ δύνασθαι γίγνεσθαι. ἡ γὰρ τῶν ὁμοιομερῶν κρᾶσις τῆς διαπλάσεως βάσις ἐστὶ καὶ θεμέλιος.

Ταῦτά τοι τῇ παρὰ φύσιν θερμότητι πάσας ὁρῶμεν βλάπτεσθαι τὰς τῆς ψυχῆς ἐνεργείας, καὶ μᾶλλον ἐκείνας, ἃς φυσικὰς Ἰατρῶν παῖδες καλοῦσιν· ἐξ οὗ δῆλον ἁπάντων τῶν ἄλλων νοσημάτων τὸν πυρετὸν δεινότερον καὶ ἐπαχθέστερον εἶναι, ἀρχόμενον μὲν ἀπὸ τῆς ἀρχοειδεστάτης ἀρχῆς τῆς καρδίας, εἰς ὅλον δὲ προϊόντα τὸ σῶμα, καὶ πάσας τὰς ἐν ἐκείνῳ βλάπτοντα ἐνεργείας. Οὕτω μὲν οὖν καὶ διὰ ταῦτα πυρετός ἐστι παρὰ φύσιν θερμασία, ἀπὸ καρδίας μὲν ἀρχομένη, προϊοῦσα δ' ἐκ ταύτης δι' ἀρτηριῶν καὶ φλεβῶν ἐφ' ὅλον τὸ σῶμα, καὶ τὰς φυσικὰς αἰσθητῶς βλάπτουσα ἐνεργείας, καθάπερ εἴρηται. ἐπεὶ δὲ παρὰ φύσιν αὐτὸν λέγομεν θερμασίαν, δίκαιον ἂν εἴη φάναι τίς τε φυσικὴ πρῶτον, τίς τε παρὰ

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[1] τούτου, τὸ X.
[2] φυσικῆς ψυχῆς, τὸ X.
[3] ἢ καὶ, τὸ X.

φύσιν θερμασία. τοῦ γὰρ γένους ἐκδήλου γεγονότος, τάχα καὶ τὸ οὗ ἐστι γένος οὐκ ἀγνοηθήσεται.

Φυσικὴ τοίνυν ἐστὶ θερμότης, τὴν αὐτὴν δέ φημι καὶ ἔμφυτον δήπου θερμὸν, ἧς ἡ ἀρχὴ τοῦ ζώου ἡ φύσις. συμφύεται γὰρ τῷ ζώῳ, καὶ διὰ τοῦτο λέγεται φυσικὴ, ὄργανον οὖσα καθόλου τῶν τῆς ψυχῆς δυνάμεων. οὐδὲ γὰρ οἷόν τε τὴν ψυχὴν ἄνευ τοῦ τοιούτου θερμοῦ πρᾶξαι[1] τινὰ τὴν τυχοῦσαν ἐνέργειαν. ἅπαν γεμὴν ὄργανον ἀνάλογόν τε ἐκείνῳ δεῖ εἶναι, οὗ ἐστιν ὄργανον, καὶ τὸν προσήκοντα λόγον πρὸς τὸ ἔργον καὶ τὸ ἀποτέλεσμα σώζειν· ἄλλως γὰρ τό τε ὄργανον, τό τε[2] οὗ ἐστιν ὄργανον, καὶ τὸ δι' ὃ τὸ ὄργανον, μάτην ἂν εἴη, καὶ οὕτως ἐν τοῖς οὖσι καθ' αὐτὸ δήπου τὶ μάτην συνεισαχθείη. Δεῖ ἄρα καὶ τὴν ἔμφυτον θερμασίαν, ὄργανον οὖσαν ψυχῆς, ὥσπερ εἴρηται, μὴ ἀπολελυμένην τε καὶ ἁπλῆν ἔχειν τὴν κρᾶσιν, ἀλλ' ἀναφερομένην πρός τε τὰς τῆς ψυχῆς δυνάμεις πρός τε τὰ ἔργα τούτων, κἀκείνοις ἀνάλογον εἶναι, καὶ διὰ ταῦτα ξυγκεκραμένην ψυχρῷ τε καὶ ὑγρῷ καὶ ξηρῷ, καὶ εὔκρατόν τε καὶ σύμμετρον. καὶ καλοῖτ' ἂν διὰ ταύτον[3] δικαίως φυσική τε καὶ ἔμφυτος κρᾶσις, μᾶλλον δὲ ἀπὸ ταύτης ἡ φυσικὴ καὶ ἔμφυτος κρᾶσις θερμὴ λέγοιτ' ἂν, τοῦτο μὲν, διὰ τὸ ἐν τῇ τῶν λόγων κράσει τὸ θερμὸν τὰς ἄλλας νικᾶν καὶ ὑπερβάλλειν ποιότητας· τὰ γὰρ ζῶα θερμὰ δήπου διὰ τὴν ἐν αὐτοῖς ὑπερβάλλουσαν θέρμην, καὶ τὰς λοιπὰς νικῶσαν ποιότητας· τοῦτο δὲ, διὰ τὸ τὸ θερμὸν δραστικώτατον εἶναι τῶν ἄλλων ἁπασῶν ποιοτήτων. οὐδεμία γὰρ γειτνιῶσα[4] αὐτῇ μυταβάλλει ποιότης, ὡς τὸ θερμόν. Τοιαύτη μὲν οὖν ἡ φυσικὴ καὶ ἔμφυτος θερμασία. ἡ δὲ παρὰ φύσιν ἐστὶν ἡ ἔκ τινος ἐξωτερικῆς αἰτίας, ἥτις ποτ' ἂν εἴη, μήτε οἰκείας τῇ φύσει, μήτε μὴν ἀπὸ ταύτης τὴν ἀρχὴν εἰληφυίας, ἐπερχομένη τῷ σώματι, οὐκ ἀνάλογον ὄργανον οὖσα τῶν φυσικῶν δυναμέων, οὐδὰ τὸν ἁρμόζοντα πρὸς τὰ ἔργα σώζουσα λόγον, τοῦτο μὲν, τῷ ἐπείσακτον καὶ ἀλλοτρίαν εἶναι, τοῦτο

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[1] παράξαι, τὸ X.
[2] τότε, τὸ X.
[3] ταῦτα, τὸ X.
[4] γάρ τε γειτνιῶντα, τὸ X.

δ' αὖ πάλιν, τῇ ἑαυτῆς δυσκρασίᾳ μὴ σώζουσα τὴν πρὸς τὰς δυνάμεις καὶ τὰ ἔργα ἀναλογίαν· λέγοιτο δ' ἂν ἡ τοιαύτη καὶ παρὰ φύσιν κρᾶσις, πρὸς τὸ θερμότερον ἀποκλίνουσα, κατὰ τὸν αὐτὸν λόγον τῆς ἐμφύτου θερμότητος.

Ἰστέον δὲ, ὅτι, ὥσπερ ἔμφυτον, οὕτω καὶ ἐπείσακτον θερμὸν λέγομεν, οὐ μὴν δὲ, ὥσπερ ἐπείσακτον, οὕτω καὶ ἔμφυτον ψυχρὸν λέγομεν· οὗ πάντως αἴτιον τὸ μὴ ἁπλῶς τε καὶ καθ' αὑτὸ τὸ ψυχρὸν τὸ τῆς φύσεως ἔργον εἰσδύεσθαι, καθάπερ καὶ τὸ θερμόν. ἀλλότριον γὰρ καὶ φθαρτικὸν τῆς τῶν ἐμψύχων, καὶ μάλιστα τῆς τῶν ζώων φύσεως τὸ ψυχρὸν, καὶ ἀκινησίας μᾶλλον, ἢ κινήσεως αἴτιον. εἰ γάρ που καὶ γίνεται τῇ φύσει γε συμπαρομαρτοῦν, οὐ καθ' αὑτό γε μὴν, ἀλλὰ κατὰ συμβεβηκός.

Φανερὸν οὖν ἐκ τῶν εἰρημένων, ὅτι ἡ φυσικὴ καὶ ἔμφυτος θερμότης παρὰ φύσιν θερμότητος δεινήνοχε πρῶτον μὲν τοῖς αἰτίοις, ἔπειτα τῷ εὐκράτῳ τε καὶ δυσκράτῳ, καὶ ὅλως ὥσπερ τὸ ἄκρον τοῦ μέσου. ὡς γὰρ ἀρετὴ πρὸς κακίαν, οὕτως εὐκρασία πρὸς δυσκρασίαν· κἀντεῦθεν ἑπομένως τῇ τε εἴδει καὶ τῇ μορφῇ, καθάπερ τὸ ὑγιεινὸν τοῦ νοσώδους διενήνοχε σώματος περί γε μὴν τὸ αὐτὸ ὑποκείμενον ἄμφω, ὡς πρὸς τρόπου τοῖς ἐναντίοις, εἰώθασι γίγνεσθαι, εἴτε πνεῦμα, εἴτε χυμὸς, εἴτε μόριον τοῦτ' ἂν εἴη, ἐν ᾧ πρὸς ἀλλήλας καὶ ποιοῦσι καὶ πάσχουσι· τὸ γὰρ ἔμφυτον θερμὸν, ἢ εὔκρατον, τῷ παρὰ φύσιν θερμῷ, καθάπερ ἄκρῳ μέσον, ἀντίκειται, καὶ ἐναντία ἡ ἐμφυτος θέρμη τῇ παρὰ φύσιν θερμότητι, καθάπερ[1] ἀρετὴ κακίᾳ, ὡς μικρῷ πρόσθεν ἐλέγομεν. Τοιαύτη μὲν οὖν ἥ τε κατὰ φύσιν, εἴτε παρὰ φύσιν θερμότης, καὶ τοιαύταις ἀλλήλων διαφοραῖς, ὡς ἐκ πολλῶν ὀλίγα λέγειν, διενηνόχασι.

Ἐπεὶ δ' ὁ πυρετὸς δοκεῖ τε καὶ λέγεται τὸ φυσικὸν θερμὸν εἶναι πρὸς τὸ πυρῶδες μεταβαλόν, φέρε θεωρή-

[1] καθάπερ γὰρ ἀρετὴ, τὸ X.

σωμεν, εἰ καλῶς δοκεῖ τὰ καὶ λέγεται. ἔχει γάρ πως φυσικωτέραν θεωρίαν ἡ σκέψις.

Φημὶ δή, δυοῖν ἐναντίων πρὸς ἄλληλα δρώντων τε καὶ πασχόντων ἐν τῇ αὐτῇ ὕλῃ, θάτερον μὲν ἐκβάλλεσθαί τε καὶ φθείρεσθαι, θάτερον δὲ ἀντεισάγεσθαι. οὐδὲ γὰρ καὶ ἄμφω δυνατὸν ἐντελεχείᾳ ἐν τῷ αὐτῷ παρεῖναι ὑποκειμένῳ, οὐδ' αὖ τοῦ αὐτοῦ ἀπεῖναι ὑποκειμένου, ἀλλὰ θατέρῳ μὲν ἐπερχομένῳ θάτερον ἀνάγκη τῆς ὕλης παραχωρῆσαι, θατέρου δὲ παραχωροῦντος, θάτερον αὖθις εἰσιέναι, καὶ τὴν ὕλην εἰδοποιεῖν. οὐδέποτε γὰρ, οὐδ' ἐν αὐτῷ[1] νῦν τοῦ χρόνου τῷ ἀμερεῖ, τὴν δεκτικὴν τῶν ἐναντίων ὕλην τε καὶ οὐσίαν ὑπὸ μηδετέραν οἷόν τε, φύσει τῶν ἐναντίων, εἶναι μορφὴν, οὐδ' αὖ τὰ πλεῖστον ἀλλήλων διεστηκότα, κἂν ὑπὸ τὸ αὐτὸ γένος ᾖ, τὴν ἐν τῷ αὐτῷ φέρειν[2] δίαιταν, ἄλλως ὑπ' ἄλλῳ τεταγμένῳ τε καὶ διακειμένῳ. οὐδὲ γὰρ πρὸς τὸν λόγον, καὶ εἰ τὰ μὲν ἔμμεσα, τὰ δ' ἄμεσα εἴη τῶν ἐναντίων. καὶ περὶ ἀμφοτέρων γὰρ ὁ αὐτὸς ἁρμόζει λόγος, ὅσα γε πρὸς τὴν ὕλην τε καὶ μεταβολήν. καὶ ἄλλως δὲ, τὰ μέσα τοῖς ἄκροις πῶς τὰ αὐτά; ἐπεὶ δὲ πᾶσα φυσικὴ δρᾶσις, ἤ πεῖσις, ἡ ἐν τῷ γίγνεσθαι τὸ εἶναι ἔχουσα κίνησις, κίνησις δὲ ἐν χρόνῳ, τοῦ δὲ χρόνου τὸ μὲν ἀρχὴ, τὸ δὲ μέσον, τὸ δ' ἄκρον καὶ ἔσχατον, ἔτι δὲ καὶ τἀναντία, ἐν οἷς ἡ κίνησις, ἔμμεσα, πολλῶν ὄντων μεταξὺ τοῖν δυοῖν εἰδῶν τε καὶ ὑποστάσεων, ἀνάγκη μήτ' ἐν τῇ ἀρχῇ τῆς κινήσεως θάτερον μὲν τῶν ἐναντίων φθαρῆναι, θάτερον δὲ ἀντεισαχθῆναι, μήτε μὴν ἐν τῷ μέσῳ. μάτην γὰρ ἂν ἦν ἡ ἀπὸ τῆς ἀρχῆς ἄχρι τοῦ μέσου καὶ τελευταίου, καὶ ἡ ἀπὸ τοῦ μέσου πάλιν ἐπὶ τὸ ἔσχατον κίνησις. λείπεται τοίνυν μόνον ἐν τῷ τῆς κινήσεως ἄκρῳ τε καὶ ἐσχάτῳ τὸ μὲν τῶν ἐναντίων πάντῃ φθαρῆναι καὶ μηκέτι εἶναι, τὸ δὲ ἀντεισαχθῆναι κατὰ τὸ αὐτὸ νῦν τοῦ χρόνου, ὃ καὶ ὅρος ἐστὶ τῆς κινήσεως ὁ εἰς ὅ· καὶ μεταξὺ δὲ τοῖν δυοῖν ὅροιν, τοῦ τ' ἐξ οὗ, τοῦ τ' εἰς ὃ, πολλὰ τῶν μέσων εἰδῶν ἀνάγκη γίγνεσθαι δήπου, τοῦ μὲν προηγούμενα,

[1] αὐτῷ τῷ νῦν, τὸ X.

[2] φέρει, τὸ X.

τοῦ εἰς ὃ, τῷ δ' ἑπόμενα, τῷ ἐξ[1] οὗ, ἃ οὐδέτερον τῶν ἄκρων οὔτ' ἐστιν, οὔτε λέγεται· οἷον φαιόν, ὠχρόν, ἐρυθρόν καὶ τἄλλα τῶν μέσων, εἰς ἃ πρῶτον μεταβάλλει τὸ ἐκ τοῦ μέλανος εἰς λευκὰ μεταβάλλον, οὔτ' ἐστιν[2], οὔτε λέγεται λευκόν, ἢ μέλαν ἁπλῶς, εἰ μήπου τοῖν δυοῖν ἄκροιν παραβαλλόμενον, πρὸς ἐκεῖνο μὲν μέλαν, πρὸς δὲ τοῦτο λευκὸν λέγοιτ' ἄν, ἁπλῶς δὲ οὐκ ἔστιν, εἰ μή τις τὰ εἴδη συγχέειν βούλοιτο. Τὰ αὐτὰ δ' ἂν φαίη τις καὶ περὶ τῶν ἀποστάσεων τῶν αὐτῶν καὶ τῶν ἄκρων, πλὴν ὅτι τῶν ἄκρων μὲν ἐκεῖνα τῷ εἴδει, αἱ δ' ἀποστάσεις τῶν αὐτῶν τῷ μᾶλλόν τε καὶ ἧττον καὶ τῇ εὐτομότητι διαφέρουσι[3]. Τὰ αὐτὰ δὴ πάντα κἀν τῷ πυρετῷ νοῶν, οὐκ ἂν ἁμάρτοις. Τοῦ γὰρ ἐπεισάκτου καὶ ἀλλοτρίου θερμοῦ τὸ ἐν ἡμῖν πνεῦμα, ἢ χυμόν, ἢ μόριον, ἅπερ εὔκρατά ἐστι τῇ τοῦ θερμοῦ, ἣν ἐλέγομεν, εὐκρασίᾳ, θερμαίνοντός τε καὶ ἀλλοιοῦντος, ἀνάγκη θερμότερον ἑαυτοῦ γίγνεσθαι ἕκαστον ὥσπερ εἰ ἐκ ψυχροῦ, ἢ χλιαροῦ μετέβαλλεν εἰς θερμόν. ἐπεὶ δὲ τὸ θερμαινόμενον οὔπω τεθέρμασται[4], τὸ δὲ τεθερμάσθαι ὁ εἰς ὃ τῆς θερμάνσεως ὅρος, δεῖ πάντως τὸ ἐξ εὐκράτου θερμαινόμενον ἄχρι τοῦ τεθερμάσθαι διὰ μέσων ὁτιπλείστων εἰδῶν τε καὶ ἀποστάσεων ἰέναι τῆς παρὰ φύσιν θερμότητος, ὧν οὐδεμία τῷ ἄκρῳ πάντῃ παρόμοιος, οὐδ' ἕξις ἐστὶν, οὐδὲ λέγεται· τὸ δὲ τοιοῦτον μέσον τῶν[5] τοῦ σώματος ἀλλοιώσεων, εἴ τε θέρμανσις, εἴτε ψύχρανσις εἴη, εἴ τε καὶ ἄλλη τις τῶν ἐκ τῶν πρώτων ποιοτήτων παρωνύμως γε λεγομένων, παρ' ἰατροῖς δυσκρασία λέγεται διὰ τὸ τὴν τῶν ἐναντίων ἐν αὐτῇ μάχην ἐνεστάναι· δυσκρασία μὲν τῷ μὴ ἀνάλογος εἶναι ταῖς φυσικαῖς ἐνεργείαις, διάφορος δὲ τῇ πρὸς τὴν φυσικὴν αὐτῆς σχέσει. ἐν τῷ τοιούτῳ τοίνυν μέσῳ καὶ τὰ τοῦ σώματος μόριά φαμεν εἶναι, ὅτε τὸ σῶμα πυρέττει τὸν ἐπὶ πνεύμασιν, ἢ χυμοῖς σηπομένοις ἀνα-

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[1] ὧν, τὸ X.

[2] ὃ οὔτ' ἐστιν, τὸ X.

[3] αὐτομάτητι, τὸ X. εὐτομότητι? συντομότητι? αὐτομάτῃ τι?

[4] τεθέρμασται, τὸ X.

[5] τὸ δὴ, τὸ X.

πτόμενον πυρετὸν, ὡς ἐκ τῶν ἔμπροσθεν ῥηθέντων ἐστὶν ἰδεῖν. Τῆς δ' ἀλλοιώσεως ἤδη πρὸς τὸ τέλος ἠκούσης, καὶ τῆς τῶν ἐναντίων πρὸς ἄλληλα μάχης γε παυσαμένης, ἥ τ' ἐπιγινομένη κρᾶσις ἴση λέγεται, θατέρου τῶν ἐναντίων ὅλου φθαρέντος, καὶ τὰ μόρια ὑπὸ τὴν τοιαύτην κρᾶσιν εἶναι καὶ ὑπὸ τὸ τεθερμάσθαι φαμέν. Παυσαμένης δὲ τῆς ἀλλοιώσεως, καὶ τῆς ἴσης ἐκείνης καλουμένης κράσεως ἐπιγενομένης, ἐπεὶ τὸ αἰσθάνεσθαι ἀλλοιώσει τινὶ τῶν αἰσθήσεων γίγνεται, οὐκ ἔσται τῆς ἴσης ἐκείνης, ὥσπερ οὐδὲ τῆς φυσικῆς οὐδεμία κράσεως αἴσθησις, οὐδὲ ὀδύνη λυποῦσα τὴν αἴσθησιν. Γέγονε γὰρ ὡσπερεὶ φυσική τις τῶν μορίων διάθεσίς τε καὶ κρᾶσις, ἧς οὐδεμία παρὰ τοῦ ἔχοντος αἴσθησις, τοῦ μηδεμίαν αὐτοῦ τινος εἰς ἑαυτὸν γίγνεσθαι δρᾶσιν, καὶ ὥς περ ἕξις τις τοῖς μορίοις ἐμπεφυκυῖα, ὅθεν καὶ τὸ ὀνόματος ἔτυχεν, ἐκτικὸς πυρετὸς καλουμένη παρ' ἰατροῖς. Τούτων τοίνυν οὕτω διωρισμένων, ἐντεῦθεν ἐστὶν ἰδεῖν, ὅτι, ὥσπερ οὐκ ἔστι κυρίως εἰπεῖν τὸ μέλαν, ὅτε λευκαίνεται, ταὐτὸν δὲ εἰπεῖν ὅτε ὑπὸ τὴν κίτησιν ἔτι καὶ ἐν τῷ μεταξύ ἐστι τῆς κινήσεως, ὅτι μετέβαλεν εἰς λευκὸν, τῷ τὸ λευκαινόμενον ἔτι μὴ λελευκάσθαι, καθάπερ οὐδὲ λευκανθὲν καὶ ἐν τῷ εἰς ὃ τῆς κινήσεως ὂν λέγοιτ' ἂν ἀμηγέπη μέλαν, τῆς μελανίας πάντῃ φθαρείσης, οὕτως οὐδὲ τὸν ἐπὶ πνεύμασι καὶ χυμοῖς σηπομένοις ἀναπτόμενον πυρετὸν λέγειν δίκαιον παρὰ φύσιν θερμασίαν εἰς πυρώδη μεταβάλλουσαν. τὸ γὰρ μεταβάλλον οὐ μεταβέβληκεν, εἰ μή τις λέγειν ἐθέλει πᾶν τὸ μεταξὺ εἶδος, καὶ πᾶσαν ἀπόστασιν πυρώδη θερμότητα [1], δυνάμει [2] μόνον οὖσαν, ἐντελεχείᾳ δὲ οὔ. τὸ γὰρ κινούμενον δυνάμει τοῦ πρὸς ὃ κινεῖται, οὐκ ἐντελεχείᾳ. οὐ γὰρ ἂν ἐκινεῖτο, ἀλλ' ἠρέμει, τοιοῦτον ἐντελεχείᾳ ὄν, οἷον τὸ πρὸς ὃ κινεῖται. ἄλλως γὰρ κινούμενον τὸ αὐτὸ, καὶ μὴ κινούμενον κατὰ τὸ αὐτὸ καὶ ἐν τῷ αὐτῷ εἴη γ' ἄν· ὅπερ ἀντίφασις. ὅ γε μὴν ἐκτικὸς πυρετὸς ἐστὶ μὲν ὡς τὸ κατὰ φύσιν θερμὸν εἰς τὸ πυρῶδες μεταβάλλον, ἐστὶ δὲ ὡς οὔ. εἰ μὲν γὰρ τὸ θερμὸν ἀντὶ τῆς

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[1] πυρώδη καὶ θερμότητα, τὸ X.

[2] καὶ δυνάμει, τὸ X.

ποιότητος νοηθείη τε καὶ ληφθείη, οὐκ ἔστι· τὸ γὰρ πυρῶδες ἐκεῖνο θερμὸν οὐδαμῶς ἐστι τὸ κατὰ φύσιν θερμόν· εἰ δ' ἀντὶ τοῦ ὑποκειμένου, καὶ μάλα· τὸ γὰρ ἐν τῷ ἐκτικῷ μεταβάλλον πυρετῷ, ποιὸν, ἀλλ' οὐ ποιότης ἐστὶ, καὶ τὸ τοιοῦτον, οὐ θέρμη, θερμὸν δὲ λέγεται, οὐδ' αὖ πυρετὸς, ἀλλὰ μᾶλλον πυρέσσον. Χρῶνται δ' ὁμοίως οἱ ἰατροὶ ταῖς τοιαύταις τῶν λέξεων ἔστιν ὅτε, καὶ οὐκ ἄνευ ἴσως αἰτίας καὶ λόγου. ἐπειδὴ γὰρ ἐν τῷ μεταξὺ τοῖς τοιαύτης ἀλλοιώσεως ἄπειρα δήπου τὰ εἴδη, καθάπερ ἐν τοῖς φυσικοῖς δέδεικται, μὴ τυχόντα ὀνόματος, ἔδει τὸν ἰατρὸν, περὶ ἐκείνων λόγον ποιούμενον, τῷ τοῦ ἄκρου, πρὸς ὅπερ ἡ κίνησις, ὀνόματι ταῦτα καλεῖν, περὶ παντὸς ἁπλῶς λέγοντα πυρετοῦ, ὅτι τὸ κατὰ φύσιν θερμὸν ἐστι πρὸς τὸ πυρῶδες μεταβάλλον. ἀληθεύει δὲ μᾶλλον εἴτις ἐθέλοι λέγειν τὸ τοιοῦτον περὶ τοῦ ἐκτικοῦ, καθάπερ εἴρηται, πυρετοῦ.

Ἐπιστάσεως δέ ἄξιον, ὅτι ὁ πυρετὸς οὐκ ἔστιν οὐδενὸς, ἢ μόνων τῶν μορίων τοῦ σώματος, ἃ καὶ κυρίως ἐστί τε καὶ λέγεται ἔμψυχα. οὔτε γὰρ τὸ ἐν ἡμῖν πνεῦμα κυρίως, οὐθ' οἱ χυμοὶ, μόνα δὲ πυρέττει τὰ τοῦ σώματος μόρια, ἅπερ καὶ ὄργανα τῶν παρ' ἡμῖν εἰσιν ἐνεργειῶν, εἰκότως. ὡς γὰρ ἡ ὑγεία, διάθεσις φυσική τις οὖσα τοῦ ἀνθρωπίνου σώματος, δι' ἧς τελείως ὁ ἄνθρωπος τὰς ἑαυτῷ προσηκούσας ἐνεργείας ἀποτελεῖ, ἐν τοῖς μορίοις ἐστὶ τοῦ σώματος, ὧν αἱ ἐνέργειαι· χυμοὶ δὲ, καὶ πνεύματα ποιητικὰ ταύτης αἴτια, τὰ μὲν, ὡς ὄργανον καθόλου καὶ γενικὸν τῆς ψυχῆς, οἱ δὲ, ὡς ὕλη τῶν μορίων, ἐξ ὧν αὔξεταί τε καὶ τρέφεται· οὕτω καὶ ἡ νόσος, ἧς εἶδος ὁ πυρετὸς, διάθεσις, παρὰ φύσιν τοῦ ἀνθρωπίνου σώματος, ὑφ' ἧς ἐν ταῖς ἐνεργείαις καθ' αὐτὸ καὶ πρώτως αἰσθητὴ γίγνεται βλάβη, ἐν τοῖς αὐτοῖς ἔσται μορίοις τοῦ σώματος, ὧν αἱ ἐνέργειαι. Τὰ γὰρ ἐναντία ἐν τῷ αὐτῷ πέφυκε γίγνεσθαι. Πνεῦμα δὲ καὶ χυμοὶ ποιητικὰ μᾶλλον, ἀλλ' οὐχ ὑλικὰ νόσου καὶ πυρετῶν αἴτια. ἄλλως τε νόσον καὶ ὑγείαν, πάθη τῶν ἐμψύχων[1],

[1] τοῦ ἐμψύχου, τὸ X.

ἢ ἔμψυχα, ὄντα, δεῖ ὡς ἐν ὑποκειμένοις εἶναι τοῖς ἐμψύχοις. μόνα δὲ τῶν ἐν ἡμῖν ὄντων τὰ μόρια ἔμψυχα. πνεύματα γὰρ καὶ χυμοὶ ἄψυχα, μήτε τρεφόμενα, μήτ' ἄλλην τινὰ φυσικὴν ἐνέργειαν ἔχοντα. ὥς τε πᾶς πυρετὸς, εἴτ' ἐφήμερος, εἴτ' ἐπὶ χυμοῖς ἀναπτόμενος σηπομένοις, εἴτε καὶ ἐκτικὸς ἐν τοῖς μορίοις ἐστὶ τοῦ σώματος, κἂν οἱ μὲν γίγνωνται ἔτι καὶ ἐν τῷ γίγνεσθαι τὸ εἶναι ἔχωσιν, ὁ δ' ἐκτικὸς, γεγονὼς ἤδη, οὐκέτι γίγνεται οὐδ' ἐν τῷ γίγνεσθαι τὸ εἶναι ἔχει. Ταῦτ' ἄρα καὶ πυρέττειν μέν φαμεν τὰ μόρια, καὶ θερμαίνεσθαί τε καὶ τεθερμάσθαι· τὸ γὰρ πυρέττον ἅπαν ἢ θερμαίνεται, ἢ τεθέρμασται· οὐχ ἅπαν δὲ τὸ θερμαινόμενον, ἢ καὶ τεθερμασμένον πυρέσσει ἐκεῖνο[1] μόριον, ὅτῳ χυμὸς, ἢ πνεῦμα πυρετῶν αἴτια, αἴτια γεμὴν ὡς ποιητικά.

Ἐκ δὲ τούτων φανερὸν, ὅτι τῶν πυρετῶν οἱ μέν εἰσι γιγνόμενοι, οἱ δὲ γεγονότες, ὥς περ καὶ τῶν νόσων αἱ μέν εἰσι γεγοὺυῖαι, αἱ δὲ γιγνόμεναι, ὧν τὸ μὲν γέγονε, τὸ δὲ γενήσεται· καὶ οὔ πω λέγω, ὅτι καὶ οὔ πω ὄντες τινές εἰσιν, ἐσόμενοι δὲ, ἐκ τῆς κατὰ τὸ σῶμα διαθέσεως. Ἀλλὰ ταῦτα μὲν ἐν ἄλλοις, ῥηθήσεται δ' ἴσως σὴν χάριν καὶ μετρίως ἐν τοῖς ἑξῆς. Οὕτω μὲν οὖν καὶ περὶ τούτου διώρισται. Καιρὸς δ' ἂν εἴη λοιπὸν ἐπὶ τὰ ἑξῆς τρέψαι τὸν λόγον. καὶ πρῶτον μὲν περὶ τῶν ἐν ἡμῖν ῥητέον· ὑγρὰ δὲ ταῦτα, καὶ πνεύματα, καὶ στερεά· ἐπειδή περ ἀνωτέρω τούτων ἐμνήσθημεν. ἔπειτα καὶ περὶ αἰτίων ἐν γένει, καθ' εἱρμόν τινα τοῦ λόγου προβαίνοντος.

Τριῶν τοίνυν ἐν ἡμῖν ὄντων, στερεῶν, ὑγρῶν, καὶ τῆς ἀερώδους οὐσίας, καὶ τῶν μὲν μορίων τοῦ ἡμετέρου σώματος ὄντων τῶν στερεῶν, τῶν δὲ χυμῶν τῶν ὑγρῶν, τοῦ δὲ φυσικοῦ πνεύματος τῆς ἀερώδους οὐσίας, συμβαίνει τὴν παρὰ φύσιν θερμότητα ἄλλοτε μὲν ἐξ ἄλλου τῶν εἰρημένων ἄρχεσθαι, ἐπινέμεσθαι δὲ καὶ συνδιατιθέναι τῷ πεπονθότι τὰ λοιπὰ δύο γένη, εἰ μὴ φθάσειε λυθῆναι πρότερον καὶ διαφορηθῆναι. κἀντεῦθεν τρεῖς

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[1] τῶτο, τὸ X.

ἡμῖν καὶ παρὰ τὴν ὕλην διαφοραὶ τῶν πυρετῶν ἀναφαίνονται, μία μὲν, καθ' ἣν ἡ ἀερώδης μὲν οὐσία μόνη τεθέρμασται ἱκανῶς, τὰ δὲ ὑγρὰ καὶ τὰ στερεὰ θερμαίνεται μὲν καὶ αὐτὰ ἔτι, τεθέρμασται δὲ οὐδέπω· διαφέρει γὰρ οὐ μικρῶς τὸ θερμαίνεσθαι τοῦ τεθερμάσθαι. τὸ μὲν γὰρ, γίγνεται, δυνάμει τέ ἐστι ξυμπεφυρμένον ἀεὶ καὶ οὔπω ἐντελεχείᾳ τὸ εἶναι ἔχει, τὸ δὲ, γέγονεν[1] ἤδη, καὶ οὔτε δυνάμει ξυμπέφυρται, καὶ ἐνεργείᾳ ἐστίν· ἄλλη δὲ, καθ' ἣν τῶν ὑγρῶν μὲν ἡ οὐσία τεθέρμασται, τεθέρμασται δὲ οὔ πω οὔθ' ἡ ἀερώδης οὐσία, οὔτε τὰ στερεά· θερμαίνεταί γε μὴν ἔτι καὶ οὔ πω τεθέρμασται. τρίτη δὲ καὶ ἐσχάτη, καθ' ἣν τεθέρμασται μὲν ἤδη τὰ στερεὰ, τὰ δ' ἄλλα θερμαίνεται μὲν, οὐ τεθέρμασται δέ. ἡ προτέρα μὲν οὖν τῶν διαφορῶν τοὺς ἐφημέρους, ἡ δὲ δευτέρα τοὺς ἐπὶ χυμοῖς σηπομένοις ἐναπτομένους, ἡ δὲ τρίτη τοὺς ἐκτικοὺς ἀνέδειξα πυρετούς.

Γένοιτο δ' ἂν τὰ ῥηθέντα σοι δῆλα, ἐπεξιόντι μὲν καὶ ἅπερ ἡμεῖς εἰς τὴν τούτων σαφήνειαν θήσομεν παραδείγματα, ἐν ᾧ περὶ διαφορᾶς πυρετῶν λέγομεν, οὐχ ἧττον δὲ καὶ τὸ παρὸν ἀναλεγομένῳ παράδειγμα, Ἱπποκράτει καὶ Ἀρεταίῳ[2] προσευρεθὲν, τοῖς ἄρτι ῥηθεῖσιν ὡς οἰκειότατον. Προκείσθω γὰρ ἡμῖν εἰς θεωρίαν τὸ βαλανεῖον, καὶ θεωρῶμεν ὅσας[3] ἔχει διαφερούσας ἀλλήλων φύσεις, ἐξ ὧν συνίσταται, καὶ ὅπως ἔχει, ἢ δύνατ' ἔχειν πρὸς θέρμανσιν. Οὐκοῦν τρεῖς οὐσίαι διάφοροι τοῦ βαλανείου συστατικαί· Τοῖχοι, ὕδωρ, καὶ ὁ ἐντὸς ἐγκεκλεισμένος καὶ ἐμπεριεχόμενος ὑπὸ τῶν τοίχων ἀήρ. ἀκολουθοῦσι δὲ τοῖχοι μὲν τοῖς ἐν ἡμῖν στερεοῖς, χυμοῖς δὲ ὕδωρ, ἀὴρ δὲ πνεύμασι. καὶ θερμαινέσθω ὁ ἐμπεριεχόμενος ὑπὸ τοῦ βαλανείου ἀὴρ, μηδενὸς ἄλλου του[4] τῶν ῥηθέντων ἐκείνῳ[5] συνθερμαινομένου· δυνατὸν δὲ τὸ τοιοῦτον οὐ μόνον τῇ ἐπινοίᾳ, ἀλλὰ καὶ ἐν τῷ γενέσθαι τῷ πράγματι· τεθερμασμένου δὴ τοῦ ἀέρος, θερμαίνεται πρῶτον μὲν δὴ τὸ ἐν τῷ βαλανείῳ

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[1] γέγονε μὲν, τὸ X. [2] Ἱππόκράτει τῷ Ἀρετ. τῷ X.
[3] ὅσα, τὸ X. [4] τοῦ τῶν, τὸ X. [5] ἐκείνῳ τε συνθ. τὸ X.

ὕδωρ· τοῦτο γὰρ λεπτομερεστέρας οὐσίας καὶ εὐπαθεστέρας ἤπερ[1] ὁ τοῖχος· ἔπειθ' ὁ τοῖχος. καὶ τοῦτο τῆς προτέρας ἂν εἴη τῶν πυρετῶν διαφορᾶς[2] τὸ παράδειγμα, καθ' ἣν ἐλέγομεν τοὺς ἐφημέρους ἀναφαίνεσθαι πυρετούς, ἀναπτομένης μὲν καὶ τεθερμασμένης ἤδη τῇ παρὰ φύσιν θερμότητι τῆς ἀερώδους οὐσίας, ταὐτὸν δὲ εἰπεῖν τοῦ πνεύματος, τῶν δὲ χυμῶν καὶ τῶν μορίων ἔτι θερμαινομένων. Πάλιν τεθερμάσθω πρῶτον τὸ ἐν τῷ βαλανείῳ ὕδωρ. οὐκοῦν θερμανθέντος ἐκείνου, θερμαίνεται μὲν αὐτίκα καὶ ὁ ἀήρ, ἔπειτα δὲ καὶ ὁ ἐμπεριέχων ἐκεῖνον τοῖχος· μήπω δὲ τεθερμάσθω, ἀλλ' ἔτι θερμαινέσθω· καὶ τὸ παράδειγμα τῆς δευτέρας ἂν εἴη τῶν πυρετῶν διαφορᾶς; καθ' ἣν ἐλέγομεν τοὺς ἐπὶ χυμοῖς σηπομένοις ἀνάπτεσθαι πυρετούς, τεθερμασμένων μὲν τῶν ὑγρῶν, τῶν δ' ἄλλων ἔτι θερμαινομένων. ἔτι, τεθερμάσθω πρῶτον ὁ τοῖχος τοῦ βαλανείου, καὶ μετὰ τοῦθ' ὁ ἀὴρ καὶ τὸ ὕδωρ ἐκείνῳ ξυνθερμαινέσθω. κἀντεῦθεν ἡ τρίτη καὶ τελευταία τῶν πυρετῶν ἐξεικονισθήσεταί σοι διαφορά, καθ' ἣν οἱ ἐκτικοὶ πυρετοί, τεθερμασμένων μὲν ἤδη τῶν στερεῶν, τῶν δ' ἄλλων ἔτι θερμαινομένων, συνίστανται.

Φανερὸν μὲν οὖν διὰ τούτων καὶ ὡς τρία μόνα τὰ ἐν ἡμῖν, ἐν οἷς ἡ παρὰ φύσιν θερμότης, μόρια, χυμοί, πνεύματα· τὰ αὐτὰ δὲ καὶ παρ' Ἱπποκράτει ἴσχοντα, ἰσχόμενα, καὶ ἐνορμῶντα καλεῖται, ἴσχοντα μὲν τὰ μόρια, ἃ καὶ στερεὰ προσαγορεύεται, ἰσχόμενα δὲ οἱ χυμοί, ἐνορμῶντα δέ γε τὰ πνεύματα, ἕκαστον ἐκ τῆς ἰδίας δυνάμεως τὴν προσηγορίαν ἁρμόζουσαν εἰληφός. ἴσχει μὲν γὰρ καὶ κατέχει τὰ στερεά, ἐνίσχεται δὲ καὶ ἐμπεριέχεται ὑπὸ τούτων τὰ ὑγρά τε καὶ διαῤῥέοντα, ταὐτὸν δὲ εἰπεῖν οἱ χυμοί, ὁρμᾷ δὲ τὰ ἐν ἡμῖν πνεύματα, λεπτομερεστάτης οὐσίας ὄντα καὶ θερμοτάτης, καὶ ῥᾷστα διὰ πάντων χωροῦντα τῶν μορίων τοῦ σώματος.

Φανερὸν δὲ καὶ ὡς τρία μόνα τὰ γένη τῶν πυρετῶν, καὶ οὔτε πλείω, οὔτε ἐλάττω· ἐφήμεροι δηλαδή, καὶ οἱ ἐπὶ χυμοῖς ἀναπτόμενοι σηπομένοις, ἔτι δὲ καὶ οἱ ἐκτικοὶ καλούμενοι

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[1] ἢ περ τὸ X.

[2] φορᾶς, τὸ X.

πυρετοί· δεχόμενά γε μὴν καὶ ταῦτα πλείους διαφορὰς, τήν τε παρὰ τὸ μᾶλλον καὶ τὸ ἧττον τῆς παρὰ φύσιν θερμότητος, ἣν δὴ καὶ οὐσιώδη πυρετῶν λέξομεν εἶναι διαφορὰν, καθ' ἣν μεγάλους τε καὶ μικροὺς ὀνομάζομεν πυρετοὺς, καὶ τὴν παρὰ τὸν τῆς κινήσεως τρόπον, καθ' ἣν βραδεῖς τε καὶ ταχεῖς λέγονται πυρετοὶ, καὶ διαλείποντες, καὶ μὴ, ἔτι δὲ καὶ τὴν παρὰ τὰ ξυμπτώματα τῆς παρὰ φύσιν θερμότητος, ἐξ ὧν, ὡς ἐκ σημείων, ἡ διάγνωσις, ὁποῖός ποτ' ἂν ὁ πυρετὸς εἴη, τοῖς ἰατροῖς εἴωθε γίγνεσθαι, καθ' ἣν εἰώθαμεν λέγειν τῶν πυρετῶν τοὺς μὲν ἐξερύθρους, τοὺς δὲ ἐξώχρους, ἄλλους πελίους, καὶ ἄλλους ἄλλως. ἀλλὰ ταῦτα μὲν ἐν τῷ περὶ διαφορᾶς πυρετῶν εἰρήσεται καὶ σαφέστερον· εἰρήσθω δὲ καὶ νῦν ὀλίγ' ἄττα σὴν χάριν, εἰ καὶ παρεκβατικώτερον τὸν λόγον ποιούμεθα.

Φανερὸν τοίνυν ἐκ τῶν εἰρημένων. ὅτι ῥᾷστα μὲν πάντων ἀνάπτεταί τε τὸ πνεῦμα καὶ τάχιστα διαλύεται, ἧττον δὲ οἱ χυμοὶ, ἔτι δὲ ἧττον τὰ μόρια. Ταῦτά τοι καὶ ἀπὸ τυχούσης σχεδὸν αἰτίας φαύλης καὶ ἀμυδρᾶς ὁ ἐφήμερος γένοιτ' ἄν, καὶ ἀπογίνεται δὲ ῥᾳδίως, τοῦ ἀναφθέντος ῥᾷστα διαφορηθέντος πνεύματος. οἱ δ' ἐπὶ χυμοῖς ἀναπτόμενοι σηπομένοις οὐκ ἀπὸ φαύλης τινὸς αἰτίας γίνονται πυρετοί· στερεωτέρα γὰρ ἡ τῶν χυμῶν φύσις, καὶ ἀντιπράττουσα μᾶλλον, ἥπερ τὰ πνεύματα, κἂν ἄλλος ἄλλου στερεωτέραν μᾶλλον καὶ ἀντιπράττουσαν ἔχει φύσιν, ὡς ἐν τοῖς ἑξῆς εὖ ἄγαν εἰσόμεθα· δυσκόλως τε ἀπογίνονται τοῖς αὐτοῖς πάλιν λόγοις, καὶ μᾶλλον ὅσοι περ ἐπὶ στερεωτέρου χυμοῦ ἀνάπτονται. οἵ γε μὴν ἐκτικοὶ καὶ δυσκολώτατα γίνονται, καὶ δυσκολώτατα ἀπογίνονται. οὐ γὰρ ῥᾳδίως ἀνάπτεται τὰ μόρια, στερεωτέρας τυχόντα φύσεως, οὔτ' αὖ πάλιν θερμανθέντα, ῥᾳδίως ἀποβάλλει τὴν θερμασίαν. τὸ γὰρ στερεὸν δυστύπωτόν τε ἅμα καὶ τῆς ἐντυπωθείσης αὐτῷ καὶ μορφῆς καὶ ποιότητος ἄγαν φυλακτικὸν, εἰ μή που πρὸς τὴν ἐναντίαν μᾶλλον ῥέπει ποιότητα [1]. ταῦτ' ἄρα καὶ ἐκτικοὶ κέκληνται πυρετοὶ, ὡς ἕξεις ὄντες καὶ δυσαπόβλητοι.

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[1] ποσότητα, τὸ X.

Ἐπιστῆσαι[1] δὲ ἄξιον, ὅτι, τριῶν ὄντων ἐν γένει, τῶν πυρετῶν, ὥσπερ εἴπομεν, ὁ μὲν ἐφήμερος ὑποδιαιρεῖται πάλιν κατὰ τὴν τῶν αἰτίων διαφοράν, ἅπερ ἐν τῷ πνεύματι τοιαύτην παρὰ φύσιν θερμασίαν πρῶτον ποιεῖ, καὶ οὐ κατὰ τὴν ἐν τῷ πνεύματι κατ' οὐσίαν διαφοράν· τὸ γὰρ πνεῦμα ὁμοιομερές ἐστι πάντῃ, καὶ οὐ τῆς αὐτῆς ἐστιν ἑτερότητος ἥπερ καὶ ὁ χυμός. ὁ δ' ἐπὶ χυμοῖς ἀναπτόμενος πυρετὸς οὐ κατὰ τὴν τῶν αἰτίων διαιρεῖται· ἓν γάρ ἐστιν αἴτιον, τὸ συνεζευγμένον δηλαδή, τὸ τὸν τοιοῦτον ἀποτελοῦν πυρετόν, ἡ ἐν τοῖς χυμοῖς μεταβολή τε καὶ σῆψις· ἀλλὰ κατὰ τὴν τῶν χυμῶν ἑτερότητα καὶ διαφορὰν ἡ διάφορος ὕλη τῆς σήψεως γίγνεται. ὁ δ' ἐκτικὸς πυρετὸς κατὰ μὲν τὰ αἴτια οὐδεμίαν ἐπιδέχεται τὴν διαφοράν[2]. ὁ γὰρ αὐτὸς διὰ παντός ἐστι πυρετός, κἂν ἐκ διαφόρων γένηται. κατά γε μὴν τὴν τῶν μορίων ὑγρότητα, φθειρομένην τε καὶ δαπανωμένην καὶ μαραινομένην ὑπὸ τῆς τούτου διαμονῆς, διαφορὰς πολλὰς ἐπιδέχεται, καθάπερ ἐν τῷ περὶ τούτου λέξομεν λόγῳ. Οὕτω μὲν οὖν τρεῖς αἱ κυριώταται τῶν πυρετῶν, αἷς ἐκ τῆς ἐκ ἡμῖν πρῶτον ὕλης ἡ παρὰ φύσιν ἀνάπτεται θερμασία, διαφοραί, καὶ οὔτε πλείους, οὔτε ἐλάττους· νυνὶ δὲ περὶ ἑκάστου τούτων λέξομεν ἀκριβέστερον. Ἀλλὰ πρῶτον περὶ αἰτίων ῥητέον ἐν γένει, ἔπειτα περὶ αὐτῶν, κατὰ τὴν ὑπόσχεσιν τοῦ λόγου προβαίνοντος.

Αἴτιον τοίνυν παρ' ἰατροῖς τὸ πρῶτον ὂν, ἀφ' οὗ γίνεταί τις ἐν τῷ ἀνθρωπείῳ σώματι διάθεσις, ἢ διαμονὴ διαθέσεως. πρῶτον μὲν οὖν ὂν εἴρηται διὰ τὸ ἀρχοειδέστερον εἶναι τὸ αἴτιον τοῦ ἰδίου αἰτιατοῦ, καὶ χρόνῳ μὲν ἔστιν ὅτε, φύσει δὲ ἀεὶ πρότερον ὑπάρχον ἐκείνου. ἀφ' οὗ δὲ γίνεταί τις ἐν τῷ ἀνθρωπείῳ σώματι διάθεσις, πρόσκειται πρὸς δὲ καὶ τὸ ἢ διαμονὴ διαθέσεως, τὸ μὲν ποιητικὸν, τὸ δὲ φυλακτικὸν σημαῖνον ἢ νόσου, ἢ τῆς οὐδετέρας διαθέσεως αἴτιον· δύο γὰρ τὰ αἴτια παρ' ἰατροῖς, τὸ ποιητικὸν καὶ τὸ φυλακτικόν· οὐχ ἑνὸς δη-

[1] Ἀπιστῆσαι.

[2] καὶ ἐκ διαφ. τὸ Χ.

λαδὴ σώματος, ἀλλὰ πλειόνων, ὑγιεινῶν νοσερῶν τε καὶ οὐδετέρων, καὶ τούτων πάλιν, τῶν ἁπλῶς τε καὶ ἐν τῷ νῦν, ὥσπερ καὶ τῶν ἁπλῶς, τῶν ἀεί τε καὶ ἐπὶ τὸ πολύ. τὸ γὰρ αἴτιον ἐν τῷ πρός τι.

Ἀλλὰ πῶς τὸ φυλακτικὸν αἴτιον, τὸ ὂν πρῶτον ἐστί; προτέρα γὰρ ἡ φυλακτὴ ὑγεία τοῦ φυλακτικοῦ ταύτης αἰτίου. δεῖ γὰρ εἶναι τὴν ὑγείαν, εἶτα φυλάττεσθαι. πρὸς δὲ, ταῦτα πρὸς ἄλληλα λέγεται· τὸ γὰρ φυλακτικὸν ὑγείας, φυλακτῆς ὑγείας φυλακτικὸν, καὶ τὸ ἀνάπαλιν· τὰ τοιαδὶ δ' ἅμα τῇ φύσει. οὐκ ἄρα τὸ φυλακτικὸν αἴτιον τὸ ὂν πρῶτον ἐστίν. ὑγεία μὲν, ἡ τοιαύτη, προτέρα τοῦ φυλάττοντος ταύτην αἰτίου· ὑγεία δὲ, ἡ φυλακτὴ, ὑστέρα τοῦ αὐτοῦ φύσει, καὶ οὐ προτέρα. καὶ τὰ πρὸς ἄλληλα δὲ οὐ πάντα ἅμα τῇ φύσει, ἅμα γε μὴν ἅπαντα φύσει τῇ γε νοήσει. ἄνευ γὰρ θατέρου θάτερον οὐ νενόηται.

Ἀλλὰ πάλιν πῶς αἴτιον τὸ φυλακτικὸν ὑγείας, ἢ νόσου[1]; οὔτε γὰρ ὑλικόν· ἡ γὰρ ὕλη τοῦ ὅλου ἐστὶ μόριον· καὶ φυλάσσει δὲ οὐχ ἡ ὕλη[2], ἀλλὰ τὸ εἶδος μᾶλλον ἐκείνου, οὗ ἐστιν εἶδος. Πρὸς δὲ, τὸ συμβεβηκὸς πῶς ἕξει τὸ ὑλικὸν αἴτιον, τὸ ἐξ οὗ; τὸ γὰρ ἐν ᾧ μόριόν ἐστι, καὶ οὐ φυλακτικὸν αἴτιον, οὔτε ποιητικὸν, ἐπείπερ ἀντιδιήρηται τὸ ποιητικὸν τῷ φυλακτικῷ, οὔτε μὴν εἰδικόν. τὸ γὰρ φυλακτικὸν αἴτιον, περὶ οὗ ὁ λόγος τοῖς ἰατροῖς, ἀλλότριόν τε καὶ ἔξω τοῦ οὗ ἐστι, πάντως φυλακτικόν. τὸ δὲ εἶδος, ἴδιόν τε καὶ τοῦ οὗ ἐστιν εἶδος οὐσιῶδές γε μόριον. προσέτι, καὶ τοῦ εἴδους εἶδος οὐκ ἔστιν· οὕτω γὰρ[3] εἰς ἄπειρον ἐκπεσούμεθα· ἀλλ' οὐδὲ τελικὸν, ὅτι οὐδὲ τὸ τέλος τῆς ὑγείας, ἢ νόσου τὸ φυλακτικὸν αἴτιον, μᾶλλον μὲν οὖν ταῦτα τέλος ἐκείνου, καὶ διὰ ταῦτα κἀκεῖνο.

Τὸ φυλακτικὸν εἰς τὸ ποιητικὸν ἀνάγεται δήπου, καὶ πως τῆς τοῦ εἰδικοῦ κεκοινώνηκε φύσεως. τὸ γὰρ ποιητικὸν καὶ

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[1] οὔρου, τὸ X.
[2] ἡ ὕλη, τὸ X.
[3] οὕτω γὰρ ἂν εἰς, τὸ X.

φυλακτικὸν δύναται εἶναι, τῆς ἐπιῤῥοίας ἐκείνου συνεχοῦς οὔσης τῷ ἐπιδεκτικῷ. τὸ γὰρ φῶς ποιεῖ μὲν τὰ δυνάμει[1] χρώματα ἐνεργείᾳ χρώματα, γενόμενα δὲ φυλάττει. καὶ ὁ χυμὸς δὲ, μορίῳ τινὶ ἐπιῤῥέων, θερμαίνει μὲν ἐκεῖνο, ἢ ψύχει τῇ ἰδίᾳ ποιότητι, θερμανθὲν δέ γε, ἢ ψυχθὲν τοιοῦτον ἔτι φυλάττει, εἰ μὴ ἐκείνου γε χωρισθείη· καὶ πάλιν, ἐπιῤῥέων τινὶ μορίῳ, ἐμφράττει μὲν τοὺς πόρους ἐκείνου καὶ τὰς ὁδοὺς, εἶτ' ἐμφραχθείσας φυλάττει, τῷ χωρίῳ ἐμφιλοχωρῶν, καὶ μὴ μεταβὰς, ἢ καὶ διαφορηθεὶς ἢ αὐτομάτως ἢ καὶ ἐπικουρίᾳ τινί, ἐς τοῦτο δὲ φέρει καὶ ὃ τοῖς ἰατροῖς ἔθος λέγειν, ὅτι τὰ νοσερὰ αἴτια νόσον ἐμποιοῦσι τῷ σώματι, καὶ τὴν αὐτὴν ἔτι διαφυλάττουσιν. ἀληθὲς μὲν οὖν καὶ πάνυ περὶ τοῦ ποιητικοῦ τῆς νόσου αἰτίου, ὡς, εἰ μὴ χωρισθείη τοῦ πάσχοντος, γένοιτ' ἂν ἐκ ποιητικοῦ καὶ φυλακτικόν· οὐ πάντως αἴτιον ἡ τῆς ἐνεργείας τούτου συνέχεια, καὶ ἡ ἀντικειμένου μάχη· ὅθεν καὶ ἀμηγέπη τῆς τοῦ εἰδικοῦ κεκοινώνηκε φύσεως, διαφυλάττον τὴν νόσον, ὡς τὸ εἶδος ἐκείνου[2] οὗ ἐστιν εἶδος. οὐ πάνυ δὲ ἀληθὲς τὸ αὐτὸ λέγειν περὶ τοῦ ποιητικοῦ τῆς ὑγείας αἰτίου, ὡς τὴν ὑγείαν ἐμποιῆσαν τῷ σώματι, ἐς τὸ φυλακτικὸν ἔπειτα μεταβάλλοι[3] γ' ἄν. εἰ γὰρ τῆς ἐνεργείας τούτου συνέχεια γένοιτο, τὸ ὑγιασθὲν ἤδη σῶμα εἰς τὴν ἀντικειμένην διάθεσιν ἔξω[4] θήσεται τῆ, ἐξ ἧς ἐπηνώρθωτο, καταστάσει· αἴτιον δὲ τὸ τὸ ποιητικὸν αἴτιον τῆς ὑγείας μᾶλλον ἀνήκειν τῇ νόσῳ, ἢ τῇ ὑγείᾳ, τοσοῦτόν τε ἀπὸ θατέρου μέρους τῆς ὑγείας ἀφίστασθαι, ὅσον ἀπὸ θατέρου τῆς αὐτῆς αὖθις ἡ νόσος· ὧν οὐδέτερον ἄν τις εἴποι περὶ τοῦ φυλακτικοῦ τῆς ὑγείας αἰτίου. Τὸ τοίνυν ποιητικὸν, καὶ φυλακτικὸν τῆς νόσου γένοιτ' ἂν αἴτιον, ὡς ἐλέγομεν, καὶ διὰ τοῦτο πρὸς ἐκεῖνό γε ἀναχθήσεται· τό γε μὴν φυλακτικὸν τῆς ὑγείας, κἂν μὴ ποιητικὸν αἴτιον ἢ τῆς αὐτῆς ἐπὶ τοῦ αὐτοῦ, πρὸς τὸ ποιητικὸν ὅμως ἀνάγεται· ἐπανορθωτικὰ γὰρ τετύχη-

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[1] μὲν δυνάμει τὰ χρ. τὸ X,
[2] ἐκεῖνο, τὸ X.
[3] μεταβάλλει, τὸ X.
[4] ἐξῆς, τὸ X.

κεν ὄντα[1] τῷ γένει τὰ φυλακτικὰ τῶν αἰτίων, ὡς καὶ Ἀρεταῖος ἐν τῷ περὶ φυλακτικῶν ἀπεφήνατο.

Ἀπορίας δὲ ἄξιον καὶ πῶς τῶν παρ' ἰατροῖς αἰτίων, ὧν τὸ ποιητικόν[2] ἐστι μόνον καὶ τὸ φυλακτικὸν ὑγείας καὶ νόσου, τὰ μὲν ὑλικά, τὰ δὲ εἰδικά, τὰ δὲ τελικά[3], ἐξ ὧν ἡμῖν ἐγγίνεσθαι τὴν εἴδησιν τῆς ὑγείας τε καὶ τῆς νόσου. Κυρίως μὲν ταῦτα τὸ ὑλικὸν οὐκ ἔχουσιν αἴτιον τὸ ἐξ οὗ, συμβεβηκότα γε ὄντα, οἷς οὐκ ἔστι τὸ ἐκ τῆς ὕλης γίγνεσθαι· ὕλη γάρ ἐστι τὸ ἐξ οὗ γίνεταί τι ἐνυπάρχοντος, καὶ μόριόν ἐστιν οὐσιῶδες τοῦ ἐξ αὐτῆς γενομένου· ταῦτά τοι καὶ ἡ κυρίως ὕλη, μόνης ἐστὶ τῆς συγκειμένης καὶ συνθέτου οὐσίας, οὐ τῶν συμβεβηκότων τινός· ἔχει δ' ὅμως τὸ ὑλικὸν αἴτιον τὸ ἐν ᾧ, τοῦτο δέ ἐστι τὸ ὑποκείμενον, ἐν ᾧ ὑγεία καὶ νόσος, πλησιέστερόν τε ὂν καὶ πορρωτέρω· πρόσεχέστερον μὲν τὸ μόριον, πορρωτέρω δὲ ὁ χυμός, ἔτι δὲ πορρωτάτω γε τὸ στοιχεῖον. Διὸ οὐ καλῶς[4] λέγουσι τῶν ἰατρῶν οἱ νόσον τινά φασιν ἐξ ὕλης γε γίγνεσθαι, καθάπερ τὸν ἐπὶ χυμοῖς σηπομένοις πυρετὸν ἐκ χυμοῦ· οἷον τριταῖον μὲν ἐκ ξανθῆς, τεταρταῖον δὲ ἐκ μελαίνης χολῆς, ὥσπερ ἐξ ὕλης, κυρίως γίγνεσθαι. οὐ γὰρ ὑλικὸν ὁ χυμὸς τῶν τοιούτων, ἀλλὰ ποιητικὸν μᾶλλον αἴτιον, ἐξ αὐτοῦ τε γίγνεται τὰ τοιαῦτα, οὐχ ὡς ἐνυπάρχοντος, ἀλλ' ὡς ἀρχὴν κινήσεως ἔχοντος. τὸ ποιητικὸν δὲ μηδὲ τῷ εἴδει ξυμπίπτειν τῷ ὑλικῷ αἰτίῳ πρὸς τῶν φυσικῶν μεμαθήκαμεν· ὥστε ποιητικὰ μόνον, ἀλλ' οὐχ ὑλικὰ τὰ τοιαῦτα τῶν τοιούτων γένοιτ' ἄν ποτε αἴτια. εἰ δέ που παρ' ἰατροῖς νόσον ἐξ ὕλης γίγνεσθαι λέγοιτο, καταχρηστικῶς λέγεται. καὶ ἀντιδιαιροῦσι δὲ, τοῦτο λέγοντες, τὸ ἐκ χυμοῦ νόσημα τοῖς μηδὲν ἔχουσιν αἴτιον, ἢ τοῖς ἔχουσι μὲν, δυσκρασίαν δὲ, ἢ φαύλην διάπλασιν· ὧν οὐδέτερον ὕλη λέγεται, οὐχ ὅτι χυμὸς ὕλη, ἐξ ἧς ἐνυπαρχούσης ὁ πυρετὸς γίγνεται, ἀλλ'

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[1] γάρ τε τύχῃ μὲν ὄντα, τὸ X.

[2] τὸ παρ' ἰατροῖς αἴτιον, τὸ ποιητικὸν, τὸ X.

[3] ὑλικὰ, τὰ δὲ εἰδικὰ, τὰ δὲ ποιητικὰ, τὰ δέ τελικά· τὸ X.

[4] διὸ καλῶς τὸ X.

ὅτι ὑλικόν τι πρᾶγμα καὶ ὑποκείμενον διαστάσεσι· παρὰ δὲ ταῦτα, καὶ ἄλογον τὸ τὴν ὑγείαν τε καὶ τὴν νόσον ὡς ἐν ὑποκειμένῳ τῷ χυμῷ οἴεσθαι εἶναι, ἵν' ὁ χυμὸς, ἔτι μένων χυμὸς καὶ μήπω μεταβαλὼν εἰς μόριον, ὑποκείμενον εἴη νόσου τε καὶ ὑγείας[1] κατὰ τὴν ἑαυτοῦ ὕπαρξιν, ὥσπερ τὸ μόριον. Οὔ γὰρ οὐδεμία γένοιτ' ἂν ἐνέργεια τελεία, ἢ ἀτελὴς, τούτου τίς γένοιτ' ἂν ὑγεία[2], ἢ νόσος; χυμὸν δὲ μηδεμιᾶς μετέχειν ψυχικῆς ἐνεργείας οὐκ ἔστιν ὃς ἀμφιβάλλει. Δυνάμει γε μέντοι ὁ χυμὸς ὑποκείμενον ὑγείας καὶ νόσου, ὥσπερ ἐστὶ καὶ δυνάμει τὰ μόρια, εἰς ἃ μεταβάλλει, τροφὴ γινόμενος[3] ἐκείνοις δι' ἀλλοιώσεως. ἢ ὡς ἐξ οὗ τὰ μόρια γέγονεν, ὡς ἐκ δευτέρου στοιχείου. Λέγοιτο δ' ἂν ἔτι νόσος ἐν χυμῷ καὶ ὑγεία, ὡς ἐν ποιητικῷ τούτων αἰτίῳ, καὶ οὐχ ὡς ἐπιδεκτικῷ; καθ' ὃ τὰ ἀποτελέσματα ἐν τῷ ποιοῦντι, καὶ ὁ ἀνδριὰς ἐν τῷ ἀνδριαντοποιῷ. Καὶ αἱ κρίσεις δὲ, καὶ αἱ διαπλάσεις, καὶ αἱ δυνάμεις, ἃς τῶν ἰατρῶν ἔνιοι ὑγείας καὶ νόσου φασὶν εἰδικὰ αἴτια εἶναι, καταχρηστικῶς ἐκείνων εἰδικὰ αἴτια λέγεται. εἶδος γὰρ εἴδους οὐκ ἔστιν· ὡς μικρῷ πρόσθεν ἐλέγομεν· κράσεις μέντοι καὶ διαπλάσεις[4] εἰδικά πως ὑγείας καὶ νόσου αἴτια· οὐ γάρ ἐστιν ἡ κρᾶσις, ἢ ἡ διάπλασις ὑγεία καὶ νόσος, ἀλλ' ἢ ἐν ἐκείναις εὐκρασία, ἢ δυσκρασία, καὶ ξυμμετρία, ἢ ἀμετρία[5]· ὥστε ὑγεία καὶ νόσος, εἴδη εἴδεσι προστιθέμεναι. καὶ αἱ τῆς ψυχῆς δὲ δυνάμεις, μετὰ τὴν ὑγείαν τε καὶ τὴν νόσον, ἐν τῷ σώματι χρησίμως ἢ φαύλως ἐργαζόμεναι, δοκοῦσί πως ἐκείνων εἰδικὰ αἴτια. τὸ γὰρ ἐπιγιγνόμενόν τῳ δοκεῖ καὶ εἶδος ἐκείνου, ᾧ ἐπιγίγνεται. πρότερα μὲν οὖν κράσεις καὶ διαπλάσεις, μετὰ δὲ ὑγεία καὶ νόσος, καὶ τρίτα γε αἱ δυνάμεις, ἅπαντα εἴδη· ὑγεία γε μὴν καὶ νόσος, τὰ μεταξὺ τοῖν δυοῖν, τῶν μὲν πρότερων εἰδικὰ, τῶν δὲ τελευταίων ὑλικά πως εἰσὶν, ὡς εἴρηται, αἴτια. καὶ μὲν δὴ τὰς ἐνεργείας οὐδεὶς ἔστιν ὃς ἀμφιγνοεῖ ὑγείας καὶ νόσου τελικὰ εἶναι αἴτια· διὰ γὰρ τὴν ἀτελῆ ἡ νόσος ἐνέργειαν, ὥσπερ καὶ διὰ τὴν τελείαν καὶ εὖ ἔχουσαν ἡ ὑγεία. ἐπαναλαμβάνοντες οὖν τὴν ἀπορίαν, φαμὲν,

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[1] ἑαυτῶν, τὸ X. [2] ὑγεία καὶ νόσος, τὸ X. [3] γινόμενα, τὸ X.
[4] διαπλάσεις εἴδη ὑλικά πως; τὸ X. [5] καὶ ἀμετρία, τὸ X.

ὅτι, κἂν ᾖ τὰ τοιαῦτα καὶ ὑλικὰ, καὶ εἰδικὰ, καὶ τελικὰ ὑγείας καὶ νόσου αἴτια, λόγος γε μὴν περὶ τούτων εἰδήσεώς τε καὶ ἀπόδειξις οὐκ ἔστι τῷ ἰατρῷ, οὐδ' ᾗ ἰατρὸς λόγον ποιεῖται. λαμβάνει γὰρ ταῦτα ἀναποδείκτως παρὰ τοῦ φυσικοῦ φιλοσόφου, καὶ ὥσπερ ἀρχὰς ἀναποδείκτους τῆς οἰκείας ὑποτίθησι τέχνης. Περὶ δὲ τῶν ποιητικῶν καὶ φυλακτικῶν αἰτίων ὑγείας καὶ νόσου λόγον ὁτιπλεῖστον ποιεῖται, καὶ δι' ἀποδείξεως ἐκ τῶν οἰκείων ἀρχῶν ἀνιχνεύει τε καὶ συλλογίζεται περὶ τούτων, καὶ εὑρίσκει ὁποῖα ἄττα καὶ ὅσα ἐστί. Ταῦτά τοι τὸ παρ' ἰατροῖς αἴτιον, τὸ ποιητικὸν ἐστι μόνον καὶ φυλακτικὸν ὑγείας καὶ νόσου καὶ τῆς οὐδετέρας διαθέσεως αἴτιόν.

Ἰστέον δὲ, ὅτι τὸ παρ' ἰατροῖς αἴτιον τριχῶς διαιρεῖται εἴς τε τὸ ποιητικὸν, καὶ τὸ φυλακτικὸν, καὶ τὸ προφυλακτικόν. καὶ τὸ ποιητικὸν μὲν ταῖς τρισὶν ἁρμόζει διαθέσεσιν, ἤ τοι ὑγείᾳ καὶ νόσῳ καὶ τῇ οὐδετέρᾳ διαθέσει· τὸ δὲ φυλακτικὸν ταῖς δυσὶν, ὑγείᾳ καὶ νόσῳ. τὸ δὲ προφυλακτικὸν μόνῃ τῇ οὐδετέρᾳ. διαφέρει δὲ τῷ τὸ μὲν κατὰ βραχὺ τὰς ἐπανορθώσεις ποιεῖσθαι, πρὶν ἀθρόον ἅπαντῆσαι τὸ βλάβος, τὸ δὲ, καὶ τοῦ βλάβους, πλὴν ἀναισθήτως πως, ἅπαντήσαντος. τὰ γὰρ φυλακτικὰ οὐ προφυλακτικὰ τοῦ μέλλοντος ἔσεσθαι κακοῦ καὶ τῆς νόσου, τὸ εἶναι ἐχούσης ἐν τῷ ἰδίῳ αἰτίῳ, ὃ δὴ τὸ σῶμά πως διατίθησιν, ὥσπερ ἐπὶ τῶν οὐδετέρων σωμάτων τὰ προφυλακτικὰ ποιεῖν εἴωθεν αἴτια, ἀναισθήτως νοσούντων, καὶ ἀναισθήτως βλαπτομένων τὰς ἐνεργείας, ἐν οἷς ἡ νόσος ἐν τῷ αἰτίῳ οὖσα τὸ σῶμά πως διατίθησιν· ἀλλὰ φυλακτικὰ τῆς παρούσης ὑγείας καὶ τοῦ ὑγιεινοῦ σώματος, ἐν ᾧ οὐδαμῇ οὐδαμῶς οὔθ' ἁπλῶς οὔτε περὶ τῆς νόσου οὐδέν. Ταῦτ' ἄρα, τὰ μὲν, φυλακτικὰ τῆς ὑγείας καὶ τῆς παρούσης κατασκευῆς, τὰ δὲ, προφυλακτικὰ τοῦ μέλλοντος ἔσεσθαι κακοῦ καὶ τῆς νόσου πρὸς τῶν ἰατρῶν ὀνομάζεται. ἐκ δὲ τούτων ἁπάντων φανερὸν γέγονεν, ὡς τὸ παρ' ἰατροῖς αἴτιον τὸ πρῶτον ὅν ἐστιν, ἀφ' οὗ γίγνεταί τις ἐν τῷ ἀνθρωπείῳ σώματι διάθεσις, ἢ διαμονὴ διαθέσεως. ἑξῆς[1] δ' ἂν εἴη λέγειν ὁπόσα καὶ οἷα παρ' αὐτοῖς πάλιν τὰ αἴτια.

[1] ἐξ ἧς, τὸ X.

Τῶν οὖν αἰτίων, εἴθ' ὑγιεινὰ, εἴτε νοσώδη, εἴτε οὐδέτερα, εἴτ' αὖ πάλιν ποιητικὰ, εἴτε φυλακτικὰ, εἴτε προφυλακτικὰ, τὰ μὲν προκατάρχοντά τε καὶ προκαταρκτικὰ, τὰ δὲ προηγούμενα, τὰ δὲ συνεζευγμένα πρὸς ἰατρῶν κέκληται. καὶ προκαταρκτικὰ μέν ἐστι τὰ παρὰ τὴν οὐσίαν ὄντα τοῦ σώματος, ἔξωθέν τε προσπίπτοντα καὶ ἀλλοιοῦντα τὸ σῶμα μεγάλως καὶ μεταβάλλοντα, ὧν τὰ μὲν ἐξ ἀνάγκης ἀλλοιοῖ τὸ σῶμα καὶ μεταβάλλει, οἷς ἀδύνατον αὐτῷ μὴ πλησιάζειν, τὰ δὲ οὐκ ἐξ ἀνάγκης. ἐξ ἀνάγκης μὲν ταῦτα, ἐξ ὄντα τῷ γένει· ἓν μὲν ἀὴρ καὶ ἅπαν τὸ ὁπωσοῦν περιέχον, ἕτερον δὲ ἠρεμία καὶ κίνησις ὅλου τε τοῦ σώματος καὶ κατὰ μόρια. τρίτον ὕπνος καὶ ἐγρήγορσις, τέταρτον τροφαὶ καὶ πόσεις καὶ ὅλως τὰ προσφερόμενα, πέμπτον τὰ ἐκκρινόμενα καὶ ἐπεχόμενα καὶ ἁπλῶς[1] πλησμονή τε καὶ κένωσις, ἕκτον τὰ τῆς ψυχῆς πάθη, οἷον θυμὸς, χαρὰ, λύπη, καὶ ὅσα τοιαῦτα. καὶ ταῦτα γὰρ παρὰ τὴν οὐσίαν τοῦ σώματος, ὅτι καὶ ἕτερόν τι ψυχὴ τοῦ σώματος· τὰ δὲ μὴ ἐξ ἀνάγκης, ὅσα τε ἀπὸ τύχης καὶ αὐτομάτου, καὶ ὅσα κατὰ προαίρεσιν, οἷον ξίφος, ἢ θηρίον. ἢ λίθος, ἢ κώνειον, ἢ κρημνὸς, καὶ τἆλλα τῶν τοιούτων, οἷς ἐξ ἀνάγκης ἐντυχεῖν οὐκ ἔστιν, ἀλλὰ τύχῃ τε καὶ τῷ αὐτομάτῳ καὶ τῇ προαιρέσει πολλάκις ἐπέρχεταί τε καὶ οὐκ ἐπέρχεται· ἄφυκτά γε μὴν[2] τὰ ἐξ ἀνάγκης, καὶ ἀεὶ τούτοις ἐντυγχάνειν ἀνάγκη, εἴγε ζῆν μέλλει τὸ σῶμα. δεῖ γὰρ τὸν ἄνθρωπον, εἴ γε ζῆν μέλλει, καὶ ἐν ἀέρι τὰς διατριβὰς ὅσαι ὥραι ποιεῖσθαι, καὶ κινεῖσθαι παρὰ μέρος, καὶ ἠρεμεῖν ἢ καθ' ὅλον ἢ κατὰ μόρια, καὶ καθεύδειν ὁμοίως, καὶ ἐγρηγορέναι, καὶ ἐσθίειν, καὶ πίνειν, καὶ πληροῦσθαι, καὶ κενοῦσθαι, καὶ χαίρειν ἢ λυπεῖσθαι, καὶ ὀργίζεσθαι ἢ φοβεῖσθαι, καὶ τἆλλα πάσχειν, ὅσα παθήματα τῆς ψυχῆς. Προκαταρκτικὰ μὲν οὖν τὰ τοιαδὶ τῶν αἰτίων, ἐξ ἀνάγκης τε ἐπερχόμενα καὶ οὐκ ἐξ ἀνάγκης, ὡς εἴρηται. Προηγούμενα δὲ καὶ συνεζευγμένα τὰ κατὰ τὸ αὐτὸ σῶμα, οἷον ἐμφράξεις, χυμοὶ, καὶ κράσεις, καὶ διαπλάσεις. διαφέρουσι

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[1] ἁπλῆς, τὸ Χ.

[2] γεμὴν καὶ τὰ, τὸ Χ.

δὲ ἀλλήλων τῷ τὰ μὲν ἀμέσως ἀποτελεῖν τὴν διάθεσιν, ὡς ἡ σῆψις τὸν πυρετὸν, τὰ συνεζευγμένα· τὰ δὲ ἐμμέσως, ὡς ἡ στέγνωσις ἢ καὶ ἡ ἔμφραξις τὸν πυρετὸν διὰ μέσης τῆς σηπεδόνος, τὰ προηγούμενα. Τά γε μὴν προκατάρχοντα τῶν αἰτίων ἐνίοτε μὲν ἀμέσως ἀποτελεῖ τὴν ἣν ἀποτελεῖ[1] διάθεσιν, καὶ τούτῳ τοῖς συνεζευγμένοις αἰτίοις ξυνέρχεται, ὥς περ ἡ τοῦ περιέχοντος θέρμη, ἢ καὶ ὑπερβάλλουσά τις κίνησις, ἔστιν ὅτε μηδενὸς μεσολαβοῦντος τοῦ δι' οὗ, πυρετὸν ἀφ' ἑαυτῶν ἀνῆψαν καὶ ἀπετέλεσαν, ὡς ἐπί τινων ἐστὶν ἰδεῖν σπανιώτατα γινόμενον πυρετῶν· ἔστι δὲ ὅτε καὶ ἐμμέσως, ἢ μόνου μεσολαβοῦντος τοῦ συνεζευγμένου αἰτίου, ἐν ᾧ καὶ προηγουμένου τόπον ἐπέχει, ὡς ἐπὶ τῶν πλείστων ἐφημέρων ἐστὶν ἰδεῖν καὶ ἐπ' ὀλίγων τῶν ἐπὶ χυμοῖς πυρετῶν, ἢ καὶ ἀμφοτέρων τοῦ τε προηγουμένου καὶ τοῦ συνεζευγμένου μεσολαβούντων, ὡς ἐπί τινων ἐφημέρων καὶ ἐφ' ὁτιπλείστων τῶν ἐπὶ χυμοῖς γίνεται πυρετῶν. Παράδειγμα τοῦ προτέρου ἐπὶ μὲν τῶν ἐφημέρων, ὅθ' ἡ τοῦ ἡλίου θερμότης, ἢ κίνησις, ἢ ἄλλο τι τῶν τοιούτων τὸ ἐν ἡμῖν ἀμέσως πνεῦμα ἀνάψει, τούτου δὲ μεσολαβοῦντος, τὴν ἐφήμερον ἀποτελέσει διάθεσιν· ἐπὶ δὲ τῶν ἐπὶ χυμοῖς πυρετῶν, ὅθ' ἡ τοῦ ἡλίου θερμότης, ἢ σφοδρὰ κίνησις, ἢ τροφὴ φαύλη, καὶ τὰ τοιαῦτα τὸν χυμὸν μὲν ἀλλοιώσει καὶ διαφθερεῖ[2], καὶ ἁπλῶς ἢ τὴν κρᾶσιν ἢ τὴν διάπλασιν, ἑνὸς δὲ τούτων μεσολαβοῦντος, ἔπειτα τὸν ἐπὶ χυμοῖς ἀνῆψε καὶ ἀπετέλεσε. Παράδειγμα τοῦ δευτέρου ἐπὶ μὲν τῶν ἐφημέρων, ὅθ' ἡ τοῦ περιέχοντος οὑτινοσοῦν ψύξις πυκνώσει μὲν τὸ δέρμα, διὰ δὲ τῆς τούτου πυκνώσεως τὸ πνεῦμα ἀνάψει, καὶ διὰ τῆς τούτου πάλιν ἀνάψεως τὴν ἐφήμερον ἀποτελέσει διάθεσιν· ἐπὶ δὲ τῶν ἐπὶ χυμοῖς πυρετῶν, οἰκεῖον μὲν καὶ τὸ ἐπὶ τῶν ἐφημέρων[3] ῥηθὲν προσεχῶς, εἰ διὰ τῆς τοῦ δέρματος πυκνώσεως καὶ τῆς τοῦ χυμοῦ ἀνάψεως ἡ τοῦ περιέχοντος ψύξις τῶν τοιούτων τινὰ πυρετῶν ἀποτελέσει, οἰκεῖα δὲ καὶ ἐν οἷς οὐχ ἓν μόνον ἀλλὰ

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[1] ἀποτελοῦσι διάθ· τὸ X.
[2] διαφθείρει, τὸ X.
[3] τοῦ ἐφημέρου, τὸ X.

καὶ πλείω τῶν προηγουμένων λάβοις ἂν αἰτίων· ἐν γὰρ τοῖς τοιούτοις τῶν πυρετῶν ὡς ἐπὶ τὸ πολὺ πολλὰ τῶν τοιούτων ἐμπίπτει προηγούμενα αἴτια. εἰσὶ δὲ οἱ τῶν ἰατρῶν προκατάρχουσαν μὲν καὶ προκαταρκτικὴν αἰτίαν φασὶ τοῦ νοσήματος τὴν διὰ μέσων ἄλλων προηγουμένων αἰτίων ἀποτελέσασαν τὸ νόσημα, τὴν δὲ διὰ μέσης τῆς συνεζευγμένης μόνης, κἂν ἐσωτερική[1] τις ᾖ, κἂν ἔξωθεν[2] προσπίπτῃ τῷ σώματι, προηγουμένην, ἀλλ' οὐ προκαταρκτικὴν αἰτίαν εἶναί φασιν, ὥσπερ καὶ τὴν ἀμέσως ἠντιναοῦν ἀποτελοῦσαν τὸ νόσημα συνεζευγμένην ἀεί, διαφέρουσαν δ' ὅμως τῆς κυρίως προηγουμένης τε καὶ συνεζευγμένης τῷ τὰς μὲν ἐν τῷ σώματι εἶναι, τὴν δ' ἔξωθεν προσπίπτειν τῷ σώματι. καλῶς δ' ἂν καὶ ἀμφότεροι λέγοιεν, εἴ περ οἱ μὲν τὴν τῶν αἰτίων φύσιν πρὸς ἄλληλά, οἱ δὲ τὴν τῶν αὐτῶν πρὸς τὸ νόσημα σχέσιν τε καὶ ἀπόστασιν θεωροῦντες, διήρουν τὰ αἴτια. Τοσαῦτα μὲν οὖν καὶ τοιαῦτα τὰ αἴτια, προκαταρκτικά τε ὄντα καὶ προηγούμενα καὶ συνεζευγμένα, καθάπερ εἴπομεν. Σὺ δέ μοι νόει, καὶ ὅτι τούτων πάλιν τὰ μὲν καθ' αὐτό, τὰ δὲ κατὰ συμβεβηκός ἐστιν αἴτια τῶν ὧν ἐστιν αἴτια· καθ' αὐτὸ μέν, ὅσα τὴν ποιητικὴν ἐν ἑαυτοῖς ἔχοντα δύναμιν, ἢ δυνάμει, ἢ ἐνεργείᾳ, κατ' ἐκείνην ἀεὶ καθ' αὐτὸ τὴν αὐτὴν ἀποτελεῖ διάθεσιν ἐν τῷ σώματι· οἷον, εἰ βούλει, τὸ πέπερι καὶ τὸ Ὄπιον, τὸ μὲν ἀεὶ θερμαῖνον καθ' ἣν ἔχει δυνάμει καὶ ἐνεργείᾳ[3] θερμότητα, τὸ δὲ ψυχραῖνον τῇ ἣν καὶ δυνάμει καὶ ἐνεργείᾳ κέκτηται ψύξει· κατὰ συμβεβηκὸς δέ, ὅσα μὴ καθ' ἣν ἔχει δύναμιν, ὅπως ἂν ἔχοι, ἀλλὰ κατ' ἄλλό τι τῶν ἐπισυμβαινόντων ταῖς ἐνεργείαις, τὰς διαθέσεις ἐργάζονται· ὥσπερ τὸ ψυχρὸν ὕδωρ θερμαίνει μὲν τὸ σῶμα, ἀλλ' οὐ καθ' αὐτό· οὐδὲ γὰρ ψυχρότητος καθ' αὐτὸ τὸ θερμαίνειν, ἀλλὰ κατὰ συμβεβηκός· κατὰ συμβεβηκὸς δέ, ὅτι τοὺς πόρους καὶ τὰς ὁδοὺς καταπυκνώσαν τοῦ σώματος, ὡς πρὸς τρόπου ψυχρῷ, δι' ὧν

[1] ἐξωτερική, τὸ X.
[2] ἔξωθεν πρὸς τῷ πίπτει σώματι, τὸ X.
[3] δυνάμει θερμότητα, τὸ X.

διαπνεῖται τὸ σῶμα καὶ διαφορεῖται τὸ ἐν ἡμῖν ἐμφωλεῦον θερμὸν, ἐκώλυσε τὴν τοῦ θερμοῦ πρὸς τὰ ἔξω πτῆσίν τε καὶ φορὰν, κἀντεῦθεν τὸ σῶμα θερμότερον ἀπετέλεσεν ἑαυτοῦ. Ὁμοίως δὲ καὶ τὸ θερμὸν ὕδωρ ψύχει μὲν, ἀλλ' οὐ καθ' αὑτό· ἐπεὶ καὶ οὐ θερμότητος καθ' αὑτὸ τὸ ψυχραίνειν· ἀλλὰ κατὰ συμβεβηκός· κατὰ συμβεβηκὸς δὲ, ὅτι τοὺς πόρους καὶ τὰς ὁδοὺς ἀραιώσαν τοῦ σώματος, ὡς πρός τρόπου θερμῷ, δι' ὧν τὸ ἐν ἡμῖν ἔμφυτον διαφορεῖται καὶ διαπνεῖται θερμὸν, ῥᾳδίαν τὴν ἐκείνου πρὸς τὰ ἔξω φορὰν εἰργάσατο, κἀντεῦθεν τὸ σῶμα τῇ τοῦ θερμοῦ διαφορήσει ψυχρότερον ἑαυτοῦ ἀπετέλεσεν.

Ἐπιστῆσαι δὲ ἄξιον, ὅτι οὐ μόνον ταῦτα τὰ ῥηθέντα αἴτια τῶν νοσημάτων γίνεται αἴτια, ἀλλὰ καὶ αὐτὰ τὰ νοσήματα νοσημάτων ἑτέρων ἔστιν ὅτε γένοιτ' ἂν αἴτια. ἐκ γὰρ τοῦ ἐφημέρου, ὡς περ τινός αἰτίου, πυρετὸς ἔστιν ὅτε γίγνεται καὶ σηπεδονώδης ἀμέσως καὶ ἐκτικὸς, καὶ ἐκ σηπεδονώδους αὖ πάλιν ὡς ἐπὶ τὸ πλεῖστον ὁ ἐκτικός. Εἰ δ' ἐξ ἐκτικοῦ κατὰ τὸ ἀνάπαλιν δυνατὸν γενέσθαι ποτὲ σηπεδονώδη τε καὶ ἐφήμερον, καὶ ἐκ σηπεδονώδους πάλιν ἐφήμερον, ἴσως ἐν τοῖς ἑξῆς θεωρήσομεν. Τοσαῦτα μὲν οὖν ἐν τῷ παρόντι περὶ τῶν αἰτίων ἐν γένει τε καὶ καθόλου. Ἑξῆς δὲ περὶ τῶν αἰτίων εἰπεῖν ἀνάγκη, δι' ὧν οἱ πυρετοὶ γίγνονται. ἀγνοουμένων γὰρ τῶν αἰτίων, ἐξ ὧν οἱ πυρετοὶ γένοιντ' ἂν, οὔτ'[1] ἀκριβῶς ἂν εἰδείη τις, τίς ποτ' ἐστὶν ὁ πρὸ ὀφθαλμῶν πυρετὸς, οὔτε τὰ συνοίσοντα φάρμακα. ποιητικὰ δὲ ταῦτα ὑγείας, καὶ φθαρτικὰ πυρετοῦ καὶ τῶν αἰτίων ἐκείνου· οὔθ' εὑρεῖν οὔτ' εἰσηγήσασθαι τέχνῃ τινὶ καὶ μεθόδῳ δυνήσαιτ' ἄν· ὃς δὴ τῆς θεραπευτικῆς μεθόδου σκοπός ἐστιν ἐξοχώτατός τε καὶ τιμιώτατος.

Λέγωμεν τοίνυν, ὅτι τῶν πυρετῶν ἅπαντες, καὶ οἱ ἐφήμεροι, καὶ οἱ ἐπὶ χυμοῖς ἀναπτόμενοι σηπομένοις, προσέτι δὲ καὶ οἱ ἐκτικοὶ, τοῖς προκαταρκτικοῖς αἰτίοις ἀποτελοῦνται καὶ γίγνονται, κἂν οἱ μὲν ἀμέσως, οἱ δ' ἐμμέσως, καὶ μᾶλλόν τε καὶ

[1] ὅς τ' ἀκριβῶς οἰδείη τίς ποτ' ἐστι, τὸ X."

ἧττον, ὡς δειχθήσεται[1], γίγνωνται. Ἐφήμεροι μὲν γὰρ ἀμέσως μᾶλλον ὑπὸ τῶν προκαταρχόντων γίγνονται, ὡς ἐπὶ πολὺ μὲν οἷον προηγουμένου μόνου ἐπεχόντων τόπον, ὅθ' ὑπὸ ἡλιοκαΐας, ἢ κινήσεως, ἢ θυμοῦ, ἢ ἄλλου τοῦ τῶν τοιούτων, πρώτως τὸ ἐν ἡμῖν ἀναφθὲν πνεῦμα διὰ μέσης καρδίας κατὰ τὸ συνεχὲς παντὶ μορίῳ τοῦ σώματος τὴν παρὰ φύσιν ἐκείνην διαδώσει θέρμην· ἔστι γὰρ πρῶτον ἡ ἡλιοκαΐα ἢ κίνησις προηγουμένου τόπον ἐπέχουσα, εἶτα τὸ ἀναφθὲν πνεῦμα τὸ συνεζευγμένον αἴτιον τοῦ ἐφημέρου, καὶ τρίτον αὐτὸς ὁ ἐφήμερος πυρετὸς τὸ ἀποτέλεσμα τῶν αἰτίων· ἔστι δὲ ὅτε, μεταξὺ τῶν προκαταρχόντων αἰτίων καὶ τοῦ συνεζευγμένου προηγουμένου παρεμπίπτοντος αἰτίου, ὅταν τὸ μὲν περιέχον ψυχρὸν τὸ δέρμα πυκνώσῃ, ἡ δὲ τοῦ δέρματος πύκνωσις τὸ πνεῦμα ἀνάψῃ, μὴ ἐλκομένης εἴσω τῆς ἐμψυχούσης τε καὶ ῥιπιζούσης τὸ κατὰ φύσιν θερμὸν ἀερώδους οὐσίας· διαπνεῖται γὰρ ὅσαι ὧραι τὰ τῶν ζώων σώματα, τῶν μὲν ἀτμωδῶν καὶ λιγνυωδῶν[2] περιττωμάτων[3] εἰς τὰ ἐκτὸς ἀποχεομένων, ἀντεισερχομένης δὲ τῆς ἀερώδους οὐσίας καὶ τὸ ἔμφυτον ῥιπιζούσης θερμόν. Πυκνωθέντος δὲ τῇ τοῦ περιέχοντος ψύξει καὶ τοῖς ἄλλοις, ὅσα πυκνοῦν εἴωθε, τοῦ θέρματος, ἀνάγκη τὸ πνεῦμα ἀνάπτεσθαι κατὰ τὸν λόγον, ὃν εἴπομεν, κἀντεῦθεν τὸν ἐφήμερον γίνεσθαι πυρετόν. ἔσται γὰρ οὕτω πρῶτον μὲν αἴτιον ἡ τοῦ ὕδατος ἢ τοῦ ἀέρος ψυχρότης προκαταρκτικὸν οὖσα αἴτιον, εἶθ' ἡ τοῦ θέρματος πύκνωσις προηγούμενον αἴτιον, τρίτον δὲ τὸ ἀναφθὲν[4] πνεῦμα τῆς ἐφημέρου διαδέσεως αἴτιον, καὶ τέταρτον αὐτὸς ὁ ἐφήμερος πυρετὸς τὸ ἀποτέλεσμα τῶν αἰτίων. Διαφέρει δὲ οὐδέν, εἴτε, τῆς στεγνώσεως καὶ πυκνώσεως φαύλης οὔσης καὶ ῥᾷστα διαλυθείσης, ὁ ἐφήμερος γένοιτο μόνος καὶ ἀπογένοιτο πυρετὸς, μηδεμιᾶς ἑτέρας ἐπιγενομένης ἐν τῷ σώματι διαθέσεως· εἴτε, καὶ μὴ διαλυθείσης, ἢ πρώτως ἢ καὶ μετὰ τὸ πνεῦμα οἱ ἐν ἡμῖν ἀναφθῶσι χυμοὶ ἢ καὶ τὰ μόρια, καὶ τοὺς σηπεδονώδεις ἢ

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[1] δειχθήσονται, τὸ X.
[2] λιγνοωδῶν, τὸ X.
[3] πιπτωμάτων, τὸ X.
[4] ἀναφθέντα, τὸ X.

καὶ ἐκτικοὺς ἀποτελέσωσι πυρετούς· οὐδὲν γὰρ τοῦτο πρὸς τὸν λόγον, ὃς τὸν ἐφήμερον ἐκ τοῦ περιέχοντος ἔστιν ὅτε διὰ μέσης τῆς τοῦ δέρματος στεγνώσεως ἢ πυκνώσεως λέγει γίγνεσθαι. Οἱ δ' ἐπὶ χυμοῖς ἀναπτόμενοι σηπομένοις γίνονται μὲν καὶ αὐτοὶ ὑπὸ τῶν προκαταρκτικῶν αἰτίων ἀεί, οὐ μὴν ὡς προηγουμένων αἰτίων τῶν προκαταρχόντων ποτὲ, καθάπερ ἐπί τινων ἐφημέρων, ἀλλὰ διά τινος ἢ τινῶν τῶν αἰτίων τῶν προηγουμένων τε καὶ συνεζευγμένων. Γίνονται γὰρ ὑπὸ προσεχῶν καὶ συνεζευγμένων αἰτίων ἀεὶ, τῶν χυμῶν καὶ τῶν ἐν αὐτοῖς σήψεων, οὐδέποτε δὲ ὡς ὑπὸ προηγουμένων τῶν προκαταρκτικῶν. Καὶ τούτῳ διαφέρουσιν οἱ ἐφήμεροι τῶν ἐπὶ χυμοῖς πυρετῶν, ὅσον ἐν τοῖς αἰτίοις, τῷ τοὺς μὲν καὶ ὑπὸ τῶν προκαταρχόντων αἰτίων, ὡς προηγουμένων, γίγνεσθαι, τοὺς ἐφημέρους· τοὺς δὲ ὑπὸ τῶν αὐτῶν μὲν ἀεί, οὐδέποτε δὲ ὡς προηγουμένων, ἀλλὰ διὰ μέσου[1] τινὸς ἢ τινῶν τῶν προηγουμένων αἰτίων, τοὺς ἐπὶ χυμοῖς πυρετούς.

Παραιτοῦμαι δὲ ἐνταῦθα τὸν Ἀρεταῖου καὶ ἑτέρους, ἰδίαν εἰπόντας διάγνωσιν τῶν ἐπὶ χυμοῖς πυρετῶν καὶ ἀχώριστον[2] τὸ μηδὲν τῶν προκαταρκτικῶν αἰτίων ἡγήσασθαι τῶν τοιούτων πυρετῶν, ὅτι καὶ οὐδετέρῳ τῶν ἄλλων γενῶν τοῦθ' ὑπάρχει, διὰ τὸ τοὺς μὲν ἐφημέρους ἅπαντας ἐπὶ ταῖς προκαταρκτικαῖς αἰτίαις συνίστασθαι, τοὺς δὲ ἐκτικοὺς, ὅταν ἄνευ τούτων γεννῶνται, μηδὲ ἐξ ἀρχῆς εἰσβάλλειν, καίτοι μηδενὸς οἵου τε ὄντος, οὐ πυρετοῦ μόνον, ἀλλ' οὐδὲ νοσήματος οὑτινοσοῦν, ἄνευ τινὸς τῶν προκαταρχόντων ἄρξασθαι. Ἀλλὰ ταῦτα μὲν ἀκριβέστερον ἴσως κἀν τοῖς ἑξῆς θεωρήσομεν. Νῦν δ' ἐπειδὴ οὐχὶ περὶ ἑνὸς εἴδους, ἀλλὰ περὶ πολλῶν τε καὶ διαφερόντων λέγομεν πυρετῶν, δίκαιον ἂν εἴη φάναι πρῶτον περὶ τῆς διαφορᾶς αὐτῶν, εἶθ' οὕτω καὶ περὶ τῶν ἄλλων, καθ' εἱρμόν τινα προβαινούσης τῆς ὑποθέσεως.

Διαφορὰ τοίνυν πυρετῶν ἡ μὲν οὐσιώδης, ἡ δὲ ἐπουσιώδης. Καὶ οὐσιώδης μὲν ἡ ἐκ τῆς οὐσίας αὐτῆς τῶν πυρετῶν γινομένη,

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[1] μέσων, τὸ Χ.

[2] οὐκ ἀχώρ, τὸ Χ.

ἐπουσιώδης δὲ ἡ ἐκ τῶν ἐπισυμβαινόντων τῇ οὐσίᾳ τῶν αὐτῶν, προσεχῶς τε καὶ πόῤῥω λαμβανομένη. Οὐσία μὲν γὰρ πυρετῶν ἡ παρὰ φύσιν θερμότης, καθάπερ εἴρηται· ἡ γὰρ οὐσία τούτων τὸ μᾶλλον ἐπιδέχεται καὶ τὸ ἧττον· ἔστι δὲ καὶ ἐν ὑποκειμένῳ συμβεβηκός τι οὖσα, καὶ μὴ δυναμένη καθ' αὑτὴν εἶναι, ἢ καὶ ἐν τῷ ποιητικῷ ταύτης αἰτίῳ. πρὸς δὲ, καὶ τρόπον ἔχει κινήσεως τῆ τοῦ, ἐν ᾧ ἐστι, φύσει τε καὶ ποιότητι, εἴθ' ὑποκείμενον, εἴτε αἴτιον εἴη. Ἔτι δὲ καὶ συμπτώματά τινα ἀπεργάζεται. Εἰκότως[1] οὖν αἱ μὲν τῶν διαφορῶν οὐσιώδεις εἰσί τε καὶ λέγονται, οὐ παρὰ τὸ μᾶλλόν τε καὶ ἧττον τῆς παρὰ φύσιν θερμότητος λαμβανόμεναι, καθ' ἃς μικρούς τε καὶ μεγάλους ὀνομάζομεν πυρετοὺς, οὐ κυρίως μὲν ἐπὶ[2] τοῦ πράγματος ὄνομα ποιότητος[3] ἐπιφέροντες, ὅμως δ' οὖν εἰθισμένοι τοῦτο ποιεῖν οὐκ ἐπὶ πυρετῶν μόνων, ἀλλὰ καὶ ἐπὶ ἄλλων μυρίων, ἐν ποιότητι μὲν ἐχόντων τὴν ὕπαρξιν, ὀνομαζομένων δὲ μεγάλων καὶ μικρῶν· αἱ δὲ ἐπουσιώδεις αἱ λοιπαὶ πᾶσαι διαφοραὶ, αἵ τε παρὰ τὴν ὕλην καὶ τὸ ὑποκείμενον, ἐν ᾧ ἡ παρὰ φύσιν θερμότης, καὶ αἱ παρὰ τὸν τῆς κινήσεως τρόπον ἔτι δὲ καὶ παρὰ τὰ ξυμπτώματα τῆς παρὰ φύσιν θερμότητος· ταῦτα γὰρ, ἥ τε ὕλη, οἵ τε τῆς κινήσεως τρόποι, καὶ τὰ ξυμπτώματα ἐπισυμβέβηκε τῇ παρὰ φύσιν θερμότητι, καὶ οὐ κατ' οὐσίαν ὑπάρχει ταύτῃ. Διὰ τοῦτο καὶ τὰς ἐκ τούτων λαμβανομένας τῶν πυρετῶν διαφορὰς ἐπουσιώδεις εἶναί φαμεν καὶ οὐ κατ' οὐσίαν, κατ' οὐσίαν οὔσης τῆς πρώτης διαφορᾶς, ἢ[4] κατὰ τὸ μᾶλλόν τε καὶ τὸ ἧττον τῆς παρὰ φύσιν θερμότητος λαμβάνεταί τε καὶ λέγεται, καθ' ἣν μεγάλους καὶ μικρούς φαμεν πυρετοὺς, ὥσπερ εἴρηται. Πάσας δὲ ταύτας τῶν πυρετῶν τὰς διαφορὰς τῶν πρὸ ἡμῶν τις ἀκριβῶς τε ἅμα καὶ σαφῶς ἐδήλωσε λέγων.

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[1] εἰκότως αἱ, τὸ X.
[2] ἐπὶ πολλοῦ πράγματος, τὸ X.
[3] ποσότητος, τὸ X.
[4] ἢ κατὰ, τὸ X.

INSCRIPTIO DELIACA.

Tournefort Voy. de l'Or. (Ep. 7.) Tom. I. p. 360. Montfaucon. Palæogr. Gr. Lib. II. c. i. p. 121. Chishull Antiq. As. p. 16. Gebelin Monde Prim. p. 176. Dawes M. C. p. 125. Shuckford Connex. Tom. I. p. 259. Nouv. Traité de Diplom. Tom. I. p. 633. Lanzi Sagg. di Ling. Etrusc. Tom. I. p. 102. D'Hancarville Recherch. sur les Arts de la Grece. Tom. II. Pl. VI. R. P. Knight. Essay on Gr. Alph. Pl. I. fig. 3.

ΤΟΑΓΡΤΟΜΘΟΕΜΑΜΔΡΙΑΣΚΑΙΤΟΣΦΕΛΑΣ

Tournefort.

ΑΓΡΤΟΜΘΟΕΜΑΜΔΡΙΑΣ ΣΦΕΛΑΣ

Chishull.

ΛΙΘΟ ΑΜΔΡΙΑΣ ΣΦΕΛΑΣ

Montfaucon.

Hanc inscriptionem Tournefortius in Delo insula ad basin statuæ humi dejectæ[1] vidit, et ipsam literarum formam imitatus, hæc exscripsit, quæ cum vix dubium sit quin in Æolicâ dialecto[2] expressa sint, literis Constantinopolitanis ita reddenda videntur.

ω αϜυτωλιθω ἡμι ἀνδριας και το σφελας[3].

Cum autem apud antiquos id maximum duceretur ut ex eodem lapide[4] basis et statua constarent, vix dubium quin in initio Epigraphes longinquitate temporis litera Τ deleta sit. Quod si verum sit, ita hæc interpretanda veniunt.

"Ex eodem lapide facta sum statua et basis." Statua sc. sistitur loquens, ut in inscriptione Sigea et compluribus aliis[5]. Hujus

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[1] Tribus annis antequam Whelerus Delon concesserit statua dejecta est. Cf. Whel. Itin. p. 85. Spon. p. 141.

[2] Dawes, M. C. p. 127. App. p. 327.

[3] i. e. in communi dialecto ου αυτου λιθου ειμι ἀνδριας και το σφελας.

[4] Cf. Lanzi Sagg. Tom. I. p. 102. Marini Inscr. Alb. p. 10. Fallitur igitur Bentleius (Letters edited by Dr. C. Burney.) p. 252.

[5] Cf. Herod. V. 53. Pausan. V. 30. VI. 68. Plat. Hipp. p. 229. (ed. Serran.)

sententiæ auctores habeo Bentleium[1], Shuckfordium[2], Dawesium[3]. D'Orvillium[4]. Alia Chishullio[5] placuere. Statuam enim de quâ agitur, eam esse voluit quam æreæ Niciæ palmæ ruina dejectam tradit Plutarchus[6], quo casu, cum basis a statua divideretur, Naxii, quorum cura refecta est, " poscente tum sic rei veritate," initiale Τ delevere. Quod si linguæ Græcæ indolem perspectiorem habuisset Vir Cl. vocem *αὐτος*, nunquam nisi cum articulo conjunctam, *idem*[7] significare vidisset. Unde quidem apparet falsum esse Tournefortium, qui cum " illæsam manere basim figura perfecte quadrata, nulloque uspiam fracturæ indicio" dicat, diviso a statuâ lapide fabrefactam esse[8] arbitretur. Montfauconium[9] in hoc marmore et constituendo et interpretando multa fugere. Duarum priorum literarum (mirabile dictu) nullum respectum habendum putat; ceteras ita legit ΕΝΤΟ ΝΙΘΟ &c. Quod si marmor Sigeum (pro tempore hæc scripsit, haud publici juris factum) vidisset Montfauconius, nec id quod perspicuo *υ* est mancum esse *ν*[10], nec Α nova et insolita forma factam esse statuisset. Nihil autem magis mirandum videtur quam Montfauconium putasse *ο* pro *ω* hic scriptum esse, quod nunquam factum pro certo habendum.

Dawesio[11] " vehementer suspecta est scripturæ ΑΓΥΤΟ fides; quippe cum *αυτος*, uti hodie scribimus, in omnibus Græciæ dialectis perpetuo sit disyllaba, non potuit quin sibi persuaderet primitus exaratum fuisse ΑΓΤΟ, *το* Υ vero a recentiore manu adscriptum, quo indicaretur potestas elemento Γ jam rarius occurrenti tribuenda." Hanc Daweşii sententiam merito re-

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[1] " Letters" ubi supra. [2] Connex. Tom. I. p. 259.

[3] Mis. Crit. p. 132.

[4] In exerc. de Inscr. Del. (Misc. Obs. V. 7. tom. I. p. 24—28.) Adde quoque auctorem ignotum in Observ. in Inscript. a Whelero et Sponio vulgatas. Misc. Obs. V. 3. tom. II. p. 200.

[5] Antiq. As. p. 43. [6] Plut. in Nic. Vit.

[7] Dawes Mis. Crit. p. 132. Valck. ad Eur. Phœn. 927. R. P. ad Hec. 299-295. Eodem nomine reprehendendus Askevius cujus nugas, cui tanti videatur, adeat (Nouv. Trait. de Diplom. Tom. I. p. 633, n. 17).

[8] Chish. Antiq. As. p. 43. [9] Pal. Gr. lib. II. c. 1. p. 121.

[10] Cf. Voss. de Art. Gramm. lib. I. c. 30.

[11] Mis. Crit. p. 132.

prehendit[1] hodiernus harum literarum Coryphæus R. P. Knight quippe qui vero absimillimum arbitretur literam in inscriptione loco tam publico sita tamque paucis e literis constanti addi posse. Idem αυτος eodem modo αFυτος (Æolico scilicet digammate interposito) quo αιδης fiat αFιδης fieri posse aliquando putavit[2]. Quam sententiam ipse postea damnavit[3] cum αιδης semper trisyllabon, αυτος autem, ut recte Dawesius, semper disyllabon esse intelligeret. Sculptorem ergo, cum incertus hæreret an AFTO more antiquiori, vel AYTO seriori scribendum esset, utramque literam adhibuisse putat Knightius, qua sententia Porsonum quoque stetisse literis MSS. me certiorem effecit?

Mihi autem, pace tantorum virorum dicam, hæc ratio veri similis haud videtur. Nullis exemplis, nulla auctoritate nititur, nec ipsa sese tuetur. Sculptorem quis credat ea literarum figura usurum fuisse, quam dum incideret, omnibus adeo obscuram futuram esse intelligeret ut ipse explicationem quoque scriberet. Quod quidem si fecisset, literam qua uteretur ad alteram explicandam, supra potius quam ad latus scripsisset.

Aperte ergo profitendum est rem difficilem esse et adhuc sub judice.

Recte Dawesius[4] quod in hac inscriptione legitur εμι, non jam ειμι uti voluere viri eruditi sed ημι valere statuit. Ita enim apud Æolenses ειμι semper scriptum constat[5].

Quod ΑΝΔΡΙΑΣ attinet (quæ vox Dawesium mirum in modum torsit, cum sermonis soluti rationem postularet ut articulus tam voci ανδριας quam σφελας præponatur recte censeret[6], pessime autem eaque qua solet esse temeritate, marmoris incisi nihilo pluris quam libri MS. fidem æstimans, voces ὁ τε ante ανδριας

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[1] Essay, p. 72. [2] Ibid.

[3] Proleg. in Hom. §. LXXXVI.

[4] Mis. Crit. p. 127.

[5] Cf. Fisch. ad Well. I. p. 111. Koen. ad Greg. p. 129-137. Matth. I. p. 29.

[6] Hoc argumento præcipué fretus, inscriptionem Æolica dialecto conscriptam esse statui. Quod qui negant, seriori eam ætate qua spiritus semper omissus est, inscriptionem positam esse confirmant, obliti quidem, ut mihi videtur, quantam præ se vetustatem literarum forma ferat, et quam longinqua ætate in omnibus, dialectis præter Æolicam atque Bœoticam, Digamma omissum est.

interponi juberet) certo certius est hanc vocem cum articulo conjunctam haud alio modo apud Æoles scribi posse. Articulus enim in antiquioris notæ marmoribus sua cum voce crasin sæpissime efficit ita ut ὁ ἀνδριας Ηανδριας scribatur[1]. Æolenses autem aspiratam haud usurpâsse omnibus notum[2]. Nec aliter viro doctissimo Thomæ Kidd visum est[3].

Dawesii emendationes quibus hæc αμετρα verba ad Senarium Iambicum (si Diis placet) mira quadam vi redigere conatus est, sciens volens prætereo. Bentleius[4] quidem nil mutavit, verba autem uti in marmore repræsentantur, cum metri Iambici leges ante Porsonum minus notæ essent, verum Senarium efficere putavit. Cum Bentleio stat doctissimus quidam amicus meus, Augustus Boëkh, cujus nomen nullo meo præconio eget. Quæ sequuntur, ex ejus literis ad me nuper datis exscribo. " Mihi prorsus constat versum esse senarium. Viribus sane et arte caret, sed confectus est ad eam normam quam Porsonus in Præf. ad Hec. exposuit, cujus exemplum est Aristophaneum illud φιλοξενος | Μελησιας | Αμεινιας | Nisi dixeris cæsuram esse post ταὐτοῦ λίθου | εἴμ' ἀνδριὰς | καὶ τὸ σφέλος | εἰμι— ταὐτοῦ λίθου εἴμ' | &c. qua ratione Porsonus in multis Tragicorum versibus merito usus est. Alterum in quo hic versus ab usitata regula discedit, hiatus est in voce λίθου, sed hic hiatus, ut a scenicis poetis devitetur, in trochaicis tamen et iambicis numeris non devitatur, a lyricis, ut est apud Pindarum Olymp. XIII. Πατρὸς δὲ Θεσσαλοῦ ἐπ' Ἀλφεοῦ et alibi *aliquoties. Ad lyricas igitur leges, non ad* scenicas ille versus compositus est." Sed hoc est nodum secare, non solvere.

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[1] In Sigeo Marmore ὁ ΑΙΣΟΓΟΣ fit ΗΑΙΣΟΓΟΣ, &c. D'Orvillius autem (quod jure mireris) literam ο ab initio Epigraphes revocandam et cum Ανδριας jungendam esse putat. Miscell. Obs. V. 7. Tom. I. p. 25.

[2] Cf. Fisch. ad Well. I. p. 139. Matth. I. p. 20.

[3] Cf. Kidd. ad Dawes. Mis. Crit. p. 132.

[4] " Letters" ubi supra.

MARMOR ATHENIENSE *sive* NOINTELIANUM *sive* BAUDELOTIANUM.

Montfauc. Pal. Gr. Lib. II. p. 134. Spon. Miscell. Erud. p. 215. Maffei. Gall. Select. Antiq. p. 82. et Mus. Veron. p. CCCCVII. Bernard. Diss. I. apud Murator Thes. Vet. Inscr. T. I. p. 42. Murator Thes. p. DCCCLXXVIII. Nouv. Trait. Tom. I. p. 633. Corsini Fast. Att. Diss. IV. p. 159. Lanzi. Sagg. Tom. I. p. 106.

ΕΡΕΧΘΕΙΔΟΣ.

ΗΟΙΔΕ ΙΕΝΤΟΙ ΙΠΟΥΕΜΟΙ ΙΑΡΕΘΑΝΟΝ ΙΕΝΚΥΡΡΟΙ ΙΕΝ ΙΑΙΑ
ΥΡΤΟΙ ΙΕΝΦΟΙΝΙΚΕΙ ΙΕΝΑΥΙΕΥΣΙΝ ΙΕΝΑΙΛΙΝΕΙ ΙΜΕΛΑΡΟ Ι
ΤΟ ΑΥΤΟ ΕΝΙΑΥΤΟ
Τ...ΤΕΛΟΝ ΦΑΝΥΥΟΣ ΑΚΡΥΠΤΟΣ.

Nomina[1].

Hoc marmore non aliud illustrius. Athenis, in ecclesia quæ τοῦ Σταυρουμένου dicitur a Gallando, Giraldoque, Gallis, repertum est A. S. 1678. Horum cura (auspiciis Marchionis de Nointel Gallorum apud Turcas legati) Lutetiam quam celerrime missum, in Regiæ Inscriptionum Academiæ Museo adservatum est. Hodie in Museo Regio extat. Proximo anno exscribendum curavi, quod factum magnopere gaudeo, omnia enim, quanta videram, apographa mendosa esse credidi, nec aliter ac censuissem, res cecidit. At suo quæque ordine ad examen revocanda.

Neminem morabitur scopus Epigraphes. Tribûs Erechtheidos voluntate inscripta est; ut suos tribules, dum pro patriâ pugnarent cæsos sempiternæ memoriæ traderet[1]. Quod ad locum attinet, nullus dubitat Corsinus[2] quin hoc Marmor in exteriore Ceramico qui nempe in urbis pomœrio reperiebatur positum fuerit. Illic enim solenne fuit milites omnes qui in bello sublati fuerant, certis ritibus sepelire, ipsorumque et Ducum nomina marmoreis monumentis inscribere[3].

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[1] Nomina hodie exscribere non opus visum est.

[2] Fast. Att. p. 158. [3] Cf. Pausan. in Att. c. 29.

Quod ætatem marmoris attinet, multa multi ex variis auctoribus protulere. Instar omnium nobis sit Thucydides[1], qui aliquando uno eodemque anno Athenienses in Cypro, tum in Ægypto, deinde ad Halieas, mox in Ægina, tandemque in Megarensi agro dimicasse tradit. Eundem quem Thucydides in prœliis recensendis ordinem servare nostrum marmor notandum est[2]. Ex his duo contigisse, Philocle Archonte, anno 2do Olympradis LXXX, Megarense autem bellum anno 3^tio^ ejusdem Olymp. auctor est Diodorus[3]. Nihil ergo in causa est quominus cum Bimardio[4], hoc marmor eodem anno, i. e. anno 3^tio^ Olymp. LXXX, excitatum esse statuamus[5].

In ipsa inscriptione nihil est quod vel indoctis moram injicere posset nisi vox ΜΕΛΑΡΟ, quæ mirum in modum omnes interpretes cruciavit. ΜΕΛΑΡΟΙ extat apud Montfauconium, Maffeium, Corsinium. ΜΕΛΑΡΟΙΣΤΕ legendum confirmat Bimardius, quod quidem dedit Lanzius. Certo autem certius est, id quod fatetur Bimardius, nullam post ΜΕΛΑΡΟ literam in Marmore hodie exstare. Quendam e tribu Erechtheide, cui Megaro nomen esset, suo sumptu hoc marmor ponendum curâsse putat Montfauconius, et *ανεθηκεν* intelligendum monet, quæ nec Atheniensum mos, nec inscriptionum leges, nec linguæ Græcæ indoles patiuntur.

Maffeius postremas tituli voces ita conjungit; *Μεγαρος ἐν τω αὐτω ἐνιαυτω Στρατηγων*· quod nempe verum, neque, si res ita se habuisset, quare in hoc marmore memoraretur, nos docuit Vir Cl. Præterea quid tali Syntaxi durius excogitari potuit?

Propius ad veritatem accedit Bimardius[6] qui, cum Thucydides eodem anno quo in Cypro, Ægypto, apud Halieas et in Ægina, Megaris etiam pugnatum esse tradat, nullus dubitat quin in marmore Megarensis quoque pugna memorata fuerit. Quod autem dicit, fuisse proculdubio in marmore ΜΕΛΑΡΟΙΣΤΕ, id nullis argumentis confirmat. Non nisi unius

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[1] Thucyd. Γ. 105. [2] Cf. Corsin. F. A. I. p. 162.
[3] Diodor. XI. c. 78. [4] Diss. I. p. 43, (apud Murator.)
[5] Nescio quid sibi velit Montfauconius, qui nunc, flagrante bello Peloponnesiaco, nunc, anno A. C. 450. marmor positum esse dicat. Pal. Gr. lib. II. c. iv. p. 134.
[6] Diss. I. p. 42.

literæ in marmore extat vestigium; quæ Sigma, necne esset, omnino dubium. ΜΕΛΑΡΟΙ ergo legendum puto, quæ vox legitur in Aristoph. Ach. 758. Plat. Theætet. p. 142. C. (Ed. Serran.) Conjunctioni τε, ut recte Maffeius[1] "non opportunus hic locus et dictio Μεγαροις τε, *in Megaride*, apte loquendo non significaret."

Omnes libri ad unum ante ΤΟ ΑΥΤΟ ΕΝΙΑΥΤΟ, ΕΝ dedere, quam vocem in marmore nunquam extitisse dudum notaverat Maffeius[2], atque idem Thierschius Vir Cl., meumque apographum confirmant. Maffeius autem suæ sententiæ oblitus est cum in Arte Critica Lapidaria[3], dum lapidum scripturam sibi raro constare notaret, nostrum marmor exempli gratia protulerit. "Baudelotiana prima pro εν τω, primum εν τοι, deinde εν το." Hic autem το αυτο ενιαυτο pro του αυτου ενιαυτου, linguæ Græcæ indoli convenienter, scribitur[4].

Lacuna, quæ ante literas ΤΕΛΟΝ extat, eodem modo ab omnibus expletur; ΣΤΡΑΤΕΛΟΝ sc. scribunt, quod quomodo Maffeius explicet, jam dixi. Montfauconius eodem modo quo Maffeius vocem ΣΤΡΑΤΕΛΟΝ Latine reddit, longe aliter autem loci sententiam constituit, cum Cimonem hic innui putet, quem, cum ei tunc temporis summa rerum Atheniensium demandaretur, in omnium tribuum στηλαις memoratum verisimile esse arbitretur. Quod quibus argumentis fretus protulerit Vir Cl. haud equidem video. Quod si hic ΣΤΡΑΤΕΛΟΝ legendum, proculdubio *Ducum*, vel *E ducibus* vertendum est. Exempla enim participii στρατηγων *nude* pro στρατηγος positi desiderantur. Nec si aliter res sese haberet, sententia ita constituta expeditu facilis esset. Sed satis notum e more Atheniensium esse plures pari jure eidem exercitui præficere unde nota illa apud Thucydidem δέκατος αὐτὸς, τρίτος αὐτὸς, et similia. Hic ergo innui possunt Φανυλλος, Ακρυπτος[5] (quorum nomina in

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[1] Mus. Veron. p. ccccxi. [2] Ubi supra.

[3] Apud Donat. Suppl. Murator. Nov. Thes. Vet. Insc. lib. III. cap. i. p. 79.

[4] Cf. Matth. Tom. II. p. 528.

[5] "Ægre concedam Στρατηγων esse genitivum pluralem. Phanyllus aut solus, aut præterea Acryptus, quum ducis munere jungeretur, in bello perierat; quod optime significatur, præmisso Στρατηγῶν participio.

eadem linea ac Στρατηγων posita sunt) quippe qui exercitibus ad Halieas et ad Phœnicen missis forsan præfuerint, atque inter tribules Ερεχθειδος numerarentur. Vel Ducum ea nomina censenda quæ vocem Στρατηγων proxime sequuntur ut postea prope finem Epigraphes.

ΣΤΡΑΤΕΛΟΣ
ΕΝΑΙΛΥΓΤΟΙ
ΗΙΓΠΟΔΑΜΑΣ

Verba Epigraphes a se invicem separantur, tribus punctis interpositis, quod in antiquis inscriptionibus sæpe animadverti; e. g. in Elea illa Rhetra a R. P. Knight vulgata in Delphico marmore apud Dodwell. Itin. Tom. II. p. 500. aliisque compluribus. Præpositio autem a casu quem regit nunquam disjungitur. Ita in Delphico lapide quem supra memoravi ΒΟΙΟΤΙΟΣ: ΕΧΣΕΡΧΟΜΙΕΝΟΥ.

Antequam orationi finem imponam, bella hujus Epigraphes versione a Muratorio, Viro Cl. et doctissimo confecta, pulchro scilicet munere, Lector donandus.

[1] Ex Erectheide Tribu.

Qui in bello mortui sunt, in Cypro, in Ægypto, ac Phœnice in MARITIMIS NAVIGATIONIBUS IN ÆGINA MEGARÆ.

[2] Eodem Anno.

Quæ sequitur nota, ipsa versione præstantior. "*In Marit. Nav.* nisi sit *In Eleusi*[3]."

PLAN.

The object of the work, of which the two preceding Inscriptions are a specimen, is to collect in one volume of moderate size, the Inscriptions most valuable to scholars in a critical point of view: those namely engraven before or soon after the Orthography was finally settled, and those of even a later date, which are valuable from their peculiarities of dialect. They are scat-

participio. (Απεθανε) Φάνυλλος Στρατηγῶν *dux quum esset.*" Aug. Böckh. in literis MSS.

[1] Thesaur. p DCCCLXXIX.

[2] Cf. Corsin. Fast. Att. P. I. Diss. N. p. 164.

[3] Monum. Pelop. I. p. 65.

tered through a variety of voluminous publications, almost all dear, and many not easily procured. Wherever it is practicable, fresh copies will be obtained, and in these cases the form of the letters as extant on the stone will be accurately given. In others, their forms will be given from the authorities most to be relied on, with the variations that occur in the different transcripts.

In the Preface, it is proposed to give some view of the progressive alterations in the forms of the letters, in Orthography and Grammar, as exhibited in the Inscriptions contained in the volume itself. In the remarks, according to the specimen, the opinions of the different writers on Inscriptions will be given, so as to form a body of Variorum Notes and an Index, after the manner of Scaliger's, will be subjoined. By the kindness of several friends, the Editor will be able to add several Inscriptions as yet unpublished, and he will feel great obligations to any traveller under whose notice this specimen may fall, who will favour him with either new inscriptions, or (what are almost equally valuable) fresh transcripts of those already known to the world, addressed "To the care of Messrs. Payne and Foss, Booksellers, Pall-Mall." R.

ON THE

CHALYBES OF XENOPHON.

Xenophon in his account of the retreat of the Ten Thousand (IV. vii. 15.) says that after leaving the country of the Taochi, they marched seven days through the Chalybes, fifty parasangs. Major Rennell, in his late elaborate and learned work on the Geography of the Anabasis, p. 233. supposes that instead of Χαλύβων we should read Χαλδαίων. "Xenophon indeed passed through a tribe of Chalybians on the shore of the Euxine: but then they were denominated from their being workers in iron; and doubtless it was a nick-name given by the Greeks; as *Mosynacians* to the dwellers in wooden fortresses,

in another place.—On one occasion he actually names *these* Chaldæans; although it is certain that in three other places he writes Chalybians."

This is an acute conjecture; but we entertain some doubt whether it be admissible. In IV. v. 34. the Chalybes are said to be contiguous to the Armenians. IV. iv. 18. Teribazus is said to have as mercenary troops Chalybians and Taochians. IV. vi. 5. near the Phasis they are opposed by Chalybes, Taochi, and Phasiani; and lastly in VII. viii. 25. we have this enumeration, Καρδοῦχοι δὲ, καὶ Χάλυβες, καὶ Χαλδαῖοι, καὶ Μάκρωνες, καὶ Κόλχοι &c. So that the Chalybes lay between the Carduchi (or, as Mr. Mitford elegantly terms them, *the Cardoos*) and the Chaldæi. Now we certainly have in V. v. 17. Καρδούχους, καὶ Χαλδαίους, καὶ Ταόχους, all of them free people; and we read in the Cyropædia, that Cyrus forced the Chaldæans to make peace with the Armenians; and they are described as being the most warlike tribe in those parts, and as fighting for hire with any one who wanted them, for they were brave and poor. The fact seems to be, that the Chalybes were a tribe between the Chaldæans and Armenia. It is not impossible that both were *originally* called by the name of Chalybes. For this latter supposition we have the express testimony of Strabo XII. 19. Οἱ δὲ νῦν Χαλδαῖοι, Χάλυβες τὸ παλαιὸν ὠνομάζοντο, from which it appears that the tribe of blacksmiths on the coast, whom Xenophon calls Chalybes, were in later times called Chaldæi. Why therefore may we not suppose that this too was the older name of the Chaldæans near Armenia. The supposition of M. de Sainte Croix (*Nouv. Observ. sur la Cyropédie*) which has escaped Major Rennell's notice, is this; that the Chalybes whom Xenophon first mentions, and whom Pliny calls *Armeno Chalybes* (a name, by the way, which effectually precludes Major Rennell's conjecture) were a colony of the Chalybes on the Pontus; who not being able to support themselves in a barren and rugged country, served in the pay of Astyages, and committed great ravages on the Armenian confines, till Cyrus persuaded the latter to give up to them a portion of their mountainous district. From which time the Chalybes formed a new tribe between the Armenians and Chaldæans. At all events, sufficient has been said to refute Major Rennell's conjecture, to which we may add

that he describes the Chalybes and Chaldæans as using different kinds of armour.

Instead of Σκυθινῶν in IV. vii. 18. which Major Rennell calls the *Scythinians*, we should read, from Stephanus Byzantinus, Σκυθηνῶν.

B.

SOME REMARKS

ON THE

CARYATIDES OF ANCIENT ARCHITECTURE.

In p. 602. of his interesting Memoirs on Greece, Mr. Walpole remarks, that Lessing objects to the origin which Vitruvius assigns to the term *Caryatides*. It is this. Carya, a state of the Peloponnese, joined the Persians upon their invading Greece. After the expulsion of the invaders, the Greeks made war upon the Caryatæ; took their city, slew all the males, carried the women into slavery; and decreed that, by way of ignominy, their images should be used as supporters for public edifices. "Carya, civitas Peloponnesi, cum Persis hostibus contra Græciam consensit. Postea Græci per victoriam gloriose bello liberati, communi consilio Caryatibus bellum indixerunt: itaque oppido capto, viris interfectis, civitate deleta, matronas earum in captivitatem abduxerunt: nec sunt passi stolas, neque ornatus matronales deponere, ut non uno in triumpho ducerentur, sed æterno servitutis exemplo, gravi contumelia pressæ, pœnas pendere viderentur pro civitate. Ideo qui tunc Architecti fuerunt, ædificiis publicis designaverunt earum imagines oneri ferendo collocatas, ut etiam posteris nota pœna peccati Caryatidum, memoriæ traderetur." Pliny XXXVI. mentions some Caryatides of Praxiteles which were at Rome; and those with which Diogenes the sculptor had decorated the Pantheon of Agrippa.

Jacobus Nicolaus Loensis in his *Epiphillides* L. IV. c. 13. in Gruter's *Fax Artium* T. V. Suppl. p. 419. supposes that the Dancing Caryatides had nothing to do with the Architectural figures. I am of a contrary opinion. But the matter is open for discussion, and I would fain see it cleared up.

It is very doubtful what degree of credit is due to this story, of which no trace is to be discovered in any Greek historian. It is sufficient to observe that Caryæ was situated not without the Isthmus, nor near it, but in Arcadia or Laconia. How was it possible that it's citizens should have sided with the Persians? "But," says Mr. Walpole, "we are expressly told by Herodotus, that some of the Arcadians *sided* with the Persians." Now what Herodotus says is simply this, that while Xerxes was at Thermopylæ, a few (ὀλίγοι τινές) deserters came to him from Arcadia, wanting subsistence, and wishing to be in employment. Heringa conjectured that these were the Caryatæ. (Obs. Crit. p. 166.) But is it likely, that because a few wretched men deserted to Xerxes, the Greeks should have razed the city and enslaved all the women? Besides, why should the women have been consigned to the office of pillars rather than the men? And further, would not such a use of their figures in supporting temples have been considered rather as an honour than a disgrace? To these considerations we may add, that if these figures had been used under this name at so early a period, we should find some earlier mention of them *under that name*, than that of Eucrates in Athenæus, who dining in a ruinous house, observed,

ἐνταῦθα δειπνεῖν δεῖ μ' ὑποστήσαντα τὴν
ἀριστέραν χεῖρ', ὥσπερ αἱ Καρυατίδες.

These are two verses which are not in any of the editions distinguished from the prose, nor has Porson noticed them in his admirable notes on Athenæus. In the ancient inscription which Mr. W. is considering, and which is of the date 409. B. C. they are mentioned under the title of αἱ κόραι, *the virgins*, which is a sufficient refutation of Vitruvius, who describes them as *matronæ*, and talks of their laying aside their *ornatus matronales*. It is but fair, however, to observe that Holstenius (*Not. in Steph. Byz. p.* 163.) quotes an Inscription *apud Jul. Cæs. Capaccium.* τῇ Ἑλλάδι τὸ τρόπαιον ἐστάθη κατανικηθέντων τῶν Καρυατῶν. We suppose that we need not spend many words in proving this inscription to be spurious. If this account of the demolition of Caryæ be true, we may conjecture that Vitruvius had it from Theopompus the historian. Steph. Byz. Κάρυαι. χωρίον τῆς Λακωνικῆς. Θεόπομπος. νέ. ὁ οἰκήτωρ Καρυάτης, καὶ θηλυκὸν Καρυατίς,

That Carya *in Arcadia* did not undergo the fate described from Vitruvius, appears from Pausanias. He says that it was not a city, but a place, or piece of ground, χωρίον. Just before, he mentions another place in the same neighbourhood, Ἄμιλος χωρίον, and adds, πόλιν δὲ τὴν Ἀμιλόν ποτε εἶναι λέγουσι; now if any report of the fate of Caryæ had reached him, would he not have said, "Caryæ was once a town?" The *town* of *Caryæ* was originally a town of Arcadia, but appropriated by the Lacedæmonians to their own territory. Photius. Καρυάτεια. ἑορτὴ Ἀρτέμιδος. τὰς δὲ Καρύας, Ἀρκάδων οὔσας, ἀπετέμοντο Λάκωνες. It appears from Pausan. VIII. 45. that the Caryatæ were formerly attached to the territory of Tegea; and it is clear from Xenoph. Hellen. VI. 5. 25. that it was a border town; for people came from Caryæ to the Theban generals, who hesitated to pass the frontiers of Laconia, offering to guide them through the defiles, and promising *to revolt* from Sparta, upon the first appearance of the allies. And this answers well enough to the description of Pausanias III. 10. 8. My own opinion is, that these figures were so called from their resembling the statue of Ἄρτεμις Κἀρυᾶτις, or the Laconian virgins who celebrated the annual dance at her temple. Pausan. III. 10. 8. τὸ γὰρ χωρίον Ἀρτέμιδος καὶ Νυμφῶν ἐστιν αἱ Κάρυαι, καὶ ἄγαλμα ἕστηκεν Ἀρτέμιδος ἐν ὑπαίθρῳ Καρυατίδος. χορεύουσι δὲ ἐνταῦθα αἱ Λακεδαιμονίων παρθένοι κατὰ ἔτος ἱστᾶσι, καὶ ἐπιχώριος αὐταῖς καθέστηκεν ὄρχησις. Lucian. Salt. 10. T. II. p. 273. Λακεδαιμόνιοι μὲν, ἄριστοι Ἑλλήνων εἶναι δοκοῦντες, παρὰ Πολυδεύκους καὶ Κάστορος καρυατίζειν μαθόντες, (ὀρχήσεως δὲ καὶ τοῦτο εἶδος, ἐν Καρύαις τῆς Λακωνικῆς διδασκόμενον) ἅπαντα μετὰ μουσῶν ποιοῦσι. Plutarch in his life of Artaxerxes, mentions a ring, εἶναι δὲ γλυφὴν ἐν τῇ σφραγῖδι Κἀρυατίδας ὀρχουμένας. This conjecture, however, is merely thrown out for the consideration of scholars.

B.

BENTLEII EPISTOLÆ.

THE reader is now presented with part of Dr. Bentley's Correspondence which is here printed for the first time. The Letter to Joshua Barnes respecting the authenticity of the Epistles attributed to Euripides, was written at the beginning of the year 1693, in reply to some enquiries which Bentley had received from him upon this subject. Barnes was at that time engaged in preparing his edition of Euripides for the press, and having heard from some friend that Bentley considered these productions suppositious, wrote to enquire his reasons for this opinion. This letter is the same which Bentley speaks of in his 'Dissertation on Euripides's Epistles,' p. 121. (ed. Bowyer, p. 419.) it is copied from the original, lately presented to the British Museum by the possessor, Mr. Holme.

The others are a specimen of a very large and valuable collection of Letters to Bentley, with copies of some of his Answers, which having been successively the property of Dr. Richard Bentley of Nailstone, his Nephew and Executor, and of the late Mr. Richard Cumberland his Grandson, were presented by the latter, many years ago, to Trinity College. It contains the letters of Spanheim, Grævius, Kuster, Hemsterhuis, Reland, Wetstein, Peter Burmann, Francis Burmann, Perizonius, Dorville, and many other distinguished literary characters, with whom Bentley was in the

habits of intimate correspondence at different periods of his life. These original documents, which were supposed to have been lost, were discovered in the Lodge of Trinity College, upon the death of the late Master. Of this whole collection not more than three or four have ever been before the world.

Of the *Epistolæ Criticæ* addressed to Kuster, it is necessary to remark, that they are the original vehicles by which Bentley conveyed his observations upon the two first Plays of Aristophanes. Kuster, who was then publishing his edition with extreme haste, dissected Bentley's letters, and put them into the form of notes, in a manner very different from the intention of the writer; carefully omitting all particulars in which his own observations, which were already printed, had anticipated those of his illustrious correspondent. It is therefore due to the fame of Bentley, to give these documents in their genuine form. He wrote *three* letters upon the subject of Aristophanes: but only the two last are found in this collection: of the first he probably did not preserve a copy.

I.

At the Palace in Worcester, Feb. 22, 169$\frac{8}{9}$.

SIR,

That the Epistles, which are ascribed to Euripides are supposititious, I ever believed since I first read them, and 'tis likely shall continue to do so still; but as for *arguments*, to prove them spurious, perhaps there are none that will convince any person, that doth not discover it by himself; 'tis always so, when there are no external proofs and testimonies to be had; but the verdict must be given from the intrinsic evidence, then every man passeth his own judgment according to his genius and proficiency: and there can be no final determination of such matters without an infallible judge. A late ingenious author* admires the Epistles of Phalaris above any other prose in that language, and makes it an argument for the decay of human wit; because Homer and that work are the ancientest and the best also in their kinds. Now I would *ask him, what* dialect they wrote and spoke in Sicily? and if Stesichorus (the supposed great acquaintance of Phalaris) did not use the Doric? I believe if this had come into his mind, it might have convinced him, that they could not be genuine. But what if we had wanted this argument? there had been nothing else to be done, but to let him enjoy his own opinion *sine rivali*. If a man cannot perceive by himself that they are the work of some Sophist, he may acquiesce perhaps in another man's judgment, but he cannot be convinced and understand that they are so. The sham Letters of Theano and Heraclitus may be detected the same way; for the first wrote in Doric and the latter in Ionic. Well, you say, Euripides's are 'purely Attic,' and therefore must not be rejected on that account. To wave any controversy about so nice a matter, suppose that they be so; so are Socrates's as much;

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* Sir William Temple.

those also ascribed to Themistocles, and Diogenes: yet who can believe them to be really theirs? Neither will the Ionic dialect of those that are fathered on Hippocrates, and Democritus, persuade me that they are genuine.

All these are the forgeries and impostures of the Sophists: they searched into the history of the persons that they designed to personate, and so adapted their letters to their circumstances. This was in great credit among them to follow the character of the person well, and suit the affairs of their times: a man got reputation by it, and it was owned at first by the true authors: but in time they were forgot, and the personated writers kept their titles. They made it an exercise to counterfeit thus; as much as Ovid did, when he wrote Epistles in the names of heroes and heroines. So Mithridates tells you in the prologue to Brutus's Epistles that he made feigned answers from the persons and cities that Brutus had wrote to: though any man that hath *νοῦς* and sagacity will perceive that there is a double and triple sham in that story: and, Sir, as when I read a tragedy of Euripides, I could tell (without any knowledge of the writer) that they are but representations, and not the true actions and discourses of the persons in the Drama; because I could know that men in those circumstances could not talk at that rate; so methinks by the very Letters themselves I presently discern that 'tis not Euripides himself that here discourseth, but a puny Sophist that acts him.

And it may be that those very passages from whence you take 'arguments to overthrow Meursius' do give me grounds of suspicion that they are illegitimate; as that they are all written to Archelaus, Sophocles, and Cephisophon; which any pedant might know were persons concerned in Euripides's story, I take to be *magnum signum.* And for the argument and subject of them, in those to Archelaus we have the refusing 'a great present of money,' and instead of money begging 'the lives and freedom of some that were condemned to die.' Were not these and such like the common themes of such scholastics and *ἀρεταλόγοι*? And 'tis pretty, that those prisoners and their father, though the *εὐγενέστατοι* of their country, had no names at all, or else concealed them from their benefactor Euripides, so that he petitioned indefinitely for some 'young men of Pella.'

This Sophist has been a great dunce; some service must be done to the Pelleans by all means, because he had read that Euripides lay buried at Pella; but why could not he invent some name for them, as easy as invent the whole story? But the Letter to Sophocles is most admirable. Sophocles his contemporary and ὁμότεχνος must certainly be a correspondent: but because they had no penny post at Athens, therefore a letter must be written to him while he was absent from thence: now he knew that Sophocles was one of the Athenian Generals in the war with the Samians, and that he touched at Chios (in Athenæus, p. 60.) therefore thither a letter is directed; and let us hear about what? condoling that he had lost *some plays in Shipwreck.* Alas! alas! so Terence lost an 108 plays in the sea, and himself too. But our sham author had forgot Sophocles's errand; that he was now the General and not the Poet, and if he had had some plays before hand, he would not have carried them to the war; for I presume he did not use them, as our soldiers do quires of paper, for a defence against bullets. But why must Euripides of all folks be concerned for their loss, his antagonist and emulator? καὶ πτωχὸς πτωχῷ φθονέει, καὶ ἀοιδὸς ἀοιδῷ. You may see a lampoon of one against the other in Athenæus. If these plays had been preserved they would have been acted against those of Euripides, as many before had been: when sometimes one got the victory, and sometimes the other; and it was scarce thought a less prize to be crowned Poet Victor at the Dionysian feasts, than Conqueror at the Olympian Games. And the pleasantest of all is that τὰ οἴκοι ἴσθι κατὰ νοῦν καὶ ἐπέστειλας ἐπιτελῆ ὄντα. It seems they are such very great cronies that one commits the care of his domestic affairs to the other: *mihi quidem non hercle fit verisimile,* as Davus says. But have we any better luck in the letter to Cephisophon out of Macedonia? This Cephisophon was thought once to help Euripides in writing plays; but at last he was taken in bed with his wife: for which poor Euripides was so jeered upon the stage by the comedians, that it is thought for this very reason he left Athens and went to Archelaus. And yet this Cephisophon must be the man, that he corresponds with from thence; and the worthy occasion of writing is, to justify 'his leaving Athens' against the calumnies

of his enemies. And what have we here, but more refusing of money, some thousands of pounds; some stuff against covetousness &c. ἐκ ληκύθου τῶν σοφιστῶν: the prating of Aristophanes against him (I, to be sure do not omit that) that surely he cannot desire riches now, when his own dear mother was dead. (I, there's an argument indeed; it would have been all for the sake of gammer Clito the old herbwoman). And, good man, it forebodes him that he shall 'lay his bones' ἐν γῇ βαρβάρῳ; and never see Athens again: well done, Sophist, thou knewest, that he was worried there by a pack of hounds, and so wouldst give us that hint.

But, Sir, you now see what I said at first, that I believe indeed that they are spurious Letters; but arguments to convince another man I have none. Therefore when you confute Meursius, I desire that you would not name me*; for I do not pretend to assert, but only to believe, they are shams. I am glad to hear all the fragments are prepared: they will make a little folio themselves, and will much commend your edition. Sir, I am your's to command,

RICH. BENTLEY.

Sir, I am very glad, if any thing that I have published can be serviceable to your design: and shall count it an honour to be mentioned in so great a work. Papers, ready, I have none, and I cannot here make any review, being absent from my books of that kind, and engaged in other affairs: and 'tis likely yourself may have prevented me in most things: so I can only wish you good success.

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* See Barnes, *Vita Euripidis*, §. 28, and his preliminary Remarks on the Epistles.

II.

Viro Illustri et Eruditissimo Rich. Bentleio, *S. P. D.* Ludolphus Kusterus.

Cum juvenis eximius et doctus, Ankersenius, natione Danus, Cantabrigiam profecturus esset, nolui ei petenti nihil ad te literarum dare, quibus aditum ipsi aperirem ad amicitiam tuam, qua eum omnino dignum putabam. Cognosces enim eum hominem, non solum veræ eruditionis amantissimum, sed etiam in melioribus literis apprime versatum, et qui viros tui similes, id est, Musarum Coryphæos, quam maximi faciat. Per plures menses Cantabrigiæ commorari decrevit, Orientalium præcipue literarum gratia, in quibus Sikio nostro utetur doctore. Aristophanes meus prælum strenue nunc exercet; Textum dico cum veteribus Scholiis. Nam notæ meæ, et aliorum, ut jam ante scripsi, ad calcem totius operis rejicientur. *In iis elaborandis nunc præcipue occupatus sum,* et quidem meliore, quam speraveram, successu. Nam non solum plurima Comici hujus loca corrupta pristinæ integritati, ut spero, restituam, sed etiam non pauca nova, et aliis, ni fallor, indicta, de Atticismo præcipue veterum Lectorem in iis docebo. Quinquaginta circiter vel sexaginta ex notis meis in priorem partem Pluti cum Clarissimo Clerico, id ipsum a me petente, communicavi, qui eas Tomo illi Bibliothecæ suæ selectæ, qui propediem in lucem prodibit, speciminis loco inseruit; tu igitur si forte ad manus tuas pervenerit, perspicere inde poteris, si tanti tibi videbitur, quid de lucubrationibus meis in Aristophanem sperandum sit. Ne tamen nullum tibi dem Notarum mearum πρόγευμα, unam saltem hic subjiciam observatiunculam, adhuc valde recentem, et ut ita dicam, ἔτι | γλυφάνοιο προσόζουσαν, in locum quendam Thesmophoriaz. v. 853. p. 812. Ed. Genev. ubi Mnesilochus Euripidem jam pridem expectans, et moræ tandem impatiens inquit: Ἰλλὸς γεγένημαι προσδοκῶν. (*Dein subjungit adnotationem prout exstat in editione Aristophanis,* p. 22.) Hæc observatio si tibi placuerit, est quod mihi gratuler. Nam nullius judicio in literis hisce plus tribuo quam tuo. Sed de hisce satis, vel etiam plus satis. De notis tuis in Aristophanem quid constitutum tibi sit, scire cupio. Puto optimum fore, si mecum demum communicentur, post-

quam meas notas ad finem pene perduxero, ut sic tuæ animadversiones ad calcem reliquarum solæ et a reliquis separatæ (nisi tibi aliter visum fuerit) ponantur. Casauboni observationes in Aristophanem, nondum editas, Parisiis expecto. Inde etiam propediem mihi mittetur Palæographia Græca Domini Montfauconii (qui nuper *Diarium Italicum* edidit) de quo opere præclara quæque mihi polliceor. Non pauca alia opera non exigui momenti et ponderis (quod miraberis forsan) nunc Parisiis sub prælo sudant: veluti Antiquitates Constantinopolitanæ: Joh. Damasceni Opera omnia, in quibus *Parallela* ejus nunc primum Græce edentur: Thesaurus linguæ Græcæ hodiernæ: Collectio Conciliorum omnium: Homerus: Bibliotheca sacra, complectens omnes sacrorum Bibliorum tum textus, tum cujuslibet versionis Editiones, etc. Ibidem Dominus Caperonnier singulari stipendio ab Universitate Parisiensi conductus est, ut novam editionem Eustathii in Homerum cum versione Latina adornet: quod tamen miror; nam ejusmodi scriptor non erat Latine vertendus. Cæterum de hisce et multis aliis novis literariis me ante paucos demum dies per literas certiorem fecit magnus in Gallia literarum patronus, Abbas Bignonius. Horatius tuus mirifice expectatur. Quare ne, quæso, desiderium eruditorum diutius moreris, sed eum tandem in lucem exire sinas. Sed tempus est ut coronidem tandem epistolæ huic imponam. Quare nihil amplius addam quam ut bene valeas, et me amare pergas.

Amstelod. 1 April 1708.

P. S. Frankio jam ante plures menses in Angliam reverso epistolam ad te dedi quam spero te accepisse.

Viro Illustri Richardo Bentleio, Cantabrigiam.

III.

Viro Illustri et Amicissimo Rich. Bentleio, *S. P. D.* Ludolphus Kusterus.

Amstelodami, 3 Jul. St. N. 1708.

Beasti me literis tuis novissimis, doctis mehercule, et Musicis; quibus lectis, quid aliud mihi restabat præter plaudere? Illud tantum doleo, primum folium Notarum mearum in Plutum (quod pertingit usque ad v. 476.) jam fuisse typis excusum, ante-

quam literas tuas acciperem: ut proinde prior doctissimarum observationum tuarum pars locis suis inseri nequeat. Efficiam tamen ut alibi legatur, ne frustra eam scripseris. Nam aurum potius et gemmas, et si quid est illis pretiosius, perire siverim, quam quicquam eorum, quæ a tam docta manu proficiscuntur. Id tantum, Amicorum summe, per amicitiam nostram te rogo, ut (quoniam post acceptas literas tuas, prælum cessare jussi, nec res diuturnam patitur moram) notas tuas in reliquam partem Pluti, et deinde in sequentes fabulas quousque tibi lubitum fuerit, quamprimum pertexas: quam ob causam conjecturas meas et emendationes itemque varias Lectiones MSS. in reliqua Pluti, quam fieri potuit brevissime contractas, calci hujus Epistolæ attexui, ut eas cum tuis comparare posses. De Florentinis additamentis (de quibus merito conquereris) res in vado est. Nam quamvis ea non ad calcem Editionis meæ rejecerim (quod forte nonnullos offendere poterat) signo tamen aliquo ab Aldinis distinxi, ne Lectorem amplius fallere possent. De Bisetianis et Bourdinianis quid dicam? Nosti ingenium hominum, qui, illico clamant, Editionem esse imperfectam, si quicquam in ea desit, quod priores Editt. habeant. Hinc fit, ut in edendis libris non solum voluntati hominum doctorum, sed etiam moribus seculi et lucro bibliopolarum serviendum sit. Quam vellem eam esse rerum mearum conditionem, ut magis ex arbitrio meo rem mihi gerere liceret. At nunc cum omni publico munere destitutus sim (quo tamen non tam fortunæ iniquitate, quam judicio et voluntate mea carere me fateor) industria mea est mihi sacræ anchoræ loco: cujus tamen nullum capere possum fructum, nisi habeam bibliopolas, qui spe lucri lucubrationes meas prælo tradant. Et adhuc quidem res bene et ex voto cessit; et spero in posterum, dum erit mens sana in corpore sano. Illud tantum doleo, non plus mihi suppetere otii ad elaboranda et perpolienda ea, quæ sub manibus habeo. Si enim unum adhuc vel alterum annum Aristophani impendere licuisset, non dubito, quin multo plura observare potuissem, quæ nunc properantem effugiunt. Maturandæ enim mihi sunt Editt. ut non solum habeam unde vivam, sed etiam unde viaticum aliquod et subsidium futuræ senectuti (si eousque vivere mihi continget) comparem. Hoc unum, fateor, est, quod aliquando male me habet, minusque sinceram ex literarum studiis voluptatem capere sinit. Quare,

ut solicitudine hac aliquando liberer, constitui certam pecuniæ summam (600 circiter librarum sterlingicarum) quam intra paucos annos studio et labore meo collecturum me spero, ita collocare, ut duplicata inde usura, quoad vivam, ad me rediens sortem compenset: vulgo *lyf-rents* vocant. Huic summæ quod deerit, unius vel alterius patroni liberalitate, ut spero, supplebitur. Porro de dedicatione Aristophanis consilium tuum, Amicorum decus, exquirendum quoque esse putavi. Statui enim cuidam ex Proceribus vestris eum inscribere: sed animo ejus per te prius tentato. Nusquam enim generosiores dantur literarum Patroni quam in Britannia vestra, nec mihi ob eas, quas dixi causas, hujusmodi Patronorum liberalitates spernendæ sunt. Cogitâvi de Domino Sunderlandio, vel Hallifaxio, vel Sommersio, sed ad quos aditus mihi prius a quodam amicorum meorum parandus esset. Est aliquis Londini qui operam suam ad hanc rem sponte mihi obtulit, sed cui adhuc officii hujus gratiam feci, quoniam alii potius quam illi hoc nomine obstrictus esse vellem. Quare tibi, Vir illustris, et Brookbankio nostro totum hoc negotium committo. Redeo nunc ad institutum. De σκυτοδεψεῖν quid statuendum esset, diu fluctuavi, neque dum omnis mihi scrupulus exemptus est; præsertim postquam incidi in alium locum Aristophanis in Avib. v. 490. pag. 564. Ed. Gen. ubi σκυτοδέψαι itidem in fine versus Anapæstici legitur. An igitur dicemus primam syllabam in σκυτοδεψεῖν esse ancipitem? an vero et ibi legendum esse σκυλοδέψαι? Tuum judicium expecto. Illud σκατοδεψεῖν tanquam conjecturam tantum proposui; quam nunquam animus mihi fuit pertinaciter defendendi. De σκυλοδεψεῖν si loca quædam succurrunt, in quibus prima ejus vocis syllaba brevis est, ea ut mecum communices rogo. De ὀλυμπικὸς ἀγὼν ignosces mihi, si conjecturam meam non censeam esse repudiandam. Illud ἐκτετολυπεῦσθαι est emendatio elegans, et ingenii tui acumine digna. V. 453. τροπαῖον ἂν στήσαιτο jampridem ex Suida textui restitui. Multa enim sunt alia loca Aristophanis partim a me illustrata, partim etiam tentata et emendata, quæ in specimine non attigi. V. 287. pro Μίδας scribendum potius esse Μίδαις itidem in notis meis monueram. V. 559. ποδαγρῶντες ex Edit. Ald. textui restitui, illo altero ποδαλγ. ut inepto, valere jusso. V. 566. Sic numeris suis restitui: Νὴ Δία γ', εἰ δεῖ γε λαθεῖν αὐτὸν, etc. Sed

simul monui, esse versum frigidum, et Aristophane nostro parum dignum. V. 536. Prior conjectura tua vera mihi videtur, ut scribatur——πλὴν φώδων ἐν βαλ——κολοσυρτοῦ. Et deinde novæ sententiæ initium φθειρῶν δ' ἀριθμὸν——οὐδὲ λέγω σοι. Nam illa, κολοσυρτὸν φώδων non video quomodo jungi queant: cum φῶδες nullum edant κολοσυρτὸν, i. e. strepitum tumultuosum. V. 165. et sqq. valde probo judicium tuum, quo mones, dicta omnia scurrilia Carioni tribuenda esse, nec continuari ibi debere personam Chremyli[1]. Sed pergo ad reliqua. V. 592. κοτίνου στεφάνῳ. Quid tibi, quæso, videtur de interpretatione hujus loci, quam habet Paschalius de *Coron.* Lib. vi. cap. 19. Mihi frigida videtur et nimis longe petita: nec aliter locum illum exponendum puto quem per σχῆμα, quod παρ' ὑπόνοιαν dicitur. V. 596. Ed. Ald. et Genev. habent προσάγειν [metro] repugnante. Quare præfero τὸ προπέμπειν, quod in aliis Editt. reperio. 640. Φάνος MS. Vatic. Bodlei. et Arund. itemque Ed. Ald. φέγγος, quod puto interpretationem τοῦ φάνος, utpote vocabuli rarioris. V. 676. τὸν ἱερέα. Adde e MS. Arund. τοῦ θεοῦ ad versum supplendum. Sed tunc articulus τὸν ante ἱερέα redundabit. V. 800. Δὲ ξενικός. MS. Arund. recte una voce Δεξίνικος. V. 816. Lectioni εἶπος palmam tribuo: ut antea ad Suidam. V. 990. pro μισητίας MSS. Bodl. et Arund. habent μισγητίας (quasi a μίσγεσθαι) quod tunc adeo placebat, ut in textum recipere non dubitarem. At nunc me facti ejus pœnitet, et veram esse lectionem μισητία non dubito. Nam μισεῖσθαι aliquando accipitur pro βδελύττεσθαι. et probo. Unde μισητία libido fœda, odiosa, et aversatione digna. V. 1083. τὸ διαλεχθείην, non de colloquio, sed de *concubitu* accipio. Vide Pollucem Lib. v. sect. 92, 93. V. 1094. pro ὑπεπίττουν, Etymol. v. πατὴρ, legit ἐπίττων et Suidas in serie sua Ἐπίττουν: sed tunc syllaba versui deerit. Et hæc quidem sunt loca Pluti, in quibus varia aliqua lectio occurrit. Cæterum sunt sexcenta alia, quæ quidem non emendo, utpote sana et integra, sed tantum illustro, et interdum paulo fusius; eo scilicet, quo in specimine factum video modo. In Scholiasta longe plura emendo; sed quæ hujus chartæ non capit angustia. Ubi re-

[1] Vid. Dobræi Aristophanica, p. 18.

sponsum a te accepero (quod impatienter expecto) illico in Nubes quas habeo varias Lectiones et emendationes, per epistolam ad te mittam. Ankersenius in epistola ad me valde mihi prædicavit insignem tuam erga ipsum humanitatem, quo nomine tibi gratias ago quam maximas. Nam puerum illum valde amavi, et hic Amstelod. complexus sum, tum ob eruditionem ejus, tum etiam moris ingenuitatem et urbanitatem. Dom. Brookbankium ad vos rediisse ex Sikii literis lætus intellexi. Saluta quæso iterum iterumque meo nomine candidissimum illud pectus, et quem juxta te amavi semper plurimum. De nato filiolo ex animo tibi gratulor, optoque ut laudum paternarum aliquando sit æmulus. Puerperæ item constantem et firmam valetudinem, tibi et toti familiæ tuæ omnia prospera et læta precor et voveo. Vale, Amicorum decus, et me, quod facis, amare perge.

P. S. Fritschius junior, qui jam per annum et dimidium Amstelodamo abfuit, ante biduum ad me scripsit, se intra tres hebdomadas certo certius huc rediturum. Simul conqueritur de Croonfeldio[1], quod ipsi nondum supplementa exemplarium Suidæ miserit, quamvis non solum aliquoties ad eum hac de re scripserit, sed etiam libros, quos universitati debeat, jam ante discessum suum hic paratos habuerit. Rogo igitur, ut cum Croonfeldio hac de re loquaris, et causam moræ perconteris. Addit Fritschius se illico libros missurum, quamprimum supplementa acceperit. Sed cum huc venerit, auctor ipsi ero, ut ipse ad Croonfeldium denuo hac de re scribat. Iterum vale.

Inscriptioni epistolæ addi poterit Belgice, Ten huyse van Madame Petold, op de hoek van de lange brug steeg in de Ness. Amsterdam.

Hemsterhuysius epistolam tuam accipit, qui mirifice exhilaratus fuit. Salutem tibi plurimam dicit.

For the Reverend Dr. Bentley,
Master of Trinity Colledge in Cambridge.

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[1] Scil. Crownfield, Academiæ Cantabrigiensis typographo.

IV.

Viro Illustri et Amicissimo Rich. Bentleio, *S. P. D.* Ludolphus Kusterus.

Literas tuas Londino ad me datas accepi, ex quibus perspexi, te quamprimum Cantabrigiam reversus fueris, reliqua in Plutum ad me missurum; qua re vehementer lætatus fui. Illustrissimus Spanhemius noster itidem parat notas quasdam in Aristophanem Editioni meæ adjiciendas; qua de re nuper per Massonium me certiorem fecit. Præterea Parisiis ad me missæ sunt notæ prolixæ et doctæ Magni viri Isaaci Casauboni in Equites Aristophanis, quas ex ejus autographo vir quidam in aula Gallica dignitate et opibus illustris, nomine Reymondus, Editionis meæ fama commotus, ultro pro me describendas curavit. Fateor sane me hoc inexpectato thesauro magnopere lætatum fuisse. His omnibus ornamentis si accesserint notæ meæ qualescunque, itemque Variæ Lectiones quatuor codicum MSS. et Scholia ante inedita in Lysistratam (quæ tibi debeo) sperare ausim Editionem meam (quamvis pene intra biennium et inchoatam et absolutam) perquam luculentam fore. Si specimen meum a Clerico editum, tibi, Amice magne, placuit, spondere mihi ausim, et reliqua tibi magis adhuc esse placitura, quippe in quibus plura παρακεκινδυνευμένα, et ex reconditis Græcæ linguæ penetralibus deprompta occurrent. At φορτικὸς forte tibi videbor qui tam magnifice de propriis laboribus sentiam. Quare calamum hîc reprimo.

Quod ad dedicationem Aristophanis adtinet, non meum quidem est, ullas generositati alterius leges ponere; attamen (quoniam meam hoc de re sententiam scire cupis) crederem 50 vel summum 60 libras sterlingicas, lautum fore honorarium. Sed tu, Amicorum summe, totius hujus negotii αὐτοκράτωρ esto, persuasumque habeas, me æqui bonique consulturum esse quicquid hac in re statueris.

Pergo jam ad Nubes: ex quibus pauca quædam loca, in quæ vel ex MS. vel ex ingenio crisin exercui, hîc subjungam. Nam omnia attingere nec necessarium puto, nec temporis et epistolii hujus angustia patitur. V. 109. vocem φασιανοὺς cum Athenæo de avibus vel gallinis ita dictis accipio; non, ut alii, de equis. De loco illo scholiastæ ad v. 238. φθάσαντι δὲ αὐτῷ,

amplius cogitandum censeo: uti et de illo ad v. 263. μερικοῖς φιλοσόφων λόγοις. Quid enim sibi hîc vult illud μερικοῖς?

V. 325. pro ἤδη νῦν μόλις ὁρῶ MS. Vat. recte, ἤδη νῦν μόλις ἀθρῶ.

V. 347. in editis cæsura caret, quem MS. Vat. recte sic habet. γίνονται πάν θ' ὅ, τι βούλονται κᾆτ' εἰ μὲν ἴδωσι κομήτην. V. 357. pro πρεσβῦτα παλαιγενὲς MS. Vat. rectius, πρεσβῦτα παλαιογενὲς. Sic enim metrum salvum erit: V. 368. in MS. Vat. et Arund. recte sic legitur —μεγάλοις δέ σ' ἐγὼ σημείοις αὐτὸ διδάξω.

V. 389. in editis integro pede brevior est, cui consulit MS. Vat. in quo τὸ παππᾶξ bis scriptum est. V. 400. legendum —Σούνιον ἄκρον Ἀθηνῶν.

V. 411. Cæsura caret: Ὦ τῆς μεγάλης σοφίας ἐπιθυμήσας, etc. Quare lege, transpositis tantum vocibus, ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας, ut recte apud Laërtium in Socrate, sect. 27. In v. 431. secundum priores Editt. legitur γνώμας μεγάλας: sed τὸ μεγάλας in versu redundat, quæ vox proinde recte deest in MS. Vat. et apud Suidam v. γνώμη. Versus 527. in metrum peccat, quem proinde sic rescribo Ἀλλ' οὐδ' ὡς ὑμῶν προδώσω ποθ' ἑκὼν τοὺς δεξιούς. Cæsura quidem fit in media voce προδώ | σω. sed idem in pluribus aliis versibus antecedentibus et sequentibus fieri video: unde colligo, hoc in isto genere versuum non esse vitiosum.

In V. 593. pro κᾀξημάρτηται MS. Vat. recte habet κᾀξημάρτετε. V. 809. pro ἀπολέψεις, MS. Vat. et Arund. itemque Suidas habent ἀπολάψεις. utrum melius? V. 920. ἐκ | πηριδίου Edit. Genev. pessime habet Εὐριπίδιου. V. 991. est obscurus. Quid enim sibi vult illud, τῆς αἰδοῦς μέλλεις τἄγαλμ' (lege τὤγαλμα, metri gratia) ἀναπλήσειν. Scholiastes monet in quibusdam codicibus pro ἀναπλήσειν lectum fuisse ἀφανίζειν: quod magis placet. V. 992. pro εἰσιέναι, Suidas, v. Ἀποθρανσθῆς et v. Εἰσάττειν, legit, εἰσάττειν: quam puto veram et archetypam vocem, τὸ εἰσιέναι vero ejus scholium. V. 1079. Pro ῥαφανιδωθῇ γε πειθόμενος, vel lege πιθόμενος: vel ῥαφανιδωθῇ πειθόμενος, omissa particula γε: ut habet MS. Vat. V. 1205. pro ἀμφορῆς νενασμένοι MS. Vat. et Suid. v. Ἀμφορεαφόρους, et v. Νενημένην legit ἀμφορῆς νενησμένοι, i. e. σεσωρευμένοι.

In V. 1302. vix intelligo illud, ἐπιαλῶ. An legendum, ἐπεὶ ἑλῶ, pro ἑλάσω: ut ἐξελῶ pro ἐξελάσω. In V. 1374. pro ἐξ Εὐριπίδου legendum est, Εὐριπίδου ῥῆσ. omissa vocula ἐξ quæ et in MS. Vat. recte deest.

V. 1378. pro ἠριζόμεθα, non solum MS. Vat. sed etiam Suidas v. Ἔπος πρὸς ἔπ. et Eustath. ad Il. ψ. p. 1327, 14. Ed. Rom. habent ἠρειδόμεθα; quam non dubito esse archetypam vocem poëtæ, cujus locum occupaverit Scholium.

V. 1399. post καινῶν addendum est ἐπῶν ex MS. Vat. et Arundel. V. 1444. pro ἐκ τούτων ἐπωφελήσεις MS. Arund. rectius, ἐκ τούτων ὠφελήσεις. V. 1508. τί γὰρ μαθόνθ' ὑβρίζετον] versus hic in MS. Vat. et Arund. recte postponitur sequenti: Ibi enim illum collocari debere, patet ex duali ὑβρίζετον, qui utique requirit ut Socrates et Chærephon ante locuti fuerint. Pro μαθὼν autem, ut priores Editt. habent, clarum est legi debere μαθόνθ', ut respondeat duali sequenti ὑβρίζετον. Potest tamen versus idem etiam sic legi, uti legitur in MS. Vat. Τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετον.

Hæc sunt, quæ raptim, ut vides, et tumultuario scribendi genere, ex Nubibus tecum communicanda duxi. Tu, Vir amicissime, quamprimum commodo tuo fieri poterit et in hanc fabulam Notas tuas mecum, ut spero, communicabis. Quando Spanhemii nostri notas accepturus sim, ignoro: neque enim certi temporis mentionem fecit. Quare vereor, ne nimis diuturnam nectat moram; quod mihi valde incommodum foret. Tu Amicorum decus, vale et mihi favere perge.

Amstelodami d. 31 Jul. St. Gregor. 1708.

P. S. Priores literas si comburere nolis, saltem talamo dele, quæso, illam partem, quam alios ignorare præstat[1].

For the Reverend Dr. Bentley,
Master of Trinity Colledge at Cambridge.

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[1] Quod fecit quidem Bentleius.

V.[1].

Celeberrimo et Doctissimo LUDOLPHO KUSTERO, *S. P. D.* RICHARDUS BENTLEIUS.

TANDEM a Londino Cantabrigiam redii; et ubi primum ab itinere et amicorum allocutionibus requiescere concessum est, ecce Aristophani tuo manum rursus admoveo. Gaudeo quæ in novissimis ad te literis dedi, tantopere tibi placuisse: ea mihi satis ampla est opellæ illius merces. Cæterum quod narras scrupulum tibi adhuc restare de σκυτοδεψεῖν; noli dubitare quin et in Avibus, p. 387. reponendum sit,——χαλκῆς, κεραμῆς, σκυλοδέψαι—ut nos olim in margine correxeramus; præsertim cum continuo sequantur illa,

Σκυτῆς, βαλανῆς, ἀλφιταμοιβοὶ, τορνευτολυρασπιδοπηγοί.

An tu putas σκυτοδέψαι primam ibi corripere, et mox σκυτῆς producere? quin misso metro, repetitio τοῦ σκυτ' inconcinna fuerit. Lege ergo fidenter σκυλοδέψαι et, ut id obiter notem, τορνευτολυρασπιδοπηγοί, non ut exstat in omnibus editionibus τορνευτασπιδολυροπηγοί, versu ipso repugnante; quod miror te ad Suidam, qui verbum hoc recte citat, non observâsse. Poscis loca tibi indicari, ubi σκυλοδεψεῖν primam corripit. Nulla jam mihi succurrunt; sed quid attinet? cum certo sciamus σκύλον vel σκύλος pro *pelle* primam corripere: eadem enim simplicis et compositi erit mensura. Præter Callimachi versum, quem jam ante tibi indicavi, vide Anthol. lib. vi. cap. ἀπὸ ποιμένων.

Τοῦτο χιμαιροβάτᾳ Τελέσων αἰγώνυχι Πᾶνι
Τὸ σκύλος ἀγρίης τεῖνε κατὰ πλατάνου.

ubi pro ἀγρίης repono ἀερίης *altæ*; ut Latini, aeriæ quercus, ulmi, cupressus, &c. Plura τοῦ σκύλος exempla quærenti erunt obvia; mihi non vacat. Non repugno, quin emendationem tuam τὸν Ὀλυμπικὸν αὐτὸς ἀγῶνα, p. 30. una exhibeas cum mea, αὐτὸς τὸν Ὀλύμπι' ἀγῶνα. Certe si quærimus, non quid scribere potuerit auctor, sed quid scripserit, meam veri-

[1] [*Epistolæ* V. *et* VI. *eduntur ex apographis, quæ sibi fieri curaverat Bentleius.*].

orem puto. Vide Gruteri Inscripi. p. 314. Reinesii p. 365. ubi habes Νικήσας ἀγῶνας Ὀλύμπια, Πύθια, &c.[2] Priorem ex nostris emendationem præfers p. 28.

Σὺ γὰρ ἂν πορίσαι τί δύναι ἀγαθόν; πλὴν φώδων ἐκ βαλανείου,

Καὶ παιδαρίων ὑποπεινώντων, καὶ γραϊδίων κολοσυρτοῦ.

[Ego[3] vero vix mutaverim τὸ κολοσυρτόν. nam quantum video πλὴν hic accusativum sequentem necessario postulat. At inquis τῶν φώδων nullus est κολοσυρτός. Recte: sed quam sæpe observamus tam apud Græcos, quam Latinos substantivum regens non omnibus suis genitivis convenire, sed posterioribus tantum? Est etiam, quod præterea dicam. Nisi intercederet Scholiastarum et Suidæ auctoritas, qui φώδων hic agnoscunt, sic locum refingerem,

——πλὴν φωρῶν ἐκ βαλανείου,

Καὶ παιδαρίων ὑποπεινώντων καὶ γραϊδίων κολοσυρτόν.

ibi omnibus æque convenit κολοσυρτὸς, φωρσὶ, παιδαρίοις, γραδίοις. Fures autem intelligit balnearios, qui inopia pressi vestimenta lavantium subripiebant. Nota res: Plautus Rudente II. 3.

Scin tu etiam?, qui *it lavatum*
In balineas, cum ibi sedulo sua vestimenta servat,
Tamen subripiuntur: quippe qui, quem illorum observet, falsu 'st:
Fur facile, quem observet, videt; custos qui fur sit, nescit.]

Illud, quod porro quæris, p. 31. κοτίνου στεφάνῳ στεφανώσας, est repetitio indignantis se eo argumento tam arcte constringi: quasi diceret, *Deus te perdat cum tua corona oleastri. At te Jupiter oleastro coronet* (quia illud laudas tantopere) *et deinde perdat.* Pagina autem 52, προπέμπειν, legis ex Florentina: cum Aldi προσάγειν metro repugnet. Miror te MStorum nullam mentionem facere. Si illi habeant προπέμπειν, quod versui quidem convenit, a sententia tamen alienum est; tum lego una litera ejecta;

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[2] [*Vid. ad Horat.* 1 *Ep.* I. 50. *Antipater Anthol.* I. 1, 5. *Ruhnken. ad Paterc. p.* 28.]

[3] Sed jam nunc lego in Equitibus: οὐδὲ μουσικὴν ἐπίσταμαι Πλὴν γραμμάτων, &c. Ergo prior emendatio nunc placet: et hæc omnia indicta sunto. *Bentleii manu scriptum.*

δεῖπνον κατὰ μῆν' ἀποπέμπειν.

Sed si MSti quoque προσάγειν agnoscunt, et προπέμπειν est Florentinorum commentum, ut sane suspicor; tum lego totum locum,

Τοὺς μὲν ἔχοντας καὶ πλουτοῦντας δεῖπνον κατὰ μῆνα προσάξειν,

Τοὺς δὲ πένητας τῶν ἀνθρώπων ἁρπάζειν, πρὶν καταθεῖναι.

Certe, si quid video, tempus futurum hic longe aptius. Narrat enim Hecate, sibi cœnam quot mensibus *allaturos* fore divites: ni pauperes eam raperent, prius quam poneretur. Proinde cœna ad Hecatam non devenit; quare προσάξειν dicit, non προσάγειν; quia nunquam cœna potitur. Jam p. 34. miror te Florentinum φάνος amplecti, quod nihil est; quis τὸ φάνος dixit? utique semper est generis masculini. Deinde esset *laterna, fax,* sententia absurda. Voluerunt, credo, φάος, non φάνος; hoc est *salus, præsidium* ὁμηρικῶς. Recte quidem, si sensum modo spectas; sed et codices et versus ipse φέγγος efflagitant, eadem notione,

Ἀναβοά | σομαι, τὸν εὐ|παιδα καὶ
Μέγα βροτοῖ | σι φέγγος Ἀσ | κληπιόν.

Porro p. 36. in versiculo illo Ἔπειτ' ἀναβλέψας ὁρῶ τὸν ἱερέα, addis ex MSto Arundeliano ad versum, ut ais, supplendum, τοῦ θεοῦ; quo pacto redundabit inquis, τὸν. Nescio equidem, quid hic spectes. Nam ut hic a te refingitur, nullus omnino exibit versus. Vulgaris autem integerrimus est, ut vides per sua διπόδια, Ἔπειτ' ἀνα | βλέψας ὁρῶ | τὸν ἱερέα. Ergo ex MSto voces illæ ex margine traductæ sunt, non ad versum sed ad sententiam supplendam. Abeant igitur eo, unde malum pedem tulerint.

Pag. 40, εὖ πάνυ λέγεις, ὡς δὲ Ξένικος οὑτοσὶ
Ἀνίσταθ' ὡς ἁρπασόμενος τὰς ἰσχάδας.

Placet quod ex MSto profers, ὡς Δεξίνικος; tamen scabrities quædam adhuc aures offendit, ὡς ἀνίσταθ', ὡς ἁρπασόμενος. Ego sic tentaveram

εὖ πάνυ λέγεις. ὁ δὲ Ξένοικος οὑτοσὶ,

ut Ξένοικος sic nomen viri; et sic quoque; quod fortasse omnium verissimum est,

εὖ πάνυ λέγεις. ὄχλος δὲ ξενικὸς οὑτοσὶ, &c.

Peregrini scilicet *spectatores* urbanitatis Atticæ ignari, serio rem agi credebant; te surrexerant caricas rapturi. ὄχλος ξενικὸς sæpe occurrit apud Historicos. Equidem vix dubito, quin rem acu tetigerim. Subit autem me admiratio, cur te offenderit μισητία p. 47. ut insubidum illud μισγητία ei præferres, oblitus tot Grammaticorum, qui verbum illud agnoscunt, Etymologi, Pollucis, Eustathii; quin et Suidæ tui, qui proverbium illud citat,

Παρὰ σφυρὸν παχεῖα μισητὴ γυνή:

et locum etiam Cratini, quem tu sic edidisti, Μισηταὶ δὲ γυναῖκες ὀλίσβῳ χρήσονται, a Porto ut opinor deceptus. Nam princeps editio Chalcondyli habet ὀλίσβωσι; quod Portus mendosum esse videns male interpolavit. At nullo negotio, et sponte sua versus exit Hexametrus Spondaicus,

Μισηταὶ δὲ γυναῖκες ὀλίσβοισι χρήσονται.

Quamobrem, o amicorum τὰ πρῶτα, iterum iterumque te monitum velim, ut probe tibi caveas a Porto, etiam in Aristophane exhibendo. Ego ejus editione non utor; ea tantum emendo, quæ in Basileensi ad Aldinam castigata male se habent. Si quid ergo ab illis recedit editio Porti, (quod sane fieri potest, et sedulo tibi est animadvertendum) illud omne quantumcumque sit scias esse mendosum, et in nulla ratione habendum. Pergo jam ad reliqua in Plutum pertexenda; ibi capto initio, ubi superior ad te epistola[1] finem fecit. Pag. itaque 32. editionis Basileensis;

ἐς τὸν κύφων' ἀλλ' οὐ μέλλειν
χρή σ' ἀλλ' ἀνύειν.

repone ex Aldina χρῆν σ' ἀλλ' ἀνύτειν.

Pag. 33. Ὦ πλεῖστα Θησείοις μεμιστυλημένοι.

Editio Aldi in Textu, μεμοιστιλημένοι; οι pro υ; ut fieri solet. At in notis recte, μεμυστιλημένοι, a μυστίλη. Ita scribunt Hesychius, Suidas, Pollux, Etymologus, &c. Quæ hic in σχολίοις habentur de μιστύλη ἀπὸ τοῦ μεῖστον sunt omnia πονηροῦ κόμματος, neque habentur in Aldina.

Pag. 35. τίς ἡ βοή πότ' ἐστίν; ἆρα γ' ἀγγελεῖ.

Aldina ἆρ' ἀγγελεῖ. Quære, an MSti priori suffragentur. Alioqui sic refinxerim, ἆρ' ἀναγγελεῖ vel ἀπαγγελεῖ. Ibidem,

Ἐπεὶ δὲ βωμῷ πόπανα, καὶ προθύματα
Καθωσιώθη πέλανος ἡφαίστου φλογί.

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[1] *Ista epistola inter schedas Bentleianas non est reperta.*

Vides, quam tragicum spirat: ergo me judice præstat illa altera lectio, a Scholiaste indicata: *πόπανα καὶ θυλήματα.*

Pag. 36. *Ὀλίγον ἄπωθε τῆς κεφαλῆς τοῦ γραϊδίου.*

at *γραϊδίου* tetrasyllabum primam producit, ut supra *καὶ γραϊδίων κολοσυρτόν.* lege igitur *τρισυλλάβως* ob versum, *τοῦ γραδίου*, et paullo inferius quoque numerosius erit,

Τὸ γράδιον δ' ὡς ἤσθετο.——

Pag. 36. de Æsculapio,

Νὴ τοὺς θεοὺς ἔγωγε, μὴ φθάσειέ με
Ἐπὶ τὴν χύτραν ἐλθὼν, ἔχων τὰ στέμματα.

Pingi solet, inquit *σχολιαστὴς, Æsculapius στεφανηφορῶν.* Sane ejus caput coronatum extat in nummo Gentis Aciliæ apud Fulv. Ursinum. Sed quid tum postea? Id in plurium Deorum imaginibus cernitur, neque Æsculapio proprium erat. Ejus potius habenda erunt Insignia, Baculus, Serpens, Gallus. Denique quid opus erat, Æsculapii habitum designare? eum ignorare non potuit Chremyli uxor: et est utique *ἀπροσδιόνυσον.* Vide annon legendum sit —*ἔχων τὰ πέμματα*: ea sunt quæ prius *φθοῖς* et *πόπανα* appellarat. Verebar, ne, cum *bellaria* haberet, (Sacerdos enim quasi Deo servanda collegerat) tandem et *ollam* pultis auferret. Tu de hoc loco cogita; nam sine tuo calculo nolim hic calide pronuntiare. Pag. eadem lego,

Κατέκειτο δ' αὐτὴν ἐντυλίξασ' ἡσυχῆ.

αὐτὴν, se totam, non *αὐτὴν manum;* p. 37. sic nunc extat,

Μετὰ ταῦτά γ' εὐθὺς ἐγὼ μὲν συνεκαλυπτόμην;

quod tamen versus ratio recusat. Corrigendum, *ἐνεκαλυπτόμην*; ut mox, *Ὃς ἐγκεκαλύφθαι φής.*

Pag. 38. *Ἵν' ἐπωμνύμενον παύσω σε.*

Recte Aldina et in textu et in Scholiis, *ἐπομνύμενον.* p. 40.

Ἀλλ' αὐτὰ πάντα πάλιν ἀναστρέψας ἐγώ.

Αὐτὰ hic ineptum et otiosum. Lege sine dubio, *Ἀλλ' αὖ τὰ πάντα*, notum *αὖ πάλιν* et *πάλιν αὖ*. Ibidem numerosior fuerit versus addito *γ'*.

Ἐνδεικνυμένοισί γ' ἕκαστος εὔνοιάν τινα.

P. 41. *Οὕτω τὸ πλουτεῖν ἐστιν ἡδὺ πρᾶγμά τι.*

Versus ἀδιανόητος, inquit Scholiastes; *aut refer ad superiora illa.* *Καὶ ταῦτα μηδὲν ἐξενέγκοντ' οἴκοθεν.* Tu vero

hic cave a Florentinis qui pessime verba luxarunt. Voluit, opinor, Scholiastes, hoc loco versiculum illum sine sensu esse; commodius autem collocari posse post Actus hujus versum secundum. Meo quidem judicio ejiciendus est potius; nam in utrovis loco importunam Parenthesin facit, et currentem sententiam intercipit. Pag. autem 41. quod jam olim in Notis ad Callimachum correxi,

Ὁ δ' ἶπος ἡμῖν ἐξαπίνης. ἐλεφάντινος,

hoc maxime argumento tutaberis. Perit omnino usus τοῦ ἴπνου, si sit ἐλεφάντινος: cum ebur ignem fere nequeat, sed cum teterrimo nidore comburatur. At ἶπος eburneus res est ridiculæ quidem elegantiæ, ad usum tamen non ineptæ. Quare ut hæc lectio urbanitatem Atticam sapit, ita illa absurda prorsus est, et γέλωτος φορτικοῦ.

Pag. 43. Μὰ δί' οὔμενουν ἐσθ' ὑγιὲς ὑμῶν οὐδενος.

Sine dubio vere Scaliger emendat, ὑγιὲς ὔμῶν οὐδεὲν, ut principio fere Pluti,

εἶναι πανοῦργον, ἀδικὸν, ὑγιὲς μηδεέν.

Pag. 44. sic nunc habetur,

Ἆρ' οὐχ ὕβρις πολλὴ ταῦτ' ἐστί; σκώπτετον.

versu claudicante; qui sic sanandus est, πολλὴ τάδ' ἐστὶ, eodem sensu. Illud ibidem ⏑ ⏑, ⏑ ⏑, sic scribendum puto, ut locis paribus Iambi fiant, ⏑ ⏑, ⏑ ⏑, ⏑ ⏑, ⏑ ⏑, ⏑ ⏑, ⏑ ⏑. Cæterum hic versus naso, non ore, efferendus est. P. 45. verior lectio est, quam Scholiastes indicat,

Οὔκουν δικαστὰς ἐξεπιτηδὲς ἡ πόλις
Ἄρχειν καθίστησιν; Nonne igitur, &c.

P. 46. Καὶ σύκινον, τὸν ἰσχυρὸν τοῦτον θεόν.

vocabulum ἰσχυρὸς mediam syllabam producit; ergo quarto pede non potest consistere. Lege ordine inverso,

Καὶ σύκινον, τοῦτον τὸν ἰσχυρὸν θεόν.

ut in Ranis p. 159.

χρώμεθ' οὐδὲν, ἀλλὰ τούτοις τοῖς πονηροῖς χαλκίοις.

Ibidem p. 46.

Ἀλλ' ἴσθ' ἐπ' αὐτὰς τὰς θύρας ἀφιγμένη, &c.

hoc non loquitur χο. *chorus*, sed χρ. Chremylus; et sic corrigendum. χοροῦ non indicat chorum hic loqui; sed chori can-

tica ibi olim fuisse, nunc deficere; ut antea in hac fabula. Pag. 50. sic editum est,

Πειρᾷ μὲν οὖν ἴσως σε· κᾆτα τῶν τιτθίων
Ἐφάπτεταί σου——

versu repugnante; qui aut sic constituendus est, καὶ τῶν τιτθιῶν; aut quod verius est, κᾆτα τιτθιῶν sine articulo, ut in Ranis p. 147. χιτωνίου·

Παραῤῥαγέντος τιτθίον προκύψαν.

Jam illud p. 51. Οὐκ ἂν διαλεχθείην, &c. recte interpretaris de concubitu. Ego sic in libri ora adnotaveram. Διαλέγεσθαι, συνουσιάζειν, Suidas.

Pag. eadem, οὐκοῦν τρύγοιπος, ταῦτα πάντ' ἰάσεται. Ita quidem Suidas verbo τρύγοιπος: sed alibi articulum addit, qui augere videtur elegantiam,

Οὐκοῦν ὁ τρύγοιπος, &c.

Vide ipsum,

Ὁ τρύγοιπος ταῦτα πάντ' ἰάσεται;

ubi tu, ut sæpius Porto tuo male fidens, ὁ τρύγητος, edidisti. At Chalcondylus τρύγοιπος, recte. Hunc enim locum Suidas respexit, et ex eo, ut solet plerumque inepte, proverbium concinnavit. Ibidem ὑπεπίττουν recte habet; neque simplex stare ibi potest; utcunque Suidas et Etymologus id exhibeant. Iterum quoque mox repone,

Ὡς εὐτόνως, ὦ Ζεῦ βασιλεῦ, τὸ γρᾴδιον;

non τὸ γραΐδιον, quatuor syllabis. Pag. 52. scribe ex Aldina,

Οὐ ψαιστὸν, οὐκ ἱερεῖον, οὐκ ἄλλ' οὐδεέν.

ἄλλ' i. e. ἄλλο; non ἀλλ' i. e. ἀλλά. Ibidem,

Οἴμοι δὲ κωλῆς ἣν ἐγὼ κατήσθιον.

ἣν quoque habetur apud Athenæum lib. IX, ex Pluto secundo. Videtur nihilominus, legendum ἧς ἐγὼ κατέσθιον; quod Ἀττικώτερον est, ut mox sequitur, σπλάγχνων τε θερμῶν, ὧν ἐγὼ κατήσθιον. Pag. ultima 55,

Ἰδρυσόμεσθα, λαβοῦσ' ἐπὶ τῆς κεφαλῆς φέρε. Illud σ ἐπιτατικὸν gravat versum, qui celerius et numerosius decurrit, si legas

Ἰδρυσόμεθα, λαβοῦσ', &c. Sed redi mecum ad pag. 48, ubi vetula de adolescente amatore suo loquitur,

Καὶ νὴ δί' εἰ λυπουμένην γ' αἴσθοιτό με,
Νιτάριον ἂν καὶ βάτιον ὑπεκορίζετο
Nitariam appellabat aut Batium suum.

Nempe, si credimus Symmacho, Grammatico passim a Scholiaste laudato, *Nitarus* quidam et *Batus* erant, mollitie infames. Ergo ἀπὸ Νιτάρου Νιτάριον, ἀπὸ Βάτου Βάτιον. Atqui (ut condonemus ei cinædos suos Νίταρον et Βάτον, quos nemo alius memorat, quique a Symmacho conficti videntur, ne nihil dicendo ignorantiam suam fateretur) qui sodes fieri potest ut nominum virilium diminutiva tribuantur mulieri? σωκρατίδιον est ὑποκοριστικὸν Socratis, at nullius alterius: sic Νίταριον solius Nitari fuerit, Βάτιον solius Bati. Sed cum hæc interpretatio sit plane absurda, aliam infit: Καὶ τὰς μικρὰς δὲ θηλείας, βατύλους ἔλεγον; quæ primo corrigenda erunt, deinde expendenda. Suidas habet μικρὰς καὶ θηλείας (in tua tamen editione conjunctio male abest) unde sic lego, Καὶ τοὺς μικροὺς καὶ θήλεας, Βατάλους ἔλεγον; *viros pumilos et effæminatos Batalos vocabant.* Vide Βάταλος apud Hesychium, Harpocrationem, Suidam, Eustathium, Plutarchum in vita Demosthenis, cui ob mollitiem cognomen Batalus adhæsit. Certa est hæc emendatio; et fortassis insuper legendum est, τοὺς μαλακοὺς, pro μικροὺς, etsi et hoc tolerari potest. Jam quæro a te quid Βάταλος facit ad Βάτιον? quibus fidiculis extorquebunt, ut ex Batalo Bation diminutivum prodeat? A Βάταλος certe Βατάλιον fuerit, non Βάτιον. Tamen et alter Scholiastes significare ait Βάταλον τὴν ἕδραν παρ' ὃ καὶ Βάτιον, Batalum scilicet esse *sedem, podicem*, a qua voce Βάτιον venire. Et quidem Βάταλον notare πρωκτὸν testantur Plutarchus, Etymologus, Harpocration: sed inde Βάτιον deducere est aut hominis inepti, aut ad incitas redacti. Ergo alius, sed nihilo sapientior, Νιτάριον et Βάτιον ait esse plantarum nomina; et interpretatur ὑπεκορίζετο Νιτάριον καὶ Βάτιον, quasi dixerit ὡς ἄνθη με εἶχεν, *florum loco me habuit.* Bellorum mehercule florum! cum Βάτος non rosam, non lilium, sed *sentem, spinam* significet: Νιτάριον autem de flore vel planta dici sit inauditum et falsum. At tandem, opinor, ad rem ipsam devenimus; nam βάτος, ait alter, est, pisciculi genus; unde mollis et luxuriosus, qualis iste est pisciculus, Βάτιον dici potest. Βάτος quidem piscis est, hoc vere: sed satius fuerit pisce mutiorem esse, quam tam

lepidum ὑποκόρισμα nobis obtrudere. Restat adhuc Didymus, qui νιτάριον exponit νεόττιον, οἱονεὶ κοράσιον; sed cum nemo omnium Grammaticorum hoc memoret, cras ei credemus, hodie nihil; utpote qui hoc confingere potius voluerit, quam ignorantiam suam candide fateri. Quid ergo? ipsa certe tot interpretationum varietas satis per se ostendit, ad quantam ἀφασίαν καὶ ἀμηχανίαν redacti fuerint miselli Scholiastæ. Nobis autem, si locum a quindecim credo sæculis in mendo cubantem, et ab ipsis Græcis Magistris insanabilem relictum, certa conjectura restituere poterimus, et extra omnem dubitationis aleam ponere; ecquid erit pretii, προσφιλέστατε Kustere? Gratiam, sat scio, a te magnam inibimus, et ab omnibus φιλαριστοφάνεσι, qui tua opera id olim possunt resciscere. Faciamus igitur periculum; et primo illud percommode accidit, quod apud Suidam ista nomina cum duplice Tau efferuntur,

Νιττάριον ἂν καὶ Βάττιον ὑπεκορίζετο;

cui scripturæ astipulatur scholiastes ille ad locum, qui Βάταλον δὲ, ait, τὴν ἔδραν, παρ' ὃ καὶ τὸ βάτιον· τὸ δὲ συνεσταλμένως ἀναγινώσκειν ἀνόητον: hoc est, *Stultum est correpte verbum illud pronuntiare.* Scripsit ergo iste, syllaba per geminam consonantem producta, Βάτταλος et Βάττιον, ut profecto apud Etymologum hodie habetur, βάτταλος καὶ βατταλίζειν. Jam igitur sic locum refingo, minima mutatione,

Νηττάριον ἂν καὶ φάττιον ὑπεκορίζετο.
Anaticulam vocitabat et palumbulam.

Non dubitaveram consueta quædam ὑποκορίσματα amatoria sub mendosis illis delitescere, et proinde tentanti quiddam ejus generis ex iis extundere statim optime successit. A νῆσσα, Attice νῆττα diminutiva extant, νήττιον et νηττάριον; a φάσσα, φάττα, est φάττιον. Onomasticum Latino-Græcum Labbæi; Palumbes, φάτται· palumbula, φάττιον. Porro inter blanditias amantium, *anaticulas, palumbulas,* sive quod idem est *columbulas* (nam palumbes est genus columbæ) vel primum locum obtinere, ex notissimo Plauti loco constat. Asinar. III. 3.

Dic igitur me ANATICVLAM, COLVMBVLAM, catellum,
Hirundinem, monedulam, putilum passerillum.

Sic corrige ista; nam in editis mendose habentur, contra legem metri: sed et illa ibidem sic scribe,

Dic igitur me passerculum, gallinam, coturnicem,
Agnellum, hædillum me tuum dic esse, vel vitellum.

Habes igitur, Kustere, locum insignem, qui ante Christum opinor natum tot Magistris crucem fixit, sic a me restitutum; ut nemo nisi stolidus aut in his literis plane hospes de conjecturæ veritate dubitare possit: in qua tanquam *προσώπῳ τηλαυγεῖ* emendatiunculis his ad Aristophanis Plutum finem ponam. Cum autem in Scholiis *longe plura te emendaturum* vere, at certa fides est, polliceris; age, quandoquidem et otii et chartulæ quiddam superest, fragmenta veterum quæ in *σχολίοις* ad Plutum laudantur, percurramus; si forte mendosis *ἀποσπασματίοις* medicinam facere possimus: In Prolegomenis *Περὶ Κωμῳδίας*, legitur *ἦσαν δὲ οἱ περὶ Σαννυρίωνα*; sed corrigendum *περὶ Σουσαρίωνα*; ut in Dissertationibus ad Phalaridis Epistolas, si bene memini, olim ostendi. Sane plurima de Comœdiæ Tragœdiæque ibi protulimus aliis indicta et incognita, quæ in limine tui Aristophanis non inhoneste spectari possent, si Latine verterentur. Ibidem in *Ἀριστοφάνους Βίῳ*, legitur. *τὴν γυναῖκα δ' αἰσχύνομαι*, &c. quod sic constituendum,

——τὴν γυναῖκα δὲ
Αἰσχύνομαι, τῷ τ' οὐ φρονοῦντε παιδίῳ.

Ibidem inter Dramata Aristophanis controversa memorantur *Ποίησις*, *Ναύαγος*: quæ ut mendo carentia admittit etiam Fabricius noster. Corrigendum tamen sine dubio ex vestigiis scripturæ, *Πόλεις*, *Δὶς ναναγός*. De *Πόλεσι* controversiam olim fuisse testatur Athenæus, *Ἀριστοφάνης ἢ Φιλύλλιος ἐν ταῖς Πόλεσι*, et iterum *Φιλύλλιος ἢ Φρυνιχος ἢ Ἀριστοφάνης ἐν Πόλεσι*: posteriorem fabulam citat Pollux, Aristophanes *ἐν Διονανάγῳ*; ubi recte emendatum esse *Δὶς ναναγῷ* vel hic locus ostendit *Δὶς ναναγός*. nosti proverbium,

Improbe Neptunum accusat, qui *bis naufragium* facit:

inde argumentum huic Fabulæ, *Bis naufrago*. Ibidem paullo inferius *Περὶ κωμῳδίας* legitur, *Ἀριστοφάνης Φιλίππου Ἀθηναῖος, μακρολογώτατος Ἀθηναίων, καὶ εὐφυίᾳ πάντας ὑπεραίρων*. Quid, malum, *μακρολογώτατος*? quod orationis vitium est putidissimum. Qui fieri potest, ut idem sit *εὐφυέστατος*? sed corrigendum *μακρῷ λογιώτατος*, longe celeberrimus, disertissimus. Ibidem in Fabulæ Hypothesi, *ὅθεν καὶ παροιμία*,

Ἐν καρὸς ἄτῃ, ἤτοι ἐν δούλου τάξει. Facilis est emendatio, Ἐν καρὸς αἴσῃ ex Homero. Scholiorum pag. 1. locus ex Synesio ἡ γὰρ Λαὶς ἀνδράποδον ἦν Καρικὸν ἐξ Σικελίας ἐωνημένον. *lege* ὑκκαρικὸν, *nata Hyccaris Siciliæ oppido.* Verum hæc absunt ex Aldina a Florentinis mangonibus interpolata. Pag. 2. locus est ni fallor, ex Thesmophoriazusis secundis. Senarii sunt, sic forte reponendi[1];

Ὅς ἦν περίεργος ταῖσι τῶν φορημάτων
Ὅσαι τι περιπέττουσιν αὐτὰς προσθέτοις.

Pag. 10. Platonis locus ex Amphiarao sic videtur constituendus,

Καὶ νὴ Δί' εἰ τὸν Πάμφιλόν γε φαίης
Κλέπτειν τὰ κοινὰ, χἄμα συκοφαντεῖν.

Pag. 10. et 11, de Philonide fragmenta sic reponenda; Νικοχάρης Γαλατείᾳ.—ἦ δῆτ' ἀπαιδευτότερος εἶ Φιλωνίδου τοῦ Μελιτέως.—(et sic p. 18.) περὶ δὲ τοῦ μεγέθους Φιλύλλιός φησιν, Ἥτις κάμηλος ἔτεκε τὸν Φιλωνίδην. καὶ Πλάτων δὲ Λαίῳ φησιν, ————οὐχ ὁρᾶς ὅτι

Φιλωνίδην τὸν τέτοκεν ἡ μήτηρ ὄνος
Τὸν Μελιτέα, κοὐκ ἔπαθεν οὐδέν.—

Καὶ Θεόπομπος Ἀφροδισίοις,

A. Ὄνος μὲν ὀγκᾶθ' ὁ Μελιτεὺς Φιλωνίδης.
B. Ὄνῳ μιγείσης μητρὸς ἔβλαστε τῇ πόλει.

Pag. 12. Comici incerti locus sic personis distinguendus,

A. Τί ποτ' ἐστὶ χλωρὸν ἀντιβολῶ, τὸ χρυσίον.
B. Δέδοικ' ἐπιβουλευόμενον ὑπὸ πάντων ἀεί.

Pag. 18. Locus Anacreontis sic constituendus,

Ὁ μὲν θέλων μάχεσθαι
(Πάρεστι γὰρ) μαχέσθω.

Et sic editio Aldina; at Florentini inter hosce versiculos longam ῥῆσιν interposuerunt, pro solita sua eruditione. Et similia p. 32. In Cratini loco,

Σιγὰν νῦν ἅπας ἔχε σιγὰν,
Καὶ πάντα λόγον τάχα πεύσῃ.
Ἡμῖν Ἰθάκη πατρίς ἐστι
Πλέομεν δ' ἐπ' Ὀδυσσέϊ θείῳ.

[1] [*Vid. Dobræum ad Porsoni Aristoph. Plut.* 159.]

Boni illi Florentini post primum versiculum nescio quid intruserunt, quod neque cœlum neque terram tangit[2]. Pag. 37. Ἀλλὰ καὶ θυγατέρα τοῦ Ἀμφιαράου τὴν Ἰασὼ εἶπεν ἐν ἐκείνοις· Ἀλλ' ὦ θύγατερ ἔλεξά σοι πρευμενής. Verba Aristophanis hæc sunt ex Dramate Ἀμφιαράῳ; versus autem Senarius est sic forte refingendus, Ἀλλ' ὦ θύγατερ ἔλεξά σοι τάδε πρευμενής· vel ἐλεξάμην σοι πρευμενής. vel ἔλεξ' ἐγώ σοι; vel alio modo. Ibidem Εὔπολις ἐν Πόλεσι. Τῆνος δ' αὐτὴ πολλοὺς ἔχουσα σκορπίους. Ad Senarium reducere licet hoc modo: Τῆνος δέ γ' ἡ πολλοὺς ἔχουσα σκορπίους. Pag. 39. Theopompi locum sic constitue

——— φέρε σὺ, τὰ καταχύσματα
Ταχέως κατάχει τοῦ νυμφίου καὶ τῆς κόρης.

Pag. 43. Locus ille ὁ Συκοφάντης] οὐ δικαίως τοὔνομα ἐν τοῖσι μοχθηροῖσιν ἐστι κείμενον, &c. qui prosam orationem simulat, sex constat senariis,

Ὁ συκοφάντης οὐ δικαίως τοὔνομα
Ἐν τοῖσι μοχθηροῖσιν, &c.

et ex Athenæi, p. 74. huc traductus est a Florentinis; quem editio Aldi non agnoscit. Verba sunt Alexidis in dramate Ποιητῇ. vides opinor verum esse quod antea tibi dixi, nullo scripto codice usos esse istos nebulones; sed aut de suo nugas aliquas confinxisse, aut hinc inde ῥημάτια quædem emendicasse. Pag. 44. Εὐριπίδης ἐν Βάκχαις· εἰ μὴ γαρ ἴδιον ἔλαβον εἰς χεῖρας μῖσος: at μῖσος priorem producit; lege ergo sine dubio μύσος: tu quære locum in Bacchis, quæ etiamnum extant[3]. Pag. 52. Locus Eubuli est, Καὶ πρός γε τοῦτο, &c. quem sic restitue,

Καὶ πρὸς γε τούτοις ἀσκὸν εἰς μέσον χαμαὶ
Καταθέντες εἰσάλλεσθε, καὶ καγχάζετε
Ἐπὶ τοῖς καταῤῥέουσιν.

Cum hæc scripseram, consulens Suidam in Ἀσκωλιάζειν, si is forte habuerit hoc fragmentum, inveni ibi quidem, et tertio

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[2] [*Voluit Bentleius* σιγάν νυν ἅπας, *prout editur apud Hephæst. p.* 47. *ed. Gaisf.*]

[3] [*In Bacchis non exstat hic versus, qui sumtus erat ex ista parte quæ intercidit post v.* 1328. *ubi vid. Elmsl.*]

Senario integrius, Ἐπὶ τοῖς καταῤῥέουσιν ἀπὸ κέλευσματος· Hinc igitur Scholiastem restitue; reliqua ut a me emendata sunt, partim a Suida confirmantur, partim meliora sunt. Indolui autem ex animo, cum ex tua editione comperi, nihil tibi suboluisse de versibus Senariis. Quid quod intactum præteris, Εὔβουλος ἐν Δαμαλίᾳ; quasi *Damalia* nomen esset. Fabricius vero legit ἐν Δάμαλι ά itaque et β' fuisse colligit. Tu nunc restitue ἐν Ἀμαλθείᾳ ex Athenæo. (II. 63. D.)

Pag. 53. Locus Theopompi senarius est, A. Εἴσω δραμὼν αἴτησον. B. ἀλλ' οὐκ ἐκφορά. p. 55. Strattidis locus mendosus sic corrigendus est; Ἀλλὰ γὰρ Στράττις πρὸ ἀμφοτέρων τούτων (scil. dramatibus Pluto et Concionantibus) τοὺς Ποταμοὺς διδάσκων (nota illam fabulam a viris doctis omissam) εἰς φύλλιον ἀναφέρει τὸ πρᾶγμα; scribe Φιλύλλιον comicum vetustum. Deinde senarios constitue ad hunc modum:

Ὑμεῖς δὲ πάντες ἕξιτ' ἐπὶ τὸ Πύθιον,
Ὅσοι περ ἐστέ, μὴ λαβόντες λαμπάδας
Μηδ' ἄλλο μηδὲν ἐχόμενον Φιλυλλιού.

Hoc est, *Neque quidquam aliud ad imitationem Philyllii.* Atque habes tandem, vir amicissime, quæ ad Aristophanis Plutum et fragmenta Poetarum in Scholiis laudata mihi nunc licuit αὐτοσχεδιάζειν, meliora fortasse daturo, si hoc agerem. Sed contenti erimus hoc Catone[1]; et tu his, qualiacunque sunt, tuo arbitratu uteris, frueris. Cæterum curabis, ut mature ad me deferantur Emendationes tuæ ad Nubes et fragmenta in Scholiis; quibus si quid addere possum, non diu te morabor. Vale, et Hemsterhusium communem utriusque amicum meo nomine saluta.

Cantabrigiæ, Die Julii xxiiii. MDCCVIII.

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[1] [*Sueton. August.* 87.]

VI.

Celeberrimo Viro Ludolpho Kustero Ri. Bentleius, *S. P.*

Superiores meas literas, Amicissime Kustere, in quibus reliquæ ad Plutum detexebantur, ad te salvas pervenisse vix dubito, etsi nondum a te certior factus: tuæ enim postremæ, quæ emendationes tuas ad Nubes attulerunt, prius ex Batavia delatæ sunt, quam meæ eo appulissent. Pergo nunc, ut stem promissis, Nubes percurrere; si quid tuos oculos effugerit, quod sane perpaullum est, emendaturus. Prius tamen, quam Nubes aggrediar, operæ pretium erit, adnotata nostra ad priorem Fabulam recensere: quædam enim mihi in mentem venerunt, quæ tum haud sane recens ab Aristophanis lectione minime advertebam. Quale illud imprimis p. 4. in Schol. *καὶ ἀλλαχοῦ. Ἴαχεν ἀστοῖσι διὰ τριπόδων ἐριτίμων*; ubi suspicatus sum nomen Καλλιμάχου delitescere. Nunc autem video locum adductum esse ex Equitibus p. 244. *Ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων*: quomodo hic corrigendum.

Ad firmandam conjecturam nostram p. 30. *τὸν Ὀλύμπι' ἀγῶνα*; addo locum Menandri ex Schol. ad Acharn. p. 269.— *τραγωδοῖς ἦν ἀγὼν Διονύσια*. Illud p. 40. quod conjeceram, *ὄχλος δὲ ξενικὸς οὑτοσὶ* firmari potest ex vers. ultimo Equitum, *Ἵν' ἴδωσιν αὐτὸν οὓς ἐλωβᾶθ' οἱ ξένοι*. ex Acharn. p. 282. *Αὐτοὶ γὰρ ἐσμὲν, οὐπὶ ληναίῳ τ' ἀγὼν, Κοὔπω ξένοι πάρεισιν*, &c. Nempe, ut vides, plerique festis aderant exteri. Quod p. 34. Aldinam lectionem prætulerim, *Μέγα βρότοισι φέγγος Ἀσκληπιόν*; bonum factum, ut constat ex loco Equitum, p. 255. *Ὦ ταῖς ἱεραῖς νήσοις ἐπίκουρε καὶ φέγγος ἐν Ἀθήναις*. Qui tamen ipse locus, cum adversus metrum peccet sic obiter reponendus est,

Ὦ ταῖς ἱεραῖς νήσοις ἐπίκουρε φανεὶς καὶ φέγγος Ἀθήναις.

Emendationem probo ex p. 237. ibidem. *Ὦ πᾶσιν ἀνθρώποις φανεὶς μέγιστον ὠφέλημα*. Jam illud, p. 46. *τοῦτον τὸν ἰσχυρὸν θεὸν*, ne dubites *τὸ ἰσχυρὸν* secundam syllabam producere; consule sodes pagg. 159, 285, et 298. Pagina vero 4. unice probo emendationem illam, quæ sic habet,

Πείθειν δέ μ' αὐτὸν ξυνακολουθεῖν οἰκάδε. adeo ut τὸ συνακολουθεῖν nullum casum post se habeat; quemadmodum et pag. 146. Δεῦρο συνακολούθει πρὸς τὴν θεόν. pag. 46. illud forte præterieram, Ὅτι καταλύει περιφανῶς εἷς ὢν μόνος; ubi lego, Ὅτιἡ καταλύει ut alibi, p. 310, 2. φυλακὴν καταλύει— et 495. Δῆμον καταλύει—

Jam quod anxie quæsiveras exemplum dari, quo constet τὸ σκυλοδέψης primam corripere, Ecce tibi in Ecclesiaz. p. 494. Ἰέναι καθευδήσοντας ἀπονενιμμενούς Ἐς τῶν σκυλοδεψῶν— Ita exhibet editio Aldi princeps; ita Suidas in σκῦλα; ut de scriptura non sit dubitandum. At in Basileensi ibi extat ἐς τῶν σκυτοδεψῶν. At nobis licet oppedere istis mangonibus. Faciunt enim, quod alii, eorum similes, semper fecerunt, ut deletis verbis reconditis usitatiora supponant. Sic istud apud Suidam in Ἀγρεία ex Epigrammate

τὸ σκύτος ἀγρείης εἵνεκα τῆς πλατάνου, quod tu intactum reliquisti, sic refingendum est,

Τὸ σκύλος ἀγρείης τεῖνε κατὰ πλατάνου.

Nimirum hic ipse locus est, quem in postremis literis tibi indicaveram ex Anthol. lib. vi. cap. ἀπὸ ποιμένων. Atque ibi pro ἀγρείης non pœnitenda quidem conjectura correxeram ἀερίης. Ut Horatius, Tecum sub *alta* vel *platano*, &c.[1]. Nunc vero autoritate Suidæ ἀγρείης admitto; et priora illa indicta sunto. Iterum apud Suidam in vo. Ἀμφίδορον, et Ἀχαϊνή et Ἀχαϊνή nunc quidem extat,

Καὶ σκύτος ἀμφιδόρου στικτὸν Ἀχαϊνέω.

At tu ipse in voce θίασος ex Anthologia inedita recte dedisti, Καὶ σκύλος, &c. Quare fidenter, o amice, τὸ σκυλοδεψεῖν in Pluto repone; et conjecturam tuam σκατοδεψεῖν in Lethen projice[2]. Porro Emendatio illa nostra, præfiscine dixerim, eximia, unam non dubito tibi valde probari, Νηττάριον ἂν καὶ φάττιον ὑπεκόριζετο, lucem aliquam et fidem fœnerabitur ex

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[1] [*Virgil. Cul.* 122. *Aëriæ platanus. cf. Ecl.* I. 59. ἀγρείης *citat Porsonus Adv. p.* 306.]

[2] (*In Marg.*) Adde et hoc ad Plutum, p. 47. Ἀμητά τε προσέπεμψεν ἡμῖν τουτονί. Non locus est conjunctioni τε: lege vero ex Etymologo in Ἄμης: Ἀμητα προσαπέπεμψεν ἡμῖν τουτονί.

illo loco in Pace, p. 472, ubi illæ aviculæ. itidem junctæ apparent,

χῆνας, νήττας, φάττας, τροχίλους.

Pergamus jam faustis avibus, ad Nubes, ubi opus fuerit, castigandas. Primum illud p. 62, non placet

ΣΤΡ. δεῦρ' ἔλθ' ἵνα κλάῃς. ΘΕ. διατὶ δὴ κλαύσομαι.

Duriusculum enim est, quod να in ἵνα ob geminam sequentem producitur, et aures offendit. Non paulo sane rotundius corriperetur; et eo pacto Strepsiadæ verba cæsura finirentur, quod venustius. Adde quod pro ἔλθ' reponendum est ἴθ' auctore Suida; qui in Δεῦρο ex Nubibus citat Δεῦρ' ἴθ ἵνα κλάῃς, hunc ipsum scilicet locum indicans. Quare omnino reponendum. Δεῦρ' ἴθ' ἵνα κλάῃς. Διατὶ δὴ κεκλαύσομαι: ut hæc ipsa Fab. p. 125. Μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξει. Pag. 63. Ἀλλ' οὐκ ἐπείθετο τοῖς ἐμοῖς οὐδὲν λόγοις. Mollior et numerosior erit versus, si legeris, Ἀλλ' οὐκ ἐπίθετο. —Sic alibi passim habet πιθοῦ et πιθοίμην, potius quam πείθου. Pag. 66.

Λόγων ἀκριβῶν σκινδαλμοὺς μαθήσομαι.

Ubi Spondæus loco quarto ferri omnino nequit. Repone ex Suida et Hesychio,

Λόγων ἀκριβῶν σκινδαλάμους μαθήσομαι.

Anapæstus enim facile admitti potest eo loco; Spondæus ut dixi, minime.

Pag. 67. ψύλλαν ὁπόσους ἄλλοιτο τοὺς ἀυτῆς πόδας.

Leve quidem mendum; sed in tam loculenta tua editione nihil contemnendum: scribe τοὺς αὐτῆς πόδας. Pag. 71.

Ἀλλ' ἡ Λακεδαίμων ποῦ 'στιν. Ὅπου 'στιν; αὐτηί.

Rotundius fuerit, ποῦ 'σθ' ὅπου 'στιν. Ceterum versu sequente sic hodie,

Ὡς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε
Ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.

At olim alia lectio erat, τοῦτο μέγα φροντίζετε; quod Scholiastes agnoscit; et Suidas in Μέγα, ubi τὸ μέγα interpretatur πάνυ. Nimirum illud πάνυ ex glossemate irrepsit; et invenuste profecto, cum mox sequatur πόρρω πάνυ. Neque tamen τὸ μέγα admiserim; cum nomine quidem adjectivo junctum, ut μέγ' ἄριστος, fortassis in Comœdia Attica ferri potest; at cum

hoc verbo junctum pro μεγάλως plane Homericum[1] est. Quid ergo? equidem sic ab auctore scriptum esse existimo, vel potius suspicor;

Ὡς ἐγγὺς ἡμῶν. τοῦτο μεταφροντίζετε.
Ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ.

Nempe viderat in tabula illa Geographica Spartam quam male oderat et metuebat, propinquam esse Athenis: hoc ille putabat facinus esse τῶν φροντιστῶν, qui eam tam prope adduxissent. Ergo, inquit, hoc μεταφροντίζετε, id est, mutate et corrigite hoc, ὦ φροντισταί, et Spartam quam longissime potest a nobis amolimini: alioqui pœnas dabitis. Hoc equidem sensu vocabulum eleganter et apposite fictum puto: tui erit judicii. Mox eadem pagina,

Αὐτὸς. τίς αὐτὸς Σωκράτης. Σώκρατες
Ἰὼ οὗτος ἀναβόησον αὐτόν μοι μέγα.

In priore versu deficit syllaba: Tu quidem siles; sed, opinor, reponis, Ὦ Σώκρατες. Et sane Scholiastes clare agnoscit istam lectionem. Frustra; nam præterquam quod adversus τὸ ἦθος peccat; apparet ex versu abhinc tertio, αὐτὸς σὺ κάλεσον, nondum tum Strepsiadem compellasse Socratem. Lego itaque.

Αὐτὸς. τίς αὐτός; Σωκράτης. τί; Σωκράτης.

Ut Latinis *quid* vel *hem* admirantis particulæ. Pag. 75. Sic hodie habemus, τὸ δὲ μὴ κυνῆν οἰκόθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμονʼ ἔχοντα. Atqui κυνῆν priorem corripit. Ergo metri gratia repone κυνέην. Mox ibidem; pro χρυσέοις ἀρύεσθε πρόχουσιν, lege, χρυσοῖς ἀρύτεσθε πρόχουσιν. Hoc ἀρύτεσθε a Suida confirmatur, qui notat scriptum esse per τ. vide eum in Ἀρύτεσθε. Denique eadem pagina, Ἀέναοι νεφέλαι | ἀρθῶμεν φανεραὶ | δροσερὰν φύσιν εὐάγητον | πατρὸς ἀπ' ὠκεανοῦ βαρυαχέος | ὑψηλῶν ὀρέων κορυφὰς ἐπὶ | δενδροκόμους. Ubi ordo est, Ἀρθῶμεν ἀπ' ὠκεανοῦ ἐπὶ κορυφὰς ὀρέων. Quid igitur sibi volunt ista, δροσερὰν φύσιν εὐάγητον? Primum, nulla hic syntaxis est; neque ullum verbum, cui adhærere possunt. Neque enim hic dixeris, aut ἀρθῶμεν φύσιν, aut

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(*Marg.*) [1] Nisi fortassis tueri possit quis, ex illo quod statim occurrit, ἀνάβόησόν μοι μέγα. Sic et alii dixerunt βραχὺ φροντίζειν, βραχέα φροντίζειν. Ergo, cum hæc mihi negligenti (*sic. An* religenti?) περιεργότερόν πως καὶ κακοζηλότερον videatur τὸ μεταφροντίζειν, unice nunc probo illam lectionem, μέγα φροντίζ. et sic excudendum puto.

φανεραὶ φύσιν. Deinde, quid est εὐάγητον? Suidas καθαράν, λαμπράν; Scholiastes παντταχοῦ φερομένην, ἢ λαμπράν. Quæ hariolationes sunt hominum ad incitas redactorum. Ex Antistropha εὔανδρον γᾶν, scias εὐάγητον secundam producere: ergo doricum est pro εὐήγητον. quid hoc ad λαμπράν? neque erit παντταχοῦ sed ῥᾳδίως φερομένην. Quæ si arridet interpretatio; tum legas licet, δροσεράν φύσιν εὐάγητοι. Sed languet meo judicio hæc oratio, et potius legerim δροσεράν φύσιν εὐγάθητοι, *jucundæ, delectabiles;* vel εὐάντητοι. Nimirum nubes, ubi roribus fœtæ sunt, εὐάντητοι; ubi tonitribus et procellis, δυσάντητοι merito dicantur. Sed nihil hic certi sine ductu Manuscriptorum: et queror te tam paucas variantes lectiones mecum communicare: cum sine dubio plures sint. Si omnes, ut ad te missæ sunt, mihi indicaveris; vel ex corruptis aliquid possem extundere. Pag. 77. Ναοί θ' ὑψιφερεῖς, καὶ ἀγάλματα. Quid illud? Florentinorum nempe commentum. Nam Aldus dederat ὑψιρεφεῖς. lege certissime ὑψερεφεῖς; ut Homerus passim —καὶ ὑψερεφὲς μέγα δῶμα. Pag. 78. Ησυχ' αὐτὰς — Peccat versus, qui a trochæo inchoatur: sed recte Aldus, Ἥσυχα ταύτας; et sic reponendum. Pag. 79. pro ἤδη νῦν μόλις ὁρῶ, tu ex codice Vaticano restituis ἀθρῶ. Hoc scilicet, quia Spondæus ibi requiritur. At ἀθρῶ cum compositis et similia vix unquam producuntur apud Comicos: deinde putidum est variare, καθορᾶν, et mox ἀθρεῖν. Sane Codicis Vaticani parva apud me auctoritas est, quantum ex excerptis tuis video; et recentissimus mihi videtur. Utcunque sit, adhuc syllaba desideratur ad versum complendum; et legendum ἤδη νυνὶ. Ego sic et ingenio restitueram:

Ὡς οὐ καθορῶ. Παρὰ τὴν εἴσοδον. Ἤδη νυνὶ μόλις ἑώρων. ἑώρων δισυλλάβως, ut sæpe: sic Ὀρνιθ. p. 427,

Ἑώρακα πάντων βαρβαρώτατον θεῶν.

Mihi quidem hæc verior et elegantior videtur lectio, quam illa Vaticana, quæ itidem a correctore quodam profecta est. Pag. 80.

Ταῦτ' ἄρ' ἐποίουν ὑγρᾶν νεφελᾶν στρεπταιγλᾶν δαΐον ὁρμάν.

Ita nunc editur: sed Aldus errore typographico duplicem accentum posuit, στρεπταίγλᾶν: quorum prior, non posterior, retinendus erat, et Scholiaste et Suida auctoribus. Etsi, ut jam

nunc animadverto, utramque lectionem proferat Scholiastes; ut crediderim dedita opera duplicem accentum ab Aldo fuisse positum. Sed quid demum est illud στρεπταίγλαν? explicant scilicet τὴν στρέφουσαν τὴν αἴγλην καὶ ἀφανίζουσαν, *avertentem solis radios.* Quod analogia ipsa non patitur; siquidem στρεπτὸς passive significat, non active: et deinde ipsa ἔννοια est humilis et puerilis. Verterim potius στρεπταίγλαν *tortum fulgur emittentem*; nam ad fulgur nubium, non solis lumen hic respici quivis poeta contenderit[1]. Tamen, utcunque hoc satis concinnum est, auguratur tamen animus poetam scripsisse στραπταίγλαν: στράπτειν scilicet est ἀστράπτειν, ut στεροπὴ, ἀστεροπὴ; σπάραγος, ἀσπάραγος; στραπὴ, ἀστραπὴ, si fides Etymologo. Mox lego,

εἶτ' ἀεριὰς, διερὰς, γαμψούς τ' οἰωνοὺς ἀερονηχεῖς, τ' addito: ne cum Scholiaste et Suida, *nubes* putide vocemus γαμψοὺς et οἰωνούς. et mox repono,

Κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν, κρέα τ' ὀρνιθήϊα κιχλᾶν.

Denique ibidem sic nunc editum est,

Ἀποκρίναι νῦν ἄττ' ἄν σ' ἔρομαι· Λέγε ταχέως ὅτι βούλει.

Nihil hic adnotas: mirabor tamen, si codices Mscripti in hac lectione consenserint. Corrigo: Ἀποκρίναι νῦν ἄττ' ἄν σ' ἔρομαι. Λέγε δὴ ταχέως, ὅτι βούλει. vel ἄττ' ἂν ἔρωμαι. Pag. 81. ex MSS. profers, πάνθ' ὅτι βούλονται, κᾆτ' εἰ μὲν. Meliuscule Aldus κᾆτ' ἢν μὲν. Ego jam olim restitueram,

Γίνονται πᾶν ὅτι βούλονται, κᾆτ' ἢν μὲν ἴδωσι κομήτην.

etsi et πάνθ' admitti poterit. Ibidem ex iisdem reponis,

Χαῖρ' ὦ πρεσβῦτα παλαιογενὲς, θηρατὰ λόγων φιλομούσων, et id melius quam παλαιγενὲς, ὦ θὴρ Scaligeri. etsi Suidas παλαιγενὲς hic firmet, et sic cæteri poetæ et Lexicographi. Quidni tamen παλαιογενὴς ut γηγενὴς. Pag. 82. Αὗται γάρ τοι μόναι εἰσὶ θεαί. quid tum, si solæ sunt *divæ*: et alii possunt esse dii nihilominus. Ergo lego, Αὗται γάρ τοι μόναι εἰσὶ θεοί, τἄλλα δὲ πάντ' ἐστὶ φλύαρος. vel forte, μόνοι εἰσὶ θεοί. *Hæ nubes sunt soli dii, quos nos agnoscimus.* Recte ibidem MSS. tui μεγάλοις δέ σ' ἐγώ σημείοις: et sic ego ex conjectura jam a multis annis. Mox ibidem. τούτῳ γέ τοι τῷ νυνὶ λόγῳ. lege ex metri ratione Νὴ τὸν Ἀπόλλω,

[1] (*Sic MS. Legendum videtur,* quivis a poeta cont.)

τοῦτο γέ τοι τῷ νυνὶ λόγῳ εὖ προσεφύσας. Ibidem legitur, Κᾆτα κρημνάμεναι πλήρεις ὄμβρου. plane contra metrum. Oportuit potius, Κᾆτα κρεμάμεναι: sed recte Aldus unica voce. κατακρημνάμεναι: neque conjunctio in sententia requiritur. Rursus ibidem pro οὐδέπω, corrige, Ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς βροντῆς μ' ἐδίδαξας. Porro, p. 83. recte παππᾶξ bis scribis ex Vaticano; atque ita plane Suidas Παππᾶξ παππᾶξ, ἦχος πορδῆς. Restat tamen mendum, quod tu non animadvertisti. Primo inquit sonat παππᾶξ, secundo παπαππᾶξ, et tertio itidem παπαππᾶξ. Hoc ineptissimum; crescere enim debet sonus singulis vicibus hoc modo, παππᾶξ, παπαππᾶξ, παπαπάππᾶξ. Quare corrigo,

Ἀτρέμας πρῶτον παππᾶξ παππᾶξ, κἄπειτ' ἐπάγει γε παπάππᾶξ,
Χὥταν χέζω, κομιδῇ βροντᾷ παπαπαππᾶξ, ὥσπερ ἐκεῖναι.

vel verbo inverso sic légas

Ἀτρέμας πρῶτον παππᾶξ παππᾶξ ὑπάγει (*sic*) κἄπειτα παπαππάξ.

Pag. 83. iterum, sic legitur

Εἴπερ βάλλει τοὺς ἐπιόρκους πῶς δῆτ' οὐχὶ σίμων' ἐνέπρησεν

versus una syllaba excedit; et, aut πῶς aut δῆτ' ejiciendum est, etsi Suidas in Σίμων, et Scholiastes ad Acharn. p. 267, utrumque agnoscit. Dele vero πῶς, quod in priore parte sententiæ ponitur Καὶ πῶς ὦ μωρὲ σύ. Recte autem emendas, p. 84. Καὶ Σούνιον ἄκρον Ἀθηνῶν; ut et ego olim adolescens, tam vi metri, quam Homeri auctoritate Οδ. γ. (378.)

Ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ' ἄκρον Ἀθηνῶν.

Ibidem; Οὐκ οἶδ' ἀτὰρ εὖ λέγειν φαίνει—deest syllaba εὖ γε λέγειν, vel σύ, sed illud potius. Porro recte ex Laertio verborum ordinem permutas, Ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας; ut et nos juvenes feceramus: in cæteris noli sequi Laertii scripturam, sed editiones; præterquam in illo

Μήτε ῥιγῶν ἄχθει λίαν μήτε γ' ἀριστᾶν ἐπιθυμεῖς.

qui bis peccat in metri legem. Trochæus perperam est in primo loco; deinde τε γ' ἄρισ non est anapæstus; ἀριστᾶν enim primam producit. Sed prius erratum corrigit Aldus μῆτε γε ῥιγῶν vel Suidas in Τρίβων, Μήτ' οὐ ῥιγῶν, vel Laertius

μήτ' αὖ ῥιγῶν; posterius Suidas et Laertius, τὸ γε abjicientes: tu versum sic imprimendum cura

Μήτε γε ῥιγῶν ἄχθει λίαν, μήτ' ἀριστᾷν ἐπιθυμεῖς.

Mox eadem pagina Ἀμέλει θαῤῥῶν ἕνεκα τούτων — vides tribrachyn tertio loco, qui admitti non potest; lege aut εἵνεκα τούτων, aut οὕνεκα aut potius ἕνεκεν ut paullo ante.

Pag. autem 85 sic editiones posteriores exhibent, Ἄλλο τι δῆτ' οὐ νομιεῖς εἶναι. tu rescribe ex Aldina

Ἄλλο τι δῆτ' οὖν νομεῖς ἤδη θεὸν οὐδὲν, πλὴν ἅπερ ἡμεῖς:

Sic plane Aldus, nisi quod οὐδένα cum reliquis habet, quod nos in οὐδὲν mutavimus, vi sententiæ. Ordo est, Οὐδέν τι ἄλλο νομιεῖς θεὸν, πλὴν ἅπερ ἡμεῖς. Recte autem οὖν pro οὐ: nam negatio est in οὐδέν. Mox versu sequenti, Οὐδ' ἂν διαλεχθείην, Suidas paullo melius in Ἀτεχνῶς habet, Οὐκ ἂν: et sic locus excudendus. Ceterum ibidem γνώμας μεγάλας, recte deles μεγάλας auctore MSto, ut nos juvenes ex loco Suidæ in γνώμα, et ex Vespis, p. 331.

Κἂν τῷ δήμῳ γνῶμας οὐδεὶς πώποτ' ἐνίκησεν, ἐὰν μὴ

qui locus huic plane germanus est. Illud vero eadem sententia Ὥστε τὸ λοιπόν γ' ἀπὸ τουδὶ, Suidas in γνώμα exhibet ἀπὸ τοῦ νῦν: alibi vero ἀπὸ τοῦ δή: sic enim loquitur, Ἀπὸ τοῦ δή, ἀπὸ τοῦ νῦν, Ἀριστοφάνης Νεφέλαις. Hunc ipsum locum voluit: nihilo tamen minus sanissima est lectio vulgata. Ibidem in Anapæstis legitur,

Αὐχμεῖν, ῥιγοῦν, ἀσκὸν δέρειν,

sine dubio mendose; cum Iambus sit pro anapæsto vel spondæo: Scaliger emendat ἀσκὸν δείρειν quod nusquam extat. Tu repone ἀσκόν τε δέρειν. illud enim ex pluribus novissimum ponitur; ergo recte τε additur. Idem mox in illo versu, Εὐρεσιεπὴς περίτριμμα δικῶν, reponit εὑρεσσιεπὴς; quod cum poeticum non nisi in choro tulerim, ego verius castigo, Εὐρησιεπὴς: et sic excudi debet; Pag. 87 nunc legitur, ἐν βροτοῖσιν ἕξεις; et apud Suidam in Οὐρανόμηκες habeter ἕξων: recte opinor; et sic totus locus constituendus. ἴσθι δε | ταῦτα μαθὼν παρ' ἐμοῦ | κλέος οὐρανόμηκες | ἐν βροτοῖσιν ἕξων. Attice dixeris ἴσθι ἕξων, potius quam ἴσθι ὡς ἕξεις. Illud præterieram p. 86.

Στρόφις, ἀργαλέος, ματιολοιχός.

Quod verbum agnoscunt Scholiastes, Photius, Suidas, Eustathius, alii. Hesychius habet *ματαιολοιχὸς*. Quorum alii a *μάταιος*, alii a *μάτιον* quod *ἐλάχιστον* significare volunt, vel a *μάτιον*, mensuræ genere, deducunt. Omnia hæc ex uno hoc Aristophanis loco fluxerunt, et eo quidem, ni fallor, mendoso. Nam ex Anapæsti lege *ματιολοιχὸς* primam producere debet; ergo non est a *μάταιον* quod primam corripit: illud vero *μάτιον* sive *minimum quid*, sive *mensura*, quo sponsore admittemus? Quis alias hoc dixit, quis fando audivit? Grammaticorum hæc deliria sunt, qui, ut celent ignorantiam suam, nihil non fingere audent; plane ut in *νιτάριον* et *βάτιον* jam antea vidimus. Nam, ut demus id quod contendunt, quæ demum sententia exorietur? *ματαιολοχὸς*, *vanorum linctor*, *vanilinguus* eleganter sane, *et ματιολοιχὸς*, *minimorum linctor vel mensurarum linctor*: quid restat, nisi ut tam putidis nugatoribus λειχάζειν dicamus. Minima enim mutatione sic locum corrigo,

Στρόφις, ἀργαλέος, ματτυολοιχός.

Ματτύη autem quid sit, optime calles, *bellaria* nempe, lautitiæ; turdi et id genus: nôsti illud Martialis, Inter quadrupedes mattya prima lepus: nôsti etiam ex Athenæo Aristophanem verbo Ματτύη offensum; *ματτυολοιχὸς* igitur, ut *κνισσολοιχὸς*, *mattyarum linctor*, quod non gulositatem modo, sed et impudentiam notare possit, ut cum cæteris hic epithetis *θρασὺς*, *τολμηρὸς*, &c. congruat. Iterum p. 87. *Εἰ μέν γ' ὀφείλεταί μοι*, corrige, *Εἰ μέν γ' ὀφείλεταί τι μοι, μνήμων πάνυ.* p. 88. Recte Scaliger, *Οὐ μὴ λαλήσῃς, ἀλλ' ἀκολουθήσῃς ἐμοί*: quod facillimum est, tum p. 89. *Οὕτω νικήσαιμ' ἔγωγε* — lege ex versus ratione,

Οὕτω | νική|σαιμι τ' ἐ|γὼ | καὶ νο|μίζοι | μην σοφός |
vel *σαιμί γ' ἐγὼ.*

Ea enim hujus Metri Eupolidei lex est inviolabilis, ut in tertio loco dactylus sit; at in disyllabis illis pedibus vel Iambus, vel Trochæus pro arbitrio Scriptoris licite usurpari potest. Falleris ergo, doctissime amice, cum p. 90, sic versum hujus generis refingis;

Ἀλλ' οὐδ' | ὡς ὑ|μῶν προ|δώ | σω ποθ' ἑ|κὼν τοὺς | δεξιούς.

hoc enim pacto, ut jam vides, in tertio loco Trochæum, dactylum vero post cæsuram ponit; utrumque contra versus rationem. Enimvero recte habet recepta Lectio,

Ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἑ|κὼν | προδώσω τοὺς δεξιούς.

Illud tibi credo errandi ansam dedit, quod pars posterior hujus ἀσυναρτήτου ab Iambo προδώ inceperit. Atqui hoc ut dixi legitime factum; ut iterum eadem pagina

Ζηλοῦσ' ἦλθ' ἦν πούπιτύ|χη | θεαταῖς οὕτω σοφοῖς.

Sic enim repone, non ut vulgo ἦλθεν ἦν. et rursus p. 91.

Ὃς μέγιστον ὄντα Κλέ|ων' | ἔπαισ' ἐς τὴν γαστέρα;

et sic alibi in aliis fabulis. Versus autem qui continuo sequitur, p. 91. sic se habet, Κούκετ' εἰσαῦθίς γ' ἐπεπήδησά γ' αὐτῷ κειμένῳ; at a Suida in Ἐμπηδῆσαι sic profertur, Οὐκ ἐτόλμησ' αὖθις ἐμπηδῆσαι αὐτῷ κειμένῳ; quæ ut sæpe fit ex Scholiastarum paraphrasi accepta sunt, non ex ipso textu. Quid autem illud ἐτόλμησα, et unde natum? Restituo tibi, ut opinor, lectionem veram diu extinctam, quam σχολιαστὴς ille expresserat,

Κούκ ἔτλησ' αὖθις γ' ἐπιπηδῆσαι γ' αὐτῷ κείμενῳ.

Οὐκ ἔτλησα vel ἔτλην *non sustinui non in animum induxi* jacenti insultare; hoc animi generosi argumentum erat. Quid vero illud ibidem?

Ἦν Φρύνιχος πάλαι πεποίηχ'—

Φρύνιχος quidem primam longam habet, et utcunque esset brevis, in primo loco non stabit dactylus. Rejice igitur ἦν ad superiorem versum, sic,

Προσθεὶς αὐτῷ γραῦν μεθυσὴν τοῦ κόρδακος οὔνεχ', ἦν
Φρύνιχος πάλαι πεποίηχ', ἦν τὸ κῆτος ἤσθιεν.

Εἶθ' Ἑρμιππος αὖθις πεποίηκεν εἰς Ὑπέρβολον.

Lege insuper in hoc novissimo αὖθι πεποι; ut dactylus sit in loco tertio.

Pag. 92. Ὦ σοφώτατοι θεαταὶ, δεῦρο τὸν νοῦν προσέχετε· Ferri quidem poterat pes ille proceleusmaticus; sed quid opus? cum et rotundius sit et ἀττικώτερον, —δεῦρο τὸν νοῦν πρόσχετε. sic potius Athenis loquebantur, quam προσέχετε; ut Pherecratis hac ipsa pagina a Scholiaste citatus, Ἄνδρες πρόσχετε τὸν νοῦν, Ἐξευρήματι καινῷ, Συμπτύκτοις ἀναπαίστοις. Sic et infra p. 114. lege

Προσχέτω τὸν νοῦν πρὸς ἡμῶν οἷα πείσεται κακά.

non προσεχέτω, ut editum. Sic in pluribus locis sequentium fabularum, quæ nunc me indicante tute per te corriges. Pag. 91. ἡ σελήνη δ' ἐξέλιπε: quivis legendum esse videat Ἡ σελήνη

δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἥλιος. Illud vero ibidem, quod manifeste vitiosum est et metro repugnat,

Αὖθις ἐς τ' ἀρχαῖον ὑμῖν εἴτι κἀξημάρτηται
Ἐπὶ τὸ βελτίον τὸ πρᾶγμα τῇ πόλει ξυνοίσεται.

Recte, inquis, *exhibet MStus Vaticanus*, εἴτι κἀξημάρτετε: esto; at aliud restabat a te emendandum: quod enim fiet τῷ ὑμῖν? certo non erit ξυνοίσεται ὑμῖν; nam ait τῇ πόλει. Ergo legendum fuerit insuper —ὑμεῖς εἴτι κἀξημάρτετε; ut paullo ante Ἄττ' ἂν ὑμεῖς ἐξαμάρτητ'? et præterea, quod erit ἐς ταρχαῖον, *in statum pristinum?* Enimvero ξυνοίσεται ἐπὶ τὸ βελτίον ἐς ταρχαῖον. nullum sensum commodum gignit; neque ullus συμφέρειν ἐς ταρχαῖον usquam dixerit, sed εἰς ταρχαῖον κατασταθῆναι. vide ergo an nobis melius successerit emendatio.

Αὖθις ὡς ταρχαῖον, ὑμῖν εἴτι κἀξημάρτετο,
Ἐπὶ τὸ βελτίον τὸ πρᾶγμα τῇ πόλει ξυνοίσεται.

Jam iterum inquit, sicut olim, sicut ab initio, si quod a vobis peccatum fuerit, id in melius vertet civitati. Pag. autem 94. et vitiosa interpunctio est, et levis error in litera; quæ tamen sententiam pessime deturpant

Ἄλλα τ' εὖ δρᾷν φησιν ὑμᾶς, κοὐκ ἄγειν τὰς ἡμέρας
Οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπᾷν.

Tu lege et distingue Ἄλλα τ' εὖ δρᾷν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέρας, &c. Luna quidem præter illa supra memorata, pluribus vos beneficiis ait se afficere; vos vero ingratos omnes dierum rationes conturbare. Pag. 95. dele τὸν et scribe. Ἥνικ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπήδονα. Pag. 96. lego et sic contra Scholiastem explico:

Τίς ἄλλος ἀντὶ τουτονὶ νῦν δακτύλου;
Πρότου μὲν ἔτ' ἐμοῦ παιδὸς ὄντος, οὑτοσί.

Priore versu digitum indicem porrigit, posteriore medium et infamem. Versu vero sequente. Ἀχρεῖος εἶ καὶ σκαιός. Ubi scis aliam fuisse olim lectionem. Suidas enim in Ἀγρεία, legit ἀγρεῖος et alteram etiam memorat ἄγροικος, quæ prioris interpretamentum est. Tu vero Suidam hic sequi non dubita; sic enim supra p. 95. ἄγροικον et σκαιὸν una posuit auctor. Ἀγρεῖος autem alibi usurpat Thesmoph. p. 515. Ἀγρεῖον ὄντα καὶ δασύν. Pag. 98. Ὁρᾷς γυναῖκα δὴ τὴν Ἀμυνίαν λέγεις. tollo δὴ ob versum et sic Aldus. Pag. 98.

ταχὺς δ' ὅταν γ' εἰς ἄπορον πέσῃς
ἐς ἄλλο πήδα νόημα φρενί.

Hæc Suidas binis locis in Μεταπήδα et ταχὺς sic exhibet

ταχὺς δ' ὅταν εἰς ἄπορον ἐμπέσῃς
ἐπ' ἄλλο πήδα νόημα φρενός.

De priore equidem nihil habeo quod dicam; cum neque metri lex nèque ulla Antistrophæ ratio lucem hic affundat: sed de posteriore pæne constat mihi sinceram esse Suidæ lectionem; siquidem Scholiastes quoque totum firmat, et τὸ φρενὸς in ipso textu Aldus exhibet. Pag. 98. versu ultimo et p. 99. primo; sic distingue et ad versus redige,

Καὶ μ' ἀπολοῦσιν. Μὴ νῦν βαρέως
Ἄλγει λίαν. Καὶ πῶς, ὅτε μου, et mox
Φρούδη ψυχή, φρούδη δ' ἐμβάς,

sublato δὴ, auctore etiam Aldo. Sunt Anapæsti dimetri. Pag. 100. Κίνησον οὐθὶς αὐτό. Neque syntaxis neque sententia constat. Corrigo, —Κᾆτα τὴν γνώμην πάλιν
Κίνησον αὖθ' εἰς αὐτὸ, καὶ ξυγώθρισον.

Pag. 102. quæris utra lectio præferenda, ἀπολέψεις, an quod membranæ et Suidas præferunt ἀπολάψεις: sine dubio prior ob justiorem metaphoram anteferenda est; decorticare, deglubere, quod nostrates (*to flay*[1] *him*;) potius quam *absorbere*. Recepta igitur lectio non est loco movenda: tamen quoniam olim hic variatum est, addo et aliam ex conjectura ἀπολόψεις, quod ipsum est quod σχολιαστὴς hic suggerit, ἀπολεπίσεις; aut melius ἀποτιλεῖς, *avelles*. Scis illud Callimachi Ὤλοψεν δὲ βίηφι; et emendationem meam a te ad Suidam tantopere laudatam, Ἀ μεγάλα δ' Αἴγυπτος ἐὰν ὠλόψατο χαίταν. Hesychius noster, Ὀλόπτειν, λεπίζειν, τίλλειν, κολάπτειν. Idem alibi, Διαλουφῶν (mendose pro διολούφων) Ὀλούφειν γὰρ οἱ Ἀττικοὶ τὸ τίλλειν.

Pag. 103. Σὺ δ' εἰς τοσοῦτο τῶν μανιῶν ἐλήλυθας,
Ὥστ' ἀνδράσιν πείθειν χολῶσιν—

Quid hoc πείθειν utique non est *obtemperare*, sed *persuadere*. Lege sine dubio cum Aldo, Ὥστ' ἀνδράσιν πείθει χολῶσιν. Atticum quippe est πείθει pro πείθῃ a πείθομαι. Quid quod Suidas etiam in Χολῶσι, πείθῃ exhibet. Pag. 104. Ἐπιλανθανόμην ἂν. Scribe ut numerosius currat versus, Ἐπελαθόμην

[1] (MS. *flee.*)

ἂν εὐθὺς ὑπὸ πλήθους ἑτῶν. Ibidem pro πειθόμενος bis repone πιθόμενος:

——εἶτα τῷ πατρὶ
Πιθόμενος ἐξάμαρτε. κἀγώ τοι ποτὲ
Οἷδ' ἐξέτει σοι τραυλίσαντι πιθόμενος.

Certe in posteriore loco licet ipse Suidas in ἐξέτει habet πειθόμενος, necessaria est hæc emendatio, ne in loco sexto fiat Anapæstus loco Iambi. Ibidem

Τοὔτου πριάμην σοὶ διασίοις ἀμαξίδα.

Placet quod Suidas habet in ἀμαξίς,

Ὅτ' ἐπριάμην σοι, &c.

Nisi ὅτε legas, sententia hiat: refertur autem ad τὸ ποτὲ versu superiore. Locutio vero Atticissima, ὅτε ἐπριάμην σοὶ ἀμαξίδα, ὃν πρῶτον ὀβολὸν ἔλαβον; pro ὀβολοῦ ὃν πρῶτον. Ita passim Græci, et Terentius et Flaccus noster; Serm. II. 2. Cujus odorem olei nequeas perferre — cornu ipse bilibri Caulibus instillat, pro instillat oleum cujus, &c. Quare noli dubitare Lectionem Suidæ sequendam esse; τὸ τούτου natum est ex glossemate interlineari, quod scripserat quis ad syntaxin expediendam. Pag. 105. Ἰδοῦ κρέμαιό γ' ὡς— atque hoc modo pes erit ἀμφιβραχὺς, κρέμαιό γ' ὡς Iambico non admittendus. Lege igitur

Ἰδοὺ κρέμαι, ὡς ἠλίθιον ἐφθέγξατο.

Ibidem

Καίτοι ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.

Ita et Suidas in Ἀναπειστηρίαν. Tu vero ob versum, ut ais, ἔμαθεν γ' ibi reposuisti. Perperam; versus enim bene habet, quem tu tardiorem efficis, qui pro Tribracho inducis Anapæstum. Ibidem Ἐγὼ δ' ἀπέσομαι. Ita et Suidas in Ἀπέσομαι. Vix tamen crediderim non solito suo more auctorem hic dedisse, Ἐγὼ δ' ἄπειμι. Pag. 106. nunc legitur

γνώμας καινὰς ἐφευρίσκων.

Atqui Anapæsti hi non recipiunt Iambum; quod qui semel noverit, facile emendabit,

Γνώμας καινὰς ἐξευρίσκων.

mox paullo infra

Γνωσθήσει ποτ' Ἀθηναίοισιν
Οἷα διδάσκεις τοὺς ἀνοήτους.

Ubi in fine Anapæstici Trochæus est. Ego vero multis probavi cum in notis ad Malelam, tum in Dissertatione de Phalaridis

epistolis, nullam hic esse in novissima versus syllaba communem, ut aiunt, quantitatem; sed omnes Anapæstos perpetuo tenore decurrere usque ad versum Parœmiacum, qui pro more agmen claudit. Quod a mille annis nemini ut videtur observatum, dignum est quod in Prolegomenis tuis locum invenjat; Unus enim Aristophanes infinita ejus rei exempla præbet: et quotiescunque aliter nunc extat, locus mendi manifestus est. Quemadmodum hic, ubi non minus ob sententiam, quam ob versum reponè,

Γνωσθήσει ποτ' Ἀθηναίοισιν
Χ' οἷα διδάσκεις τοὺς ἀνοήτους.

Ibidem recte tu sequeris vetustas editiones, ἐκ πηριδίου: et valeant Genevenses cum inficeto illo Εὐριπιδίου. Pag. 107.

Παίδευσον, ὅπως ἂν ἀκούσας σφῶϊν
Ἀντιλεγόντων, κρίνας φοιτᾷ.

Ubi Scaliger, aliud credo agens, temere reposuit φοιτῶ. Illud vero nunc semel te monebo, quod centies tibi usui erit, ut semper in textu excudas σφῷν, νῷν, πρῷ &c. non σφῶϊν, νῶϊν, πρῶϊ, ut antehac factum, nam ubique ea vocabula monosyllaba sunt apud Aristophanem. Sapienti verbum est satis. Versu sequente,

φέρε τίς λέξει πρότερος ὑμῶν

ex tribracho, qui ab hoc versu alienus est; fiat anapæstus πρότερός γ'. Illud quod antea festinans præterieram; nunc ne iterum me effugiat hic indicabo: pagg. 86. et 87. a versu Λῆμα μὲν πάρεστι τῷδ' usque ad illum Ἄγε δὴ κάτειπε, omnia illa quæ in editionibus *Socrati* tribuuntur, ad Chorum pertinere; et in margine pro ΣΩ edendum esse XO. Multis mihi indiciis hoc compertum est: primo Socrates non *cantica* facere debet sed Chorus: Illud vero τὸν πάντα χρόνον μετ' ἐμοῦ διάξεις an de Socrate dici potest? immo de Nubibus quarum cultor perpetuus futurus erat Strepsiades. Jam autem quod præcedit ταῦτα μαθὼν παρ' ἐμοῦ, cujus opinor caussa hæc Socrati affingebantur, etiam ad Nubes pertinet, qui p. 85. hoc ei promittunt, ἄλλ' ἔσται σοι τοῦτο παρ' ἡμῶν. Tum vero, quod maxime valet, distichon illud anapæsticum, p. 87. ἄλλ' ἐγχείρει τὸν πρεσβύτην, &c. semper fere cantica claudere solet, si Anapæstici mox sequantur; vel si Trochaïci, distichon Trochaicum; et eidem personæ tribuitur quæ canticum cecinerat. Id tute

observabis in aliis Dramatibus. Sed aliud nunc succurrit quantivis sane momenti, quod et ornamento erit editioni tuæ et eruditis lectoribus compendio. Omnino tibi auctor sum, ut Stropharum et Antistropharum versus numeris suis notentur, ut statim sciatur quis cui respondeat; quemadmodum olim a Cantero factum est in Tragicorum editione. Ergo p. 92. versus Strophæ duodecim numerentur; et itidem Antistrophæ quæ habetur p. 94. et utrobique vel pagina vel versus totius Dramatis indicetur; ut continuo appareat, quæ Stropha cui Antistrophæ respondeat; et vicissim: nam interdum remotiores sunt: ut Stropha illa decem versuum pag. 107. antistropham suam demum habet p. 111. Nunc redeo ad paginam 107, unde digressus eram Ὁππότερός γ' αὐτοῖν λέγων Ἀμείνων φανήσεται. Primo illud αὐτοῖν non convenit præcedenti verbo δείξετον; persona enim perperam mutatur: *ostendite*, uter *illorum* melior pro *vestrum*. Ergo si αὐτοῖν retinendum erit, legemus Νῦν δειξέτων τῷ πισύνῳ; *ostendant*, non *ostendite*. Sed sine dubio præstat, ut Chorus eos compellet potius, quam ut de præsentibus persona tertia loquatur. ergo corrigendum veniet τὸ αὐτοῖν, et sane versus hic non est par socio suo in Antistropha:

1. Ὁππότερός γ' αὐτοῖν λέγων
2. Εὐδαίμονες δ' ἀρ' ἦσαν οἳ

Ergo et versus et sententiæ gratia sic repono,

Ὁππότερος ἄν γέ | σφων λέγων,

ut,

Εὐδαίμονες δ' ἄρ' | ἦσαν οἵ.

vel si αὐτοῖν quovis pacto retinendum putas; tum lege, Ὁππότερος ἄν γ' αὐτοῖν λέγων, memor tamen tum omnino castigandum fore, δειξέτων pro δεῖξετον. Porro si id forte nescis, sex septem versus ex pulcherrima illa ῥήσει, Λέξω τοίνυν τὴν ἀρχαίαν, &c. p. 107. producit Aristides in Oratione pro Quattuorviris p. 168, 169. Id notas tuas auctiores faciet. Atque ex eo id observabis, φωνὴν παιδὸς γρύξαντος p. 108. venustius multo apud Aristidem extare, ordine inverso,

Πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδὲν ἀκοῦσαι.

et sic prorsus excudi debet. Illud mox, κεἰ κριμνώδη κατανίφοι verissima Scriptura est; neque permutaverim eam aut τῷ Suidæ κρημνώδη aut τῷ Aristidis κρυμώδη. Et iterum ibi-

dem, Ἡ Παλλάδα περσέπτολιν δεινάν—utcunque et Suidas et Aristides et Tzetzes Chil. 1. 25, agnoscant, versus tamen imperat et cogit, ut περσέπολιν reponamus. Horribilis vero versus est, qui mox sequitur,

Εἴδωλον τοῖσιν ἐρασταῖς τῆς ἥβης μὴ καταλείπειν γε;

ubi anapæstus venit locò dactyli; ut omittam cæsuras insuavissimas; et inhonestum illud γε, quod caudæ instar a tergo dependet. Lego vero fidenter,

——καὶ προνοῆσαι,

Ὥστ' εἴδωλον τοῖσιν ἐρασταῖς τῆς ἥβης μὴ καταλείπειν.

sequitur ibidem,

Οὐδ' ἂν μαλακὴν φυρασάμενος τὴν φώνην πρὸς τὸν ἐραστὴν ἂν

Αὐτὸς ἑαυτὸν προαγωγεύων τοῖς ὀφθαλμοῖς ἐβάδιζεν.

Ubi illud ἂν furcillis ejiciendum, quod nescio unde versui integro stulte adnexum est. Deinde quid sodes est φυρασάμενος φώνην: quis unquam dixerit *vocem miscere ad amatorem?* Sexcenti codices nunquam a me impenetrabunt ut hoc credam ab auctore profectum. Vide an Aristarchi μαντικὴν in pectore habeam, cum sic lego,

Οὐδ' ἂν μαλακῇ ψιθυριζόμενος τῇ φώνῃ πρὸς τὸν ἐραστὴν,

Κ' αὐτὸς ἑαυτὸν προαγωγεύων τοῖς ὀφθαλμοῖς, ἐβάδιζεν.

Poteris etiam, κνυζησάμενος, vel σκυζησάμενος,

P. 108. sic habemus

Ὥστε μ' ἀπάγχεσθ' ὅταν ὀρχεῖσθαι Παναθηναίοις δέον αὐτοὺς

Τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς τριτογενείας.

Ubi Scholiastes duo notat animadvertenda; olim hoc σεσημειῶσθαι, Post plurale αὐτοὺς singulare induci προέχων ἀμελῇ pro προέχοντες ἀμελῶσι; alterum quod olim varia lectio ferebatur, ἀμέλει non ἀμελῇ. Quod ad prius attinet; nunquam crediderim solœcismum illum ab auctoris manu esse; posterius libenter amplector, et veram lectionem agnosco: lego enim

Τὴν ἀσπίδα τῆς κωλῆς προέχωσ', ἀμέλει τὴν τριτογενείας.

Quorum hæc est sententia: Sub mea disciplina adolescentes γυμνοὶ incedebant publice (pag. 108.) at sub tua incedunt ἐν

ἱματίοις ἐντετυλιγμένοι, ut ira et mœrore conficiar, quoties video eos, qui Panathenæis γυμνοὶ καὶ ἀσπιδοφοροῦντες saltare debent, non saltare quidem, sed τὴν ἀσπίδα τῆς κωλῆς προέχειν [1] manibus demissis, ne scilicet nuda genitalia conspiciantur; quod olim vulgare erat et minime erubescendum: quin quod magis adhuc absurdum est, ἀμέλει αὐτὴν τῆς Παλλάδος ἀσπίδα, *etiam* ipsum Minervæ clypeum (etenim clypei ex Arce delati tum in pompa ferebantur) is qui gestat, prope veretrum suum præfert; quod deæ virgini et tam castæ maxime contumeliosum. Hæc pluribus; quia nescio an vulgo recte hæc accepta sint [2]. Sequitur eadem pagina—καί σε καλοῦσιν βλιτομάμαν; ubi non contemnenda varia lectio est apud Suidam in Βλιτομάμας, καί σε καλοῦμεν; nos vocabimus, ego et meæ disciplinæ sectatores, magna pars populi. Tamen lectio recepta, quam et Scholiastes agnoscit, non est sollicitanda. Sed præterieram id, de quod consulis p. 109. Αἰσχρὸν ποιεῖν, ὅτι τῆς αἰδοῦς μέλλεις τἄγαλμ' ἀναπλήσειν quippe Scholiastes aliam profert lectionem, τἀγαλμ' ἀφανίζειν. Primo reponis ob metrum τὤγαλμα; quod usitatius est fateor: sed ut sæpe per ᾱ profertur synalœpha, non per ω, ut τἀγαθὸν pro τὸ ἀγαθὸν, atque hic itidem ex brevi syllaba fit longa. Ergo et stare poterit τἄγαλμα: sed, ut mihi videtur, latent hic vestigia diversæ lectionis. Erant enim, credo, qui scriberent μέλλεις τἀγάλματα πλήσειν: unde illud τά— remansit, etiam postquam ἀναπλήσειν repositum. Hoc ex Scholiaste conjicio, qui sic παραφράζει, εἴπερ μέλλεις τῆς αἰδοῦς τὰ ἀγάλματα πληρώσειν. Neque tamen hanc lectionem temere admiserim; quia altera olim lectio ferebatur, ἀφανίζειν, narrante Scholiaste; unde necessario τἄγαλμα, vel potius, ut tu mavis, τὤγαλμα tum scriptum erat. Utra igitur lectio melior, ἀναπλήσειν an ἀφανίζειν? tu posteriorem præfers neque injuria. Quid enim sit *implere* ἄγαλμα, si dixero me intelligere; sententiam quidem percipio, dictionem non probo. At ἀφανίζειν *corrumpere agalma*, si de versu bene constet, nihil est quod verba vituperes.

(*Marg.*) [1] Scis olim saltationem manuum magis et brachiorum motu quam pedum constitisse: quod plurima auctorum loca testantur.

[2] Si hæc tibi minus arrident, lege sensu recepto, verbis diversis προέχωσ' ἀμελεῖς τῆς τριτογενείας.

Ergo sensum excutiamus: Disces, inquit, foro abstinere et balneis, disces pudorem ingenuum, senioribus loco cedere, parentibus non malefacere, neque aliud quid turpe admittere, ὅτι τῆς αἰδοῦς μέλλεις τὤγαλμ' ἀφανίζειν (ἀναπλήσειν) *quia eo pacto Pudoris signum (imaginem) corrumpes.* Plana quidem hæc illatio est, sed oppido friget: atque eo ipso quod tam plana est, a correctoribus videtur profecta, qui τὸ ἀναπλήσειν non probabant. Contra, si ἀφανίζειν a principio extitisset; quis tam lævus, ut ἀναπλήσειν ex conjectura substitueret? Equidem sic existimo, τὸ ἀναπλήσειν non certo studio, sed casu et incuria in textum irrepsisse, a vera lectione paullulum deflexum. Sic enim lego,

——ἄλλο τε μηδὲν
Αἰσχρὸν ποιεῖν, ὅτι τῆς αἰδοῦς μέλλεις τὤγαλμ' ἀναπλάσσειν.

Nihil turpe, inquit, committes; quia id institutum tuum est ea disciplina, ut verum te Pudoris simulachrum *effingas.* Porro ἀναπλάσσειν ἄγαλμα ex cera, argilla &c. propriissime dictum tu optime nôsti. Neque id te morabitur, quod ἀναπλάττειν potius dicere voluerit: sic enim καταπλάσσειν bis in Pluto habemus. Eadem autem pagina non est ut cuncteris in textu reponere τὸ εἰσάττειν pro εἰσιέναι; cum et elegantius sit, et a Suida agnitum, non bis solum ut tu notasti, sed et tertio in v. Ἄχρηστα. Pag. 110. Καὶ πρὸς τούτοις προσέχοις τὸν νοῦν; tu scribe cum Scaligero προσέχῃς, ut ποιῇς versu præcedente. Pag. 111. In Antistropha, v. 7.

τῶν προτέρων | πρὸς οὖν τάδ' ὦ | κόμψο

non respondet compari suo

Νῦν γὰρ ἅπας | ἐνθάδε κίν | δυνος.

Ergo repono,

Τῶν προτέρων | πρὸς δὲ τάδ' ὦ | κόμψο.

Ibidem sic editum est,

εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ, καὶ μὴ γέλωτ' ὀφλήσας

ubi patet ex ὑπερβαλεῖ legendum esse ὀφλήσεις. versu autem sequente

Καὶ μὲν πάλ' ἔγωγ' ἐπινιγόμην τὰ σπλάγχνα, κἀπεθύμουν.

duplex est erratum, nam et Anapæstus est loco Iambi, et præ-

terea πάλ' non est πάλαι *jamdiu*, sed πάλι *rursum*: Lege igitur,

Καὶ μὴν πάλαι γ' ἐπνιγόμην, vel propius adhuc, Καὶ μὴν πάλαι 'γὼ 'πνιγόμην. Iterum ibidem, Ἐπίσχες· εὐθὺς γάρ σε μέσον ἔχω λαβὼν ἄφυκτον. Suidas in Εὐθὺς inverso ordine, εὐθὺς γάρ σ' ἔχω μέσον λαβὼν ἄφυκτον. Numerosior est Suidæ lectio, et memini ex Ranis p. 140. —νῦν ἔχῃ μέσος.

P. 113. εἶεν πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγκας. Dactylus male habetur pro Trochæo. Scribe igitur τὰς τῆς φύσεος ἀνάγκας, ut in Pluto p. 49.

Τάλαιν' ἐγὼ, τῆς ὕβρεος ἧς ὑβρίζομαι.

Versu autem proximo Ἥμαρτες, ἠράσθης, ἐμοίχευσάς. τι; κατελήφθης. ubi ut scabram et stolide interruptam orationem præteream, ipsum metrum non constat? lege sine dubio, Ἥμαρτες, ἠράσθης, ἐμοίχευσάς τι, κἆτ' ἐλήφθης;

Mox ibidem,

Τί δ' ἦν ῥαφανιδωθῇ γε πειθόμενός σοι, τέφρᾳ τε τιλθῇ.

Ad quem versum sic tu narras, Aut, ais, lege πιθόμενος; *aut* ῥαφανιδωθῇ πειθόμενος, *omisso* γε, *ut habet MS. Vaticanus.* Atqui neutro modo versus concinnabitur; et sic utique excudendus erit,

Τί δ' ἦν ῥαφανιδωθῇ πιθόμενός σοι, τέφρᾳ τε τιλθῇ.

Ibidem sic hodie disponuntur versiculi

Πολὺ πλείονας, νὴ τοὺς θεοὺς
Τοὺς εὐρυπρώκτους
Καὶ τουτονὶ γοῦν οἷδ' ἐγὼ κἀκεινονί,
Καὶ τὸν κομήτην τουτονί.

Tu sic digere, ut omnes similes sint,

Πολὺ πλείονας, νὴ τοὺς θεοὺς | Τοὺς εὐρυπρώκτους· τουτονὶ
Γοῦν οἷδ' ἐγὼ, κἀκεινονὶ, | Καὶ τὸν κομήτην τουτονί.

Pag. 114. adde γε.

Ὠχρὸν μὲν οὖν οἶμαί γε, καὶ κακοδαίμονα.

et versu sequente

1. Χώρει νυνί, οἴομαι δὲ
2. Σοὶ ταῦτα μεταμελήσειν.

ut sit *νυν* breve encliticum; non *νῦν nunc*. Et sic Aldus dedit: versus isti bini sunt inter se similes. Pag. vero 115. quid de illo fiet,

χρὴ γὰρ ἐπιθαυμάζειν τι τὸν διδάσκαλον.

Neque enim vel Suidæ vel Eustathio fidem habere possum, qui ἐπιθαυμάζειν exponunt μισθοῖς τιμᾷν. Hæc interpretatio ex vi *sententiæ* enata est, non quod apud quemquam alium ἐπιθαυμάζειν eo sensu positum invenerint. Equidem non video quibus fidiculis ex vi *verbi* extorquere hoc possint. Quæ apud σχολιαστὴν hic habes, Florentinis debentur: Aldus ea non agnoscit. Mihi hic aquam hærere fateor. Si ut in nova Comœdia fit, Strepsiades ad Spectatores conversus hæc diceret, Socrate non audiente; tum suspicarer auctorem dedisse

χρὴ γὰρ πιθηκίζειν τι τὸν διδάσκαλον
vel χρὴ γὰρ ὑποθωπεύειν τι τὸν διδάσκαλον.

Scis enim πιθηκίζειν et ὑποθωπεύειν Aristophanis verba esse, pro *munusculo delinire*. Sed non memini hanc artis δεινότητα in vetere comœdia obtinuisse. An legendum ut Socrates audiverit, ἐπιψωμίζειν *dare quod comedat?* Farinæ enim sacculum tum Socrati donat. Non est otium ut fugitivum illud quodcunque est diutius nunc investigem: aut tu, aut ipse fortassis posthac inveniam. Pag. 116. Αὐτοὶ καὶ τἀρχεῖα καὶ τόκοι τόκων. Edendum erit τἀρχαῖα. Etsi enim Suidas in τῷ κλάετε habet τἀρχεῖα, at alibi in sua serie (quod multo majus est) Ἀρχαῖα agnoscit. Idem in versu sequente ἐργάσαισθε præfert, non ἐργάσησθε, parvi interest. Eadem pagina sic nunc habetur

——— καὶ δοκεῖν
Ἀδικοῦντ' ἀδικεῖσθαι, καὶ κακουργοῦντ' οἶδ' ὅτι.

At aut nihil video, aut ipsa nive frigidius est illud κακουργοῦντ' οἶδ' ὅτι. Quid enim sententiæ confert? ubi antitheton? non crescit sententia, sed languet et labascit. Vix mihi tempero, quin sic ab auctore datum pronuntiem.—καὶ δοκεῖν Ἀδικοῦντ' ἀδικεῖσθαι, καὶ κακουργοῦντ' εὐποιεῖν. Certe aut ita scripsit Aristophanes, aut dormitavit: etsi et Suidas in verbo Τί λέγεις illud οἶδ' ὅτι jam olim agnoverit. Pag. 117, Sic legitur,

Ἵνα δὴ τί τὴν ἔνην προσέθηκεν· Ἵν' ὦ μέλε.

Numerosius repone προσέθηχ'. Pag. 117. ἀμφορεῖς νενασμένοι: Quæris an sic scribendum sit, an ut Suidas bis et MSS.

Vat. *νενησμένοι*. Equidem priorem lectionem haud libenter admiserim: neque enim *νενασμένος* est *plenus*, ut vas plenum dicitur, sed *pressus, onustus*. Et quid hoc ad amphoram? Quod si maxime *νενασμένος* esset *πεπληρωμένος*, tamen abhorret a sententia loci Amphora enim tum cum *plena* est, utilissima est; neque inde metaphoram trahi commode potest ad contumeliam designandam. At contra ubi semel inanes sunt vel fractæ, tum demum inter rejectanea, et concumulantur in loco quodam abdito; et vel integræ mucescunt et putescunt. Placet igitur *τὸ νενησμένοι*, vel potiùs ut Suidas, Xenophon, ut Hesychius, *νενημένοι*. Pag. 118. Ἀπερυθριάσαι μᾶλλον, ἢ σχεῖν πράγματα. Pro quibus Suidas in Ἀπερ: sic videtur legisse, —ἀλλὰ κρεῖττον ἦν εὐθὺς τότε Ἀπερυθριάσ', ἢ χρήσαντά με σχεῖν πράγματα. Sed non sequor. Sequente vero versu, quid opus est dactylo isto *οὕνεκα*, quamvis et Suidas habet in Κλητεύειν; certe expeditior incedit versus, si legis, Ὅτε τῶν ἐμαυτοῦ γ' ἕνεκα νυνὶ χρημάτων. Ibidem cave tibi a turpi errato Genevensium, ex Basileensi traducto

Καὶ ταῦτ' ἐθελήσεις ἀπομόσαιμι τοὺς θεούς:

recte enim Aldus ἀπομόσαι μοι. Pag. 119. vere a viris doctis personæ collocatæ sunt, ΔΑ. Καὶ Ζεὺς γελοῖος ὀμνύμενος; ΣΤ. τοῖς εἰδόσιν, nisi quod adhuc restat erratum, ut opinor. Sic enim lego

Καὶ Ζεὺς γελοῖος ὀμνυμένοις; τοῖς εἰδόσιν.

Ibidem ridicule legitur. Τί σοι δοκεῖ δράσειν; Ἀποδώσειν σοι δοκεῖ: tu excude ἀποδώσειν μοι δοκεῖ; hoc est, δοκεῖ μοι; non, ἀποδώσειν σοι, Nisi forte, quia et σχολ. agnoscit σοι, jocum hic captaverit ille Testis, quasi dixerit, *tibi* quidem videtur redditurus, mihi nihil minus. Sic Βατράχοις p. 134.

Ἦ μὴν κόβαλά γ' ἐστὶν ὡς καὶ σοὶ δοκεῖ.

Ibidem Οὐκ ἄρ' ἀποδώσεις; at Suidas etiam in sua serie v. οὐκ ἂν &c. six exhibet, Οὐκ ἂν ἀποδοίης; οὐχ ὅσον γέ μ' εἰδέναι. Repetere verba est hominis irati. Pag. 121, non intelligo illud,

Οὐκ ἀποδιώξεις σαυτὸν ἐκ τῆς οἰκίας;

Quomodo enim ipse se ἀποδιώκοι? duo sint necesse est. Ego vix dubito sic scripsisse Aristophanem: Οὐκ ἀπολιβάξεις αὐτόθ' ἐκ τῆς οἰκίας; ut in Avibus p. 423. Οὐκ ἀπολιβάξεις

ὦ κάκιστ' ἀπολούμενος; Scis quid Suidas, Hesychius, alii de hoc verbo commententur. Pag. eadem, de ἄξεις ἐπιαλῶ nescio quid dicam, præterquam et tuam et varias Scholiastæ cum lectiones tum interpretationes sine dubio falsas esse. Mihi autem nihil nunc succurrit. Latet, opinor, phrasis aliqua ad aurigationem pertinens; quam tu investiga. Nisi fortassis hoc arrideat—αἴξεις; ἐπαλιῶ κεντῶν ὑπὸ τὸν πρωκτόν σε τὸν σειραφόρον. hoc est *an excurres?* ego te in hippodromum adigam, &c. ἀλίσαι et ἐξαλίσαι vide in σχολ. et Polluce. Pag. 122. Γνώμας τ' ἐναντίας λέγειν, dele τ' cum Scaligero; ordo est, δεινὸν λέγειν γνώμας, &c. Pag. eadem, Stropha respondet Antistrophæ p. 124, et numeris notandi erunt versus. Sed illud

λῆμ' ἐστι τἀνθρώπου

non convenit cum pari suo

Ἀλλ' οὐδ' ἐρεβίνθου.

Ergo repone sine dubio,

Λῆμ' ἐστι τὸ τἀνδρός, i. e. λῆμα τὸ τοῦ ἀνδρός.

Pag. 123 illud vitiose editum est Οὐ γὰρ τότ' εὐθὺς χρῆν σε γ' ἄρα τύπτεσθαι καὶ πατεῖσθαι. Spondæus enim locum Trochæi invasit; nisi forte quis cum Gronovio et Jensio stolide contenderit diphthongos αι et οι etiam ante consonantem corripi posse. Sed tu melius sapis; lege igitur verbis inversis Οὐ γὰρ τότ' εὐθὺς χρῆν σε τύπτεσθαί γε καὶ πατεῖσθαι; vel τύπτεσθαί τε. Scaliger correxerat τύπτε καὶ πατεῖσθαι. qualis audacia!

Ibidem ψόφου πλέων, ἀνύστατον: Lege ἀττικῶς, ἀξύστατον: et sic Suidas in sua serie.

Pag. 124 recte judicas, auctoribus Suida et MSS. tuis, ἠρειδόμεσθ' edendum esse, non ἐριζόμεσθ'. Illud enim et figuratius est, et alias Aristophani usitatum. Quod autem ex iisdem producis ad hiatum supplendum,

Σὸν ἔργον, ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά,

in eo correctorum agnosco ingenium, non veterum exemplarium fidem: unde et haud temere colligo codices tuos non diu ante Typographiæ initia conscriptos esse. Quid enim ἐπῶν? versum quidem sustentat, sententiam vero labefactat. ἔπη enim hic *carmina* significarent, quod a mente auctoris prorsus alienum.

Quare probo, atque adeo fidenter assero veterem meam conjecturam, qua sic olim versum suppleveram,

Σὸν ἔργον, ὦ καινῶν λόγων κινητὰ καὶ μοχλευτά.

Dogmata intelligit sive *rationes*; non utique *versiculos*. Ita p. 81. θηρατὰ λόγων φιλομούσων: et quoties alibi in hoc ipso dramate! Ibidem nunc legimus,

Ἐγὼ γάρ, ὅτε μὲν ἱππικῇ μόνῃ τὸν νοῦν προσεῖχον

ubi spondæus locum Iambi occupat: verte igitur verba, cum ob versum, tum ob constructionis elegantiam,

Ἐγὼ γὰρ ὅτε μὲν ἱππικῇ τὸν νοῦν μόνῃ προσεῖχον.

Pag. eadem,

τύπτειν τ' ἐπειδήπερ τοῦτ' ἐστ' εὐνοεῖν τὸ τύπτειν

quod manifeste vitiosum, syllaba enim deficit. Aut lege ἐπειδήπερ γε τοῦτ' ἐστ', aut ἐπειδήπερ τόδ' ἐστὶν; mirabor si codices tui MSS. in vulgata lectione consenserint, et tamen tu siles. Ibidem

Κλάουσι παῖδες πατέρα δ' οὐ κλάειν δοκεῖς; ΣΤ. τιή δή;

Et hic vix crediderim postrema illa τιή δή in MSS. tuis comparere. Nam a Florentinis sunt; neque Aldus neque Scholiastes agnoscit; qui contra, non Trochaïcum ut cæteros, sed Trimetrum Iambicum esse versum hunc diserte narrat. Lege ergo, Personarum signis sublatis,

Κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς;
φήσεις νομίζεσθαι, &c.

Porro Iambum inter Trochæos poscit, quod notissimi apud Euripidem versus parodia esset

χαίρεις ὁρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς;

Pag. 125. Εἰκὸς δε μάλιστα τοὺς γέροντας ἢ τοὺς νέους τι κλάειν: miror hunc quoque tibi intactum esse; et versu bis claudicante, et dictione soloecissante: lege ut utrique vitio medicina fiat,

Εἰκὸς δὲ μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν.

Iterum ibidem, Ὡς τοὺς πατέρας ἀμύνεται, καίτοι διαφέρουσ' οὐδέν. Hic Anapæstus est in loco penultimo pro tribracho vel trochæo, quos solos admittit metri lex. Lege igitur

——καίτοι διέφερον οὐδὲν
Ἡμῶν ἐκεῖνοι——

Agnoscis, opinor, præter metri concinnitatem, etiam elegantiam dictionis. Præterita hujusmodi habere solent vim præsentis et quasi perpetui quidem temporis. Pleni sunt exemplorum et Græci et Latini; sed et etiam πεζογράφοι. Eadem pagina, sic habent editiones:

Πῶς δή; δίδαξον γὰρ τί δή μ' ἐκ τούτων ἐπωφελήσεις

Versus mendi est manifestus; quem tu ex MSto Vaticano sic is emendatum, ἐκ τούτων ὠφελήσεις. Interim non animadvertis etiam tuum illum esse mendosum; spondæus quippe locum Trochæi occupat. Unde iterum deprendo codicem illum recentiorem esse, neque ullius fere auctoritatis: Tu sic verbis inversis locum constitues,

Πῶς δή; δίδαξον γὰρ τί δή 'κ τοῦτων μ' ἐπωφελήσεις:

vel, quæ sola vera lectio est,—δίδαξον γὰρ τί δή μ' ἐκ τῶνδ' ἐπωφελήσεις, et sic excudi versiculus debet. Mox versus duos male disjunctos et mendosos quoque, ad unum redigo hoc modo;

Τοῦθ' ἕτερον αὖ μεῖζόν κακόν. ΦΕΙ τί δ' ἦν ἔχων τὸν ἥττω
Λόγον σε νικήσω λέγων
τὴν μητέρ' ὡς τύπτειν χρεών.

Pag. 126. Legitur τί δῆτα ταῦτά γ' οὔ μοι τότ' ἠγορεύετε. ubi emendandum, ταῦτ' οὐ, et mox habetur, Ἕως αὐτὸν ἐμβάλωμεν ἐς κακόν, deficiente syllaba. Scaliger sic supplevit, Ἕως περ αὐτὸν: sed vera lectio est, Ἕως ἄν αὐτὸν; quod elisum est, ob similitudinem syllabæ sequentis αν αυ. Ibidem insignis et elegans sententia plane obfuscata est a mendosa lectione.

Οὐκ ἐξελήλακ'. ἀλλ' ἐγὼ τάτ' ᾠόμην
Δία τουτονὶ τὸν Δῖνον, οἴμοι δείλαιος,
Ὅτε καί σε χυτρεοῦν ὄντα θεὸν ἡγησάμην.

Nihil potuit amarius salsiusve dici; non, inquit, ejecit: sed ego stultus tum credebam Dinum hunc esse Jovem, cum te, hominem luteum, Deum esse existimabam. In utroque deceptus sum miser; Dinus non magis est Jupiter, quam tu Deus. Nosti illud Syri Terentiani, de Ctesiphone Adolescente et Demea patre; Laudarier te audit libenter: *facio te apud illum Deum.* Hanc tu emendationem, quo es judicio, de tripode esse reputabis: nam præterea vide concinnitatem, τότε ὠόμην, ὅτε καί

σε: at in vulgata lectione nihil est venustatis. In fine Dramatis recte edetur, ut mones, et ego quoque olim Τί γὰρ μαθόνθ' ὑβρίζετόν γ' εἰς τοὺς θεούς: quinetiam ordo versuum recte permutabitur: at lectio illa codicis Vaticani a mala manu est, et ab audacissimo interpolatore.

Tria opinor, restant ex tuis Quæsitis, quæ, ne intacta præteream, sic habe:

φασιανοὺς Leogoræ recte *aves* interpretaris; non *equos*, quod Grammaticorum veterum commentum erat. Illud vero in scholiis p. 72. φθάσαντι δὲ αὐτῷ λέλεκται ἐν Εἰρήνῃ, equidem nihil certi habeo; et una tecum ampliandum esse censeo: nisi forte quod jam nunc mihi succurrit tu aliquid esse censueris. Poteris enim sic, φράσις δὲ αὐτὴ λέλεκται ἐν Εἰρήνῃ· hoc est, *Eadem phrasis habetur in fabula Pace.* Ut enim hic est, Ἦλθες δὲ κατὰ τί; ita illic p. 440. Ἥκεις δὲ κατὰ τί. Denique quod p. 74. in Scholiis habetur, Μερικοῖς φιλοσόφων λόγοις ἀέρα βούλεται εἶναι τὸ πᾶν, sententia, ut puto, mihi compertum est; verbum tamen quod hic latet, nunc quidem expiscari nequeo: Sensus certe hic est, perinde ac si dixisset, ἑπομένως τοῖς φιλοσόφων λόγοις ἀέρα &c. *Secundum* Philosophorum dogmata dicit esse Omne. Non enim, credo, in μερικοῖς subolfacies τὸ Ἐρετρικοῖς, quæ secta philosophorum erat a Menedemo nomen nacta. Atque hæc hactenus.

Omiseram quid pag. 105, quod hic extra ordinem ponam,

Καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.

Atqui p. 71. corripitur ea vox, οὐπὶ τῆς κρεμάθρας ἀνὴρ; atque ita pleraque ejus generis omnia apud Nostrum. Ergo aut hic κρεμαστρῶν conjiciebam, aut alias, καὶ τῶν κρεμαθρῶν οὔπω τρίβων τῶν ἐνθάδε. Sed quia Suidas in Νηπύτιος vulgatam lectionem agnoscit, et secunda τοῦ κρέμαθρα (apud Epicos saltem) ambigua est, ideo tunc tacui. Nunc autem ubi Pollucem in manus cepissem, video eum lib. X° κρέμαστραν citare ex Aristoph. *Nubibus;* ut quin ita hic legendum sit, nihil est quod nunc dubitem.

Et nunc tandem manum de tabula. Unum duntaxat monendum adhuc restat; curandum nempe, ut in textu τὸ ν finale semper apponatur ubi syllaba longa est; quod in editis plerumque abesse solet, et crucem figit studiosis, qui metra Comica scire cupiunt: ut p. 63.

ἀλλ' ἱππερόν μου κατέχεε τῶν χρημάτων.

edatur κατέχεεν; atque ita in aliis plus sexcentis. Hoc si omittis, et præterea, si quæ extra omne dubium sunt posita in textu exhibere negligis, ad notas tandem detrusa (quod a superstitiosis quibusdam et ignavis fieri amat) nihil profecto agis, sed operam oleumque perdis. Denique hoc oro te atque obsecro (quod antea facere memini) ut si quæ ex nostris tibi usui fuerint, ea in notis exhibeas, non meis verbis, nomine ad finem posito ut fit in notis variorum; sed tuis, narrationis σχήματι, *sic emendat Bentleius* &c.; et quoties castigationum rationes adjicis, non meis verbis quæ hic αὐτοσχεδιάζω, utaris; sed memor Epicharmi, Εἶμα δῶς καὶ πορφύραν, λόγοισι ποικίλλων σοφοῖς. Vale charissimum caput, et scito quæ postremum mihi mandabas, curæ mihi fore.

Brookbankius et Sikius te salutant. Saluta meo nomine Hemsterhusium. Coll. Trin. Cantabrigiæ. Augusti 21 stilo vetere 1708.

[1] His scriptis, forte in manum cepi Palmerii Notas, ubi p. 103. Nubibus Σωκράτης ὁ Μήλιος καὶ Χαιρεφῶν, sic distinguit, Σωκράτης, ὁ Μήλιος, &c. ut tres hic notentur, Socrates, Diagoras, Chærephon. Perperam hæc vir optimus. Primo vis quædam fit orationi, et ambiguum erit ἀθεράπευτον. Deinde Stephanus Byzantius in Μῆλος diserte affirmat Socratem hic Μήλιον dici. Denique, Diagoras jam ad plures abierat, neque Socrati notus esse potuit. Postremo sensus in recepta distinctione facillimus est, Σωκράτης ὁ Μήλιος, id est, alter Diagoras, alter Atheus.

(Quæ sequuntur, ipsa Bentleii manu adjecta sunt.)

Varietas Scripturæ in Æschyli Agamemnone ex Codice MS. olim Farnesiano, nunc Regio Neapolitano, signato I. E. 5.

PRIMAM hujus codicis mentionem reperi apud Petrum Victorium in Præfatione ad Æschylum his verbis: "Quod vero ad Agamemnonem pertinet: ne quicquam omitteremus quod ad ejus restitutionem faceret, quum audissemus Romæ in bibliotheca Alexandri Farnesii, summi antistitis, atque omni re, nobili ac splendido homine digna, instructissimi, Æschyli volumen inveniri, in quo hæc fabula legeretur: conferendam eam, a nobis descriptam, curavimus cumeo exemplari. in quo nobis operam suam fidelem atque eruditam præbuit Gulielmus Sirletus, ut cuncta diligenter notaret quæ aliter illic legerentur. Nos autem postea varietatibus illis diligenter ponderatis, in eam opinionem venimus ut nostrum librum non deteriorem illo putaremus: ac magnam partem eorum quæ variata in eo offenduntur, immutatam ab aliquo crederemus, qui *in* suos quosdam versus restituere chori cantus voluerit. sæpe enim addita aut dempta illic quædam cognovimus, quæ consilium ipsius adjuvarent." Hactenus Victorius. Codex, de quo loquitur, cum reliqua Farnesiorum libraria supellectile nunc Neapoli exstat in Regio Museo, ubi paucos dies anno superiori in eo inspiciendo consumsi. Paschalis Baffius apud Harlesium Novæ Bibliothecæ Græcæ Fabricianæ T. V. p. 776. ita eum describit: 33. *Æschyli* Προμηθεὺς δεσμώτης, ἑπτὰ ἐπὶ Θήβας, Πέρσαι, Ἀγαμέμνων, Εὐμενίδες, *cum glossis interlinearibus, et scholiis margin. antiquis, Thomæ Magistri, et Demetrii Triclinii. Quum scholiis Triclinii fere perpetuo præfigatur* ἡμέτερα, *et initio* Δημητρίου τοῦ Τρικλινίου, *codex hic bombycinus aut* αὐτόγραφος *est, aut ex* αὐτογράφῳ *descriptus: certe sæculi est XIV. ad finem vergentis, quo tempore Triclinius floruit.* Eadem quæ Baffio, cujus Catalogum nondum videram, mihi quoque in mentem venit suspicio: codicem scilicet ipsius Triclinii manu exaratum esse. Est enim nitide et emendate scriptus, ut eruditum librarium agnoscas. Bene conservatus est, præter prima Promethei folia, quæ tinearum morsibus et humiditate fere consumta sunt. Licet Æschylum non nisi e recensione Triclinii nobis exhibeat,

immerito tamen neglectus est a Victoria, qui tam in Agamemnone quam in aliis fabulis multas lectiones vulgatis meliores ex eo proferre potuisset. Quarum unam atque alteram apponam. In Prometheo vulgo legimus v. 886. Ἦ σοφὸς, ἦ σοφὸς ἦν, | ὃς πρῶτος ἐν γνώμᾳ τόδ' ἐβάστασε, κ. τ. λ. Rectius Triclinius: Ἦ σοφὸς, ἦ σοφὸς, ὃς πρῶτος τόδ' ἐβάστασε, κ. τ. λ. Tacite quidem delevit ἦν: de ἐν γνώμᾳ vero hæc monuit: περισσὸν ἦν ἐνταῦθα τὸ ἐν γνώμᾳ. ἦν γὰρ, ὃς πρῶτος ἐν γνώμᾳ. διὸ ἐξεβλήθη παρ' ἐμοῦ. ὅμοιον γὰρ χρὴ εἶναι τὸ κῶλον τῷ τῆς ἀντιστρόφου. Conjecturam vides non longe diversam ab ea, quam dedit Monkius Censuræ Trimestris, T. V. p. 226. Rectius tamen Monkius: ὃς γνώμᾳ τόδ' ἐβάστασε. Alterum sagacitatis exemplum dedit Triclinius ad Theb. 890. Verba οὐκέτ' ἐπὶ φιλίᾳ, ἀλλ' ἐπὶ φόνῳ διεκρίθητε, quibus nihil est in antistropho quod respondeat, Stanleio aliisque auctoribus tandem delevit Blomfieldius. Delenda vidit etiam Triclinius, cujus verba sunt: περισσὸν ἦν ἐνταῦθα τὸ οὐκέτ' ἐπὶ φιλίᾳ ἀλλ' ἐπὶ φόνῳ διεκρίθητε, καὶ ἄμετρον καὶ κοινόλεκτον. διὸ καὶ ἐξεβλήθη παρ' ἐμοῦ[1]. Multæ sunt ejus

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[1] Secundam hujus carminis stropham nondum recte constitutam vidi. Incipit 7. 894.

Δι' εὐωνύμων τετυμμένοι.
Τετυμμένοι δῆθ', ὁμο-
σπλάγχνων τε πλευρωμάτων.
* * * * * * *
Αἰ αἰ δαιμόνιοι,
αἰ αἰ δ' ἀντιφόνων
* θανάτων ἀραί.
Διανταίαν λέγεις δόμοισι καὶ
σώμασιν πεπλαγμένους,
ἀναυδάτῳ μένει,
ἀραίῳ τ' ἐκ πατρὸς
διχόφρονι πότμῳ.

Sequitur antistrophus v. 906.

Διήκει δὲ καὶ πόλιν στόνος.
στένουσι πύργοι, στένει
πέδον φίλανδρον, μένει
κτεάνά τ' ἐπιγόνοις,
ὃ' ὧν αἰνομόροις,

δι'

conjecturæ his non deteriores: multæ quoque similes illis, quas apud Sophoclem toties exagitat Brunckius. Ne longus sim, uno exemplo contentus ero. Quum in libris plerisque nullo sensu legeretur Prom. 6. ἀδαμαντίναις πέδῃσιν ἐν ἀῤῥήκτοις πέτραις, neque exortus esset Stephanus aliquis, qui veram scripturam, ἀδαμαντίνων δεσμῶν ἐν ἀῤῥήκτοις πέδαις, apud Aristophanis interpretem exstare moneret, Triclinius ex ingenio hunc senarium Æschylo obtrusit: ἀδαμαντίναις πέδαισιν ἀῤῥήκτοις λέγω. Non obstant, mea quidem sententia, sexcentæ hujusmodi conjecturæ, quo minus dignissimus sit codex Farnesianus, quem suis oculis, si ullo modo fieri possit, usurpent Blomfieldius et Hermannus, aut quisquis alius in Æschylo denuo recensendo laborat. Ægre enim Neapoli, ubi jacent hæ literæ, repertum iri credo, qui codicis conferendi laborem et libenter suscipiat, et accurate conficiat. Mihi quidem etsi non defuit voluntas, defuit tamen tempus, utpote aliis negotiis impedito. Scholia Triclinii et aliorum vix inspicere potui, neque ipsa poëtæ verba nisi in duabus fabulis excussi. In Agamemnone Triclinianam recensionem cum Blomfieldiana contuli, ita tamen ut non solum duorum librorum dissensionem, verum etiam in locis quamplurimis eorum consensum enotarem. Exemplo sint ἄγκαθεν v. 3. νυκτέρων v. 4. Ita quidem tam Triclinius quam Blomfieldius. Hæc igitur silentio præterissem, nisi ex annotatione Blomfieldii didicissem, in Aldina editione, cujus inspiciendæ eo tempore copiam non habebam, legi ἔγκαθεν et νεκτέρων.

P. E.

δι' ὧν νεῖκος ἔβα,
καὶ θανάτου τέλος.
ἐμοιράσαντο δ' ὀξυκάρδιοι
κτήμαθ', ὥστ' ἴσον λαχεῖν.
διαλλακτῆρι δ' οὐκ
ἀμεμφία φίλοις,
οὐδ' ἐπίχαρις Ἄρης.

Ne sic quidem omnino recte, sed rectius quam vulgo.

V. 2. μῆκος ἦν (gl. ἐπὶ)
3. ἄγκαθεν (gl. ἐν ἀγκάλαις)
4. νυκτέρων
5. καὶ βροτοῖς θέρος
9. κρατεῖ
10. ἐλπίζον
16. ὕπνου—ἐντέμνων
22. νῦν φῶς πιφαύσκων—χορῶν
25. ἀγαμέμνονος—σημανῶ
26. εὐνῆς
27. ὁλολυγμὸν εὐφημοῦντα
28. ἐπορθιάζειν
29. ἀγγέλλων
32. τῆσδε μοι φρυκτωρίας
37. λέξειεν. ὡς
38. κοὐ μαθοῦσ᾽
39. ἐπὶ
43. ἀτρειδᾶν
46. στρατιῶτιν
47. κλάγξαντες
48. ἑκπατίοις
49. ἄλγεσι παίδων, ὕπατοι
51. ἐρεσσόμενοι
52. δεμνιοτήρη πόνου
54. δ᾽ αἴων
58. παραβᾶσιν ἐρινύν.
63. ἐρειπομένου (gl. πίπτοντος.)
64. ἐν προτελείοις (gl. ἐν ἀρχαῖς.)
66. ἔστι δ᾽ ὅπη νῦν
67. ἔστι. τελεῖται δ᾽ ἐς τὸ πεπρωμένον
68. ὑπολείβων
69. δακρύων
71. ἀτιταὶ (sic)
72. ἀρωγῆς
74. ἰσόπαιδα
76. ἀνάσσων
78. τόθ᾽ ὑπεργήρων. φυλλάδος
79. τρίποδος
80. ἀρείων
81. ἡμερόφαντον
86. πειθοῖ—θυοσκινεῖς (gl. θύματα κινεῖς πέμπεις. sch. εὕρηται καὶ θυοσκοεῖς. ὡς ἀπὸ τοῦ θυοσκόος ὁ διὰ θυσιῶν τὸ μέλλον κοῶν ἤτοι νοῶν. θύος γὰρ τὰ θῦμα.)
90. δώροισι
91. οὐρανομήκης
93. χρίσματος
96. λέξασ᾽ ὅτι καὶ δυνατὸν
97. εἰπεῖν (gl. πρὸς ἡμᾶς)
99. ἦ νυν (gl. δὴ) τοτὲ (gl. ποτὲ) μὲν κακόφρων
100. τοτὲ (gl. ποτὲ) δ᾽ ἐκ θυσιῶν ἀγανὰ φαίνουσ᾽
101. ἄπλητον
102. τὴν θυμοβόρον λῦποφρένα
104. ἐκτελέων—καταπνεύει, (gl. διὰ τὸ μέτρον)
108. ἤβαν
109. σύμφρονα τᾱγάν (gl. τὴν ὁμόφρονα τάξιν)
110. πέμπει—δίκας πράκτορι
112. νεῶν
113. ἀργίας. φανέντες
115. δορυπάλτου
116. παμπρέπτεσιν ἕδραις (gl. εὐπρεπεσιν. ἡ εὐθεῖα ἡ παμπρέπτης)
117. βοσκομένην — ἐρικύμονα φέρβοντα (gl. ἥσθιον) γένναν
119. αἴλινον bis — τὸ δ᾽ εὖ νῑκάτω
120. δύο λήμμασι δισσοὺς
121. λαγυδαίτας
122. ἀρχοὺς
123. οὕτω δ᾽ εἶπε
124. ἀγρεῖ (gl. ἀγρεύσει, πορθήσει)
127. δημιοπληθῆ
128. μοῖρα λαπάξει
129. οἷον (gl. μόνον) μήτις ἄ̄τα (gl. βλάβη)

129. κνεφάσειε προτυφθὲν.
131. στρατωθέν
132. οἴκῳ γὰρ επίφθονος
133. πτανοῖς κυσὶ
134. μογερὰν πτῶκα θυομένοισιν
136. αἴλινον bis
137. τόσονπερ εὔφρων ἀ καλά (gl. ἄρτεμις)
138. δρόσοις ἀέπτοισι (gl. τοῖς μὴ δυναμένοις πτῆναι)
Ibid. μαλερῶν nec pl. (gl. τῶν φθαρτικῶν πετεινῶν)
140. ὀβρικάλοις
141. τερπνὰ (gl. ἄρτεμις)
142. αἰτεῖ (gl. με)
Ibid. κρᾶναι (gl. τελέσαι, ἀντὶ τοῦ φᾶναι τελεσθῆναι)
143. φάσματα τῶν στρουθῶν
144. ἰήιον δὲ καλέω
145. ἀντιπνόους δαναοῖς ἐχενηίδας χρονίας
146. ἀπλοΐδας
147. σπευδομένα
148. οὐ δεισήνορα
149. Abest γὰρ
Ibid. παλίνορτος
150. τεκνόποινος
151. ἀπέκλαγξεν
152. οἴκοις
153. ὁμόφωνον
154. αἴλινον bis
157. τοῦτο νιν
160. πλὴν διός. εἴγε μάταν
161. ἐτητύμως
164. οὐδέν τι λέξαι
169. φρονεῖν
170. τῷ πάθει μάθος
175. βιαίως
178. ἀχαικῶν
180. ἐμπαίοις τύχαισι συμπνέει
181. εὖτ' ἀπλοΐα, κεναγγεῖ
182. ἀχαικὸς
184. τόποις
188. ναῶν καὶ
189. παλιμμήκη
191. ἐπεὶ δὲ καὶ
194. ἔκλαγξε
195. ὥς τε
198. φωνῶν
199. πείθεσθαι
202. παρθενοσφάγοισι
203. ῥείθροις
Ibid. πατρώους—πέλας
205. πῶς λιπόναυς γένωμαι
208. αἵματος αὐδᾷ (gl. λέγει ὁ μάντις)
210. θέμις γὰρ εὖ εἴη
212. δυσσεβῆ
214. τὸ παντότολμον
215. βροτοῖς
219. προτέλεια
221. αἰῶνα· παρθένειον (gl. ἤγουν τὰς διὰ τὴν ζωὴν τῆς παρθένου)
222. βραβεῖς
223. φράσεν δ' ἐν ὅσσοις
224. χιμαίρας
225. περιπετῆ
226. βαλεῖν ἀέρδην
227. καλλιπρώρου φυλακὰν κατασχεῖν
229. χαλινῶν δ' ἀναύδω
230. βαφὰς ἐς πέδον χέουσα
231. ἔβαλλ'
232. βέλει ἀπ' ὀμμάτων
233. πρέπουσά θ'
236. ἔμελψεν
237. τριτόσπονδον εὔποτον αἰῶνα
240. ἄκραντοι
241. δίκα δὲ (gl. ἡ δικαιοσύνη)
242. τὸ μέλλον sine τὸ δὲ προκλύειν

243. ἐπεὶ γένοιτ' ἂν κλύοις
244. ἴσον
245. σύναρθρον αὐταῖς (gl. συνηρμοσμένον βοαῖς καὶ θρήνοις. al. συνίζησις)
246. τούτοισιν
249. ἄγγελος φύλαξ
250. γάρ ἐστι φωτὸς
251. ἄρσενος
252. σύ δ' εἴτε κεδνὸν
Ibid. εὐαγγέλοισιν
254. κλυ. κλύοιμ' ἄν
Ibid. σιγῶντι
255. ἄγγ. εὐάγγελος
259. τὸ ὕπος ἐξ ἀπιστίας
260. ἢ τορῶς
262. φρονούσης
264. ἔστιν. τί δ' οὐχί
265. εὐπειθῆ
267. ἀλλ' ἢ σ'—ἄπτερος
271. καὶ πῶς τόδ' ἐξίκοιτ' ἂν ἀγγέλων
273. ἀγγέλου
275. φανὸν
277. ὑπείρ ἔλης τε πόντον. (gl. ὑπὲρ τὸν ελλήσποντον)
278. ἰσχὺς
280. παραγγείλασα μακίστου σκοπᾶς
281. ἀφρασμόνως
284. μεσαπίου — μολόν
285. οἵδ' ἀντέλαμψαν
286. γραίας
287. λαμπάς δ'
288. πεδίον ἀσωποῦ
292. φρουρὰ
295. δὴ χαρίζεσθαι
298. κάτοπτρον πρῶν' ὑπερβάλλειν
299. εἶτ' ἀφίκετο
300. ἀστυγείτονας
301. ἐς τόδε
303. τοιοῖδ' ἕτοιμοι
306. τοιοῦτον
310. διηνεκῶς
Ibid. λέγοις πάλιν
313. ἄλειφά τ' ἐκχέας
314. φίλως
322. νήστεις πρὸς ἀρίστοισιν (gl. δια τὸ μετρον. al. ἤγουν πρὸς ἄδειπνα)
326. ναίουσιν
327. ὡς δυσδαίμονες
329. εὐσεβοῦσι
331. οὐκ ἄν γ' ἑλόντες, αὖθις αὖ θάνοιεν ἄν
332. ἐμπίπτοι
333. πυρθεῖν (gl. ὥστε) κέρδεσιν
336. ἀναμπλάκητος
337. ἐγρήγορον·
338. τύχη
339. τοιαῦτά σοι—κλύοις
341. πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν
342. εὐφρόνως. (gl. φρονίμως)
347. τῶν μεγάλων
352. παναλώτου
355. τείνοντα
357. σκήψειεν
359. πάρεστι τοῦτο γ' ἐξ.
365. ἐγγόνους (sic)
370. ὥστε κἀπαρκεῖν
371. λαχόντα
374. ἐκλακτίσαντι μεγάλα (gl. μεγάλως, ἀντὶ μιᾶς)
378. ὡς ἄκος δὲ
382. τρίβῳ τε καὶ
385. πτανόν τιν' ὄρνιν
388. τῶνδε
391. εἰς οἶκον τὸν ἀτρειδᾶν
392. τὴν ξενίαν
393. κλοπαῖσι
396. ἰλίῳ

397. βέβακεν
398. πολλὰ δ' ἔστενον
399. τό δ' ἐννέποντες. (gl. ἤγουν τὸ γεγονός)
Ibid. δόμων
402. σιγᾶς
403. ἄδιστος ἀφεμένων
404. ὑπερποντίας
406. εὐμόρφων γὰρ
407. τἀνδρί
416. ἐφ' ἑστίας
418. συνορμένοις
419. τλησικάρδιος (gl. τὴν καρδίαν τήκουσα)
420. δόμων (gl. τῶν οἴκων)
421. πολλὰ γοῦν
422. οὗς μὲν, γὰρ πέμψεν (gl. ὁ δόμος) οἶδεν
423. ἀντὶ δὲ βροτῶν
424. πρὸς ἑκάστου τοὺς δόμους εἰσαφικνεῖται
429. βαρὺ
430. σποδοῦ γεμίζων τοὺς λέβητας εὐθέτου
432. ἄνδρα
435. ἀλλοτρίας γε διὰ
438. πρόδικοις
441. εὐμόρφως
442. ἐχθρῶν δ' ἔχοντας
444. δημοκράτου (gl. τῆς δημοσίας)
446. τῶν πολυκτόνων
447. κελαιναὶ δ' οὖν
450. παλιντυχῇ (sic) (gl. ἐναντία δυστυχεῖ)
453. ὑπερκότως (gl. ἤγουν τὸ λίαν ἁπλῶς)
457. πτολιπόρθης
460. τὴν πόλιν
461. ἐτητύμως
462. τίς οἶδεν ἤτοι &c.
464. πυρωθέντα
466. λόγου
467. ἐν γυναικὸς αἰχμᾷ
471. γυναικογήρυτον. (gl. ἤτοι τὸ λεγόμενον ὑπὸ τῶν γυναικῶν)
479. ὡς οὔτ' ἄναυδος, &c.
483. προσθήκει
Ibid. πέλοι (gl. ἄν. al. ὑπάρχει)
494. ἦλθες
503. ἦπου. (gl. ὄντως, ἴσως)
Ibid. τοῖσιν ὄμμασιν
504. δέξαισθε (gl. ἄν)
519. αὐτόχθονον
522. τεθνᾶναι
527. πεπληγμένος
529. ἐκ φρενὸς ἀναστένειν
530. στύγος στρατῷ
532. κοιράνων
533. ὧν νῦν
535. εὖ λέξειεν
540. οὐ λαχόντες
543. ἐξ οὐρανοῦ γὰρ
Ibid. λειμώνιαι (gl. λειμῶνα λέγει νῦν τὸ καινῶς λιβα δ χ)
546. λέγει
555. συμφοραῖς
559. ποτωμένοις
561. θεοῖς
562. ἀρχαῖον
570. ἀνωλολύξαμεν (gl. ἤγουν ἐπαιανίσαμεν)
573. φρυκτώρων διὰ
576. πλακτὸς
580. κοιμῶντες (gl. πραΰνοντες ἐπὶ τῷ ὀπτῆσαι ἢ θυμιᾶσαι)
586. ἄνδρα
587. πύλας ἀνοῖξαι (gl. ὥστε)
594. οὐδ' οἶδα
595. χαλκοῦ
598. εἶπε

599. εὐπρεπῶς λύγον
601. εἰ νόστιμός γε
604. ἐς τὸν πολὺν
605. τἀληθῆ τύχ
606. γίνεται
607. ἀχαϊκοῦ
610. ἄχθος (gl. βάρος)
611. ἄκρος (gl. πρῶτος, ἐξαίρετος)
613. πότερα γὰρ
616. τρέφοντος (gl. τοῦ ζωογονοῦντος)
621. πόλει
627. σεσαγμένων
628. τόνδ' ἐριννύων
629. εὐάγγελον | ἥκοντα
635. φθείροντε
636. δυσκύμαντα δ' ὠρώρει
637. ἀλλήλαισι
638. ἤρειπον (gl. κατέβαλλον, συνέκρουον)
Ibid. κερωτυπούμεναι
640. ποιμένος κακοῦ
643. ναυτικῶν τ' ἐριπίων
644. ναῦν τ'
647. ναῦν θέλουσ'
648. ἐν ὅρμῳ
649. κραταιλέων
656. ἡμεῖς τ' ἐκείνους ταῦτ'
659. εἰ δ' οὖν
663. κλύειν gl. ἀκούειν
665. ἐς τὸ πᾶν
667. προνοίαις
668. ἐν τύχᾳ
671. ἐλένας
672. ἀβροτίμων (gl. τῶν λίαν τιμίων).
673. ἔπλευσεν
676. πλάταν (gl. τὴν κώπην)
677. κελσάντων
678. εἰς ἀεξιφύλλους (gl. συνίζησις)
681. τελεσσίφρων
682. μῆνις ἤλασε τραπέζας
(gl. ἐπέφερε)
(gl. ἕνεκα)
683. ἀτίμως ὑστέρῳ χρόνῳ
686. τίοντας
687. ἐπέπρεπεν (gl. ἥρμοζεν)
690. γεραιὰ
693. παμπρόσθη
694. πολίταν
697. ἀγάλακτον οὕτως
702. πόλέα (gl. ἤγουν πολλάκις) δ' ἔσχ' (gl. πρόσεσχε προσῆλθε)
704. σαίνων τὲ
707. τοκέων
708. χάριν γὰρ τροφεῦσιν
709. ἄταισιν (gl. ἤγουν πολέμοις)
712. ἄμαχαν ἄλγος
713. πολύκτονον (gl. πολλοὺς κτεῖναν)
714. ἐκ θεοῦ δ'
715. προσετράφη
716. παραυτά δ' οὖν
718. ἀκασκαῖον | ἄγαλμα
726. νυμφόκλαυτος ἐριννύς
727. ἐν τοῖς βροτοῖς
733. τὸ γὰρ δυσσεβὲς
734. μετὰ
736. οἴκων γὰρ
737. αἰεί
740. ὅταν
741. τὸ κύριον
742. νεαρὰ φάους. κότον
743. δαίμονά τε τὸν ἀπόλεμον (gl. τὸν ἄμαχον, ἀντὶ μιᾶς)
746. εἰδομέναν
749. τὰ χρυσοπαστ' ἐσθλὰ
751. παλιντρόποις ὄμμασι
752. προσέβα. τοῦ
756. πολίπορθ'
759. ὑποκάμψας

760. καιρὸν
762. παραβαίνοντες
764. ἕτοιμος. δῆγμα
775. προσεφικνεῖται
765. καὶ ξυγχαίρουσιν
771. σαίνειν
772. τότε
773. οὐ γὰρ ἐπικεύσω
774. καρτ' ἀπομούσως
776. θάρσος ἑκούσιον
777. ἀνδράσιν εὖ θνήσκουσι
778. νῦν δ' οὐκ
779. εὔφρων τίς πόνος εὖ
787. ἀνδροθνῆτας (gl. ἀνδροφθόρους)
788. ἐς αἱματηρὸν
790. προσηίει χειρὸς
795. ὑπερκότους
797. ἀργεῖον δάκος
798. ἀσπιδορτρόφος
800. ὑπερθορῶν
803. τὰ δ' ἐς τὸ σὸν
804. ταῦτα. καὶ συνήγορόν
806. φίλον
807. καρδίαν
808. πεπαμμένῳ
815. σειραφόρος
823. πήματος τρέψαι νόσον
824. νῦν δ' ἐς
833. ἐπ' ἰλίῳ
835. ἔκπαγλον
836. ἡδονὰς
838. ἄλλο
840. ᾠχετεύετο
841. πλέω
842. ἐπλήθυνον
849. λελημμένης (gl. ἤγουν ἤδη περιειλημμένης τῆς δέρης τῇ ἀρτάνῃ)
851. κύριος πιστευμάτων
855. τόν τ' (gl. ἰωνικόν)
862. ὄμμασιν
864. ἀτημελήτους
Ibid. ὀνείρασιν
870. ὑψιλῆς
872. καὶ γῆς φανεῖσαν
Ibid. παρελπίδα
876. τοιοῖσδε τοίνυν
880. ὦναξ
881. ἐπέσταλται τάδε
882. στρωννύναι
884. ἐς δῶμ' ἄελπτον. ὡς ἂν
893. βόημα
896. ἐν ποικίλοις δὲ—κάλλεσιν
903. εἰ πάντα δ' ὡς &c.
905. διαφθερουῦντ' ἐμέ
908. δοκῇ
910. αἰδεσθῆς
915. τήνδε
916. πιθοῦ, &c. ut vulgo.
918. πρόδουλον
919. σὺν τοῖσδε μ' ἐμβαίνοντ' ἀλ.
920. βάλοι
921. σωματοφθορεῖν (gl. τὰ σώματα φθείρειν τῶν ὑπὸ χεῖρα)
Ibid. πόσιν (gl. ἄνδρα ἁπλῶς)
923. τούτων μὲν οὕτω
924. τήνδ' ἐσκόμιζε
927. αὐτὴ δὲ
929. κατέσταμαι (gl. ἰωνικὸν κατέστην. sch. εὕρηται καὶ κατέστραμμαι &c.)
930. ἐς δόμων
932. εἰς ἄργυρον
934. οἶκος δ'
936. δειμάτων
938. μηχανωμένης
939. ἐς δόμους.
940. ὑπερτείνασα
942. μολών
943. ζεύς τ'
945. ἐπιστροφωμένοι
947. μέλοι δέ τοι σο

950. ποτᾶτ'. ἄμισθος ἀοιδά. | μαντιπολεῖ δ' ἀκέλευστος.
952. οὐδ' ἀποπτύσαι (gl. ὥστε ἀποβαλεῖν τοῦτο)
955. ἐπὶ
956. ξυνεμβόλοις
957. ψαμμίας ἀκάτας παρήβησ'
958. εὖθ' ὑπ' ἴλιον
960. πεύθομαι δ' ἀπ' ὁ
962. ὅπως
963. ἐριννύς
964. ἔχων
966. οὗτοι
969. ἐμᾶς τοι
970. ψύδη
971. ἐς τὸ μὴ
972. μάλα γε (supra γὰρ) τοι δὴ τᾶς πολλᾶς
973. ἀκόρεστον
978. καὶ τὸ μὲν &c.
982. πημονὰς
984. δόσις διός
985. ἐπετειᾶν
987. πεσόνθ'
989. τίς τ' ἀγκαλέσαιτ'
991. ζεὺς αὖτ' ἔπαυσ' ἐπ' ἀβλαβείᾳ γε
994. μοῖρα μοῖραν
998. βρέμει, | ἑλπομένα mediis omissis
1004. πολλῶν μέτα
1008. θίγειν
1009. τῆσδ' ἐπιρρέπει
1011. οἵδ' οὔποτ'
1019. ἔσω
1021. πείθου
1022. θυραίαν
1031. ἦ μαίνεταί γε
1034. ἐξαφρίζεσθαι
1035. ῥίψᾶσ' ἀτιμασθήσομαι
1036. ἐποικτείρω
1037. ἴθ' ὦ τάλαινα
1039. ὀτοτοτοῖ. πομποῖ δᾶ. } utro-
1040. ἄπολλον ἄπολλον. } bique
1041. ἀνωτότυξας
1046. προσήκουτ' ἐν ὠόοις
1048. ἀγυιάτ' utrobique
1049. ἀπώλεσας
1050. χρήσειν—αὐτῆς
1051. παρὸν
1054. ἆ. ποῖ
1055. ἀτρειδῶν εἶ, τόπερ μὴ δ' ἐ.
1056. λέγω σοι. κᾆτα δ' οὐκ ἐρεῖς ψύδη
1058. μισόθεον sine prævia interjectione
1059. αὐτοφόνα κακὰ. καρτάνας
1060. σφάγιόν τε καὶ πέδον
1061. εὕρις
1062. ματεύει δ' ὧν ἐφευρήσει
1064. μάρτυρίοις μὲν γὰρ τοῖσδε πεπείθομαι
1065. τὰ βρέφη
1067. ἦ μὲν (gl. ἤτοι ἐσμέν) κλέος σόν μαντικὸν
1068. ἦμεν—μαστεύομεν
1069. ἰώ. πόποι. τί ποτε μήδεται
1070. ἄχος
1072. φίλοισιν
Ibid. ἀλκά | δ'
1075. βοᾷ πόλις
1076. ἰὼ τάλαινα
1079. προτείνει δὲ χεὶρ ἐκ | χερὸς ὀρεγμένα
1082. ἐπ' ἀργέμοισι θ. ἀμηχανῶ
1083. παπαί παπαί
1084. ἦ—αἴδου
1086. ἄκορεστος
1087. θύματος
1088. ἐριννὺν.—κέλῃ
1089. ἐπὶ δὲ

1091. ἄτε δωρίᾱ πτώσιμος
1092. ξυνανυτεῖ
1093. αὐγαῖς
1094. τῆς βοῆς
1095. ἐν πέπλοισιν
1096. μελάγκερων
1097. πιτνεῖ δ' ἐνύδρῳ πεύχεϊ
1098. δολοφόνου λέβητος
1099. οὐ κομπάσαιμ' ἄν &c.
1101. ἀπὸ δὲ θέσφατων
1102. βροτοῖς στέλεσαι. κακῶν γὰρ δή αἱ
1103. πολυεπεῖς
1104. θεσπιωδὸν | φόβον φέρουσιν
1105. ἰὼ ἰώ
1106. θροῶ πάθος ἐπαγχέασα
1108. οὐ δήποτ' εἰ μὴ
1109. τις εἶ
1110. αὐτᾶς
1111. νόμον ἄνομόν γ'
1112. ἀκόρεστος βορᾶς φιλοίκτοισι φρεσίν
1113. ἴτυν ἴτυν στένουσ' ἀμφιθαλῆ κακοῖς
1115. ἰὼ ἰώ
ἀηδόνος μόρον.
1116. περιβαλόντες γὰρ οἱ πτεροφόρον δέμας
1117. ἀγῶνα κλαυμάτων
1118. ἀμφήκει
1120. δύας
1121. τά δ' ἐπίφοβα
1122. μολοτυπεῖς
1123. θεσπεσίας
1125. ἰὼ γαμοι γάμοι πάρα
1130. καχερουσίους | ὄχθους
1133. νεογνὸς ἀνθρώπων (gl. ἀντὶ μιᾶς)
1134. πέπλημαι δ' ὑπαὶ (gl. τέτρωμαι)
1135. δυσαγγεῖ τύχᾳ μίνυρα κακὰ θρεομένας
1136. θαύματ'
1138. πόλεος ὀλουμένας
1141. ἐπήρκεσαν
1142. τὸ μὴ πόλιν
1143. θερμόνους τάχ' ἐμπέδῳ
1144. προτέροις
1145. τίς σε καὶ κακοφρονεῖν
1146. δαίμων ποιεῖ ὑπερβαρὺς ἐμπιτνῶν
1147. θανατηφόρα
1150. νύμφ
1151. λαμπρὸς δ'
1152. ἐς ἤξειν
1153. κλύειν πρὸς αὐγάς
1155. συνδρόμως
1156. ῥινηλατούσῃ
1161. ἐρινεώων
1162. δώμασι
1163. πρωταρχον
1165. ἢ τηρῶ τι (gl. ἐπιτηρῶ)
1167. καὶ μαρτύρησον
τό μ' εἰδέναι (gl. τὸ ἐμέ)
1169. ὅρκος πῆμα
1170. παιώνιος
1174. κασ. μῶν καὶ θεὸς περ.
1175. χορ. πρωτοῦ μὲν
1176. χορ. βαρύνεται γὰρ
1178. ἤλθετον νόμῳ
1182. ἄνακτος (gl. ἤγουν πῶς ὀργῆς ἐπειράθης τοῦ ἀπόλλωνος)
1183. οὐδὲν οὐδὲν—ἤμπλακον
1187. φροιμιοῖς ἐφημένους
1189. μορφώμασιν
1194. ποιναὶς φημὶ
1195. στρωφώμενον
1197. δούλειον
1198. νεῶν τ' ἄπαρχος (gl. ἄρχων)
1199. εὖ οἶδεν
1200. καὶ κτείνασα
1202. τοιαῦτα τολμᾷ θῆλυς.

1204. σκύλλάν τινα
1206. ἀρὰν
1207. ἐπωλολύξατο (gl. ἀνεσκύρτησεν ἠλάλαξεν
1211. σὺ μὴν τάχει
1212. ἄγαν γ'
1213. παιδίων
1215. ἐξεικασμένα
1218. κοίμισον
1219. ἀλλ' οὔτι
1220. οὐκ εἰ παρέσται γ'
1222. ἄχος
1223. ἢ καρτ' ἄρ' ἂν παρεσκόπ ης
1225. ἕλλην' ἐπίσταμαι
1228. παπαῖ. οἷον
1232. ἐνθήσειν κότῳ
1234. ἀντιτισασθαι
1237. σὲ μὲν (gl. πρὸς τὴν ἑαυτῆς ἐσθῆτα· τοῦτο λέγε, σχίζουσα τὰ ἑαυτῆς ἱμάτια
1238. πεσόντ'. ἀγαθὼ δ' (gl. ἀντὶ τοῦ καλλίω)
1239. ἄτην
1241. ἐπῴπτευσας (gl. εἶδες)
1242. μέτα
1247. ὃς τοιάσδε
1248. ἀντεπίξηνον (gl. ἐναντίον. διάδοχον ἐμοῦ τῆς ξένης
1249. κοπείσης—προσφαγματι
1255. ὀμώμυται &c. ubi vulgo.
1256. ἄξει νιν
1258. τοπρῶτον
1260. ἐν θεῶν κρίσει
1261. πράξω
1262. τὰς, λέγω,
1264. εὐθνησίμων
1266. πολλὰ δ' αὖ
1267. ἔτεινας
1268. αὐτῆς
1270. οὔ. ξένοι. χρόνῳ πλέῳ.
1271. τοῦ χρόνου
1273. οὖσ' ἀπ' εὐτόλμου
1275. οὐδεὶς ἀκούει—ἀλλ' εὐκλεῶς
1276. τῶν τε
1280. φόβον
1288. ἀλλ' ὡς θανούσῃ—τόδε
1293. ἔτ' εἰπεῖν ῥῆσιν ἢ θρῆνον
1294. αὐτῆς
Ibid. ἡλίῳ δ'
1295. τοῖς ἐμοῖς τιμαόροις
1296. ἐχθροῖς &c.
1299. ἀντρέψειεν. εἰ δὲ δυστυχῆ,
1300. ὤλεσε
1302. εὖ πράττειν
1303. βροτοῖς. δακτυλοδεικτῶν δὲ
1305. μηκέτι δ' εἰσέλθῃς
1311. ἄγαν ἐπικρανεῖ (gl. τελέσει)
1312. τίς ἂν εὔξαιτο βροτῶν
1314. ὤμοι—ἔσω
1317. τοὔργον. εἰργάσθαι—οἰμώγμασιν
1318. κοινωσώμεθ' ἄν πως
1322. σὺν νεορρύτῳ
1323. τοιούτου et mox τοιοῦτος
1325. ὁρᾷν
1327. μελλούσης, (gl. τυραννίδος δηλονότι)
1330. πέρι
1333. κτείνοντες (gl. ἤγουν τρόπον τινὰ τῷ θανάτῳ παραδιδόντες τὴν ζωὴν ἡμῶν
1335. κράτει
1337. τεκμηρίοισιν
1341. πληθύνομαι
1343. πάροιθεν
1345. πῶς γάρ τις
1346. πημονὴν ἀρκύστατον gl. τιμωρίαν ἄφυκτον
1349. ἀφρόντιστος
1350. ἔστηκα δ' ἔνθ' ἔπαισ' ἐπ' ἐ.
1351. νίκης.
1352. ἀμύνασθαι

1354. περιστιχίζω—κακόν
1355. οἰμώγμασιν
1356. αὐτοῦ
1362. διὸς νότῳ | γᾶν. εἰ σπόρητος sic
1364. ὡς ὧδ'
1366. πρεπόντων ὥς τ'
1368. τοσῶν δε
1372. πειρᾶσθέ μου—ἀφράσμονος
1377. δικαίως
1380. ῥυσᾶς gl. γῆραϊας
ὀρώμενον (sic) (gl. κινηθὲν γεγονός)
1381. τόδ' ἐπεύθου (gl. ἔμαθες)
1382. ἀπέτεμες
1383. ἄπολις δ'
1384. ὄμβριμον
1387. οὐδὲν τόδ'
1390. αὐτοῦ
1391. θρηκίων τε λημμάτων
1392. χρή σ'
1393. μιασμάτων
1395. τοιαῦτ'. α. ὠ. παρεσκευασμένης.
1396. λέγω δέ σοι
1398. ὀψὲ γοῦν
1402. λῖπος
1403. εὖ πρέπει ἀτίετον
1405. τύμμα τύμμα τίσα
1406. ἀκούεις
1408. ἄτην ἐριννύν θ'
1409. φόβου—ἐμπατεῖ
1410. ἐμὰς
1412. οὐ μικρὰ
1417. ναυτίλων
1418. ἱστοτρίβης
1421. φιλήτωρ
1422. εὐνῆς παροψόνημα τ. ἐ. χλιδῆς
1425. αἰεὶ φέρουσ' ἐν ἡμῖν
1426. ἀτέλευτον
1428. γυναικὸς διὰ (gl. ad γ. διά)
1429. ἀπέφθισεν βίον
1430. παρανόμους
1434. ἐπηνθίσω
1436. ἥτις
1437. οἴζύς
1440. ἐκτρέψης
1442. ὀλέσᾱ|σ'
1444. ἐμπίπτεις
1445. τανταλίδαισιν
1446. κράτος ἰ. ἐκ γ.
1447. καρδίᾳ δηκτὸν ἐμοὶ κρατύνεις
1449. σταθεὶς ἐκνόμως
1451. νῦν δ'
1452. τριπάχυιον
1453. γένυας gl. γενεᾶς.
1455. νείρει
1456. ἄχος, νέος ἰχώρ.
1456. τοῖσδε | δαίμονα
1462. πανεργέτα
1463. Τί γὰρ βροτοῖς
1466. ἰὼ ἰώ. utrobique
1468. τί ποτ' ἆρ' εἴπω } utrobi-
1470. ἐκπνείων } que
1471. κοίταν τάνδ' ἀνελεύθερα utrobique (gl. ἀνελευθέρως δουλικῶς)
1474. τοὔργον ἐμὸν τόδε;
1475. μὴ δ' ἐπιλεχθῇς
1481. νεκροῖς
1482. εἰ sine σὺ
1484. πῶ πῶ. πατρόθεν συλλή|πτωρ
1486. βιάζεται
1488. μέλᾱς ἄρῃς· ὅποι δὲ καὶ προσβαίνων
1489. πάχνᾳ κουροβόρῳ παρέξει.
1499. οὔτ' ἀνελεύθερον
1501. ἄτην
1503. τὴν πολύκλαυτόν | τ'
1508. φροντίδων
1509. εὐπάλαμνον
1510. ὕπα—πίτνοντος
1512. ψεκὰς

1513. δίκᾳ δ'—θήγει
1514. θηγάναις μοῖρα
1516. εἴθε μ' ἐδέξω—ἐπιδεῖν
1518. δροίτας νῦν
1520. τόδ' ἔρξαι
1521. αὐτῆς
1522. ἀποκωκῦσαι
1524. μεγάλων ἀδίκως
1525. τίς δ' ἐπιτύμβιος αἶνος
1526. σὺν δακρύοις
1527. φρενων
1528. οὔτε προσήκει
1530. κάπτεσε (sic) κάτθανεν
1532. ἀλλ' ἰφιγένειαν ἵν'
1536. χεῖρα—φιλήσῃ
1542. ῥᾷον
1543. προσάψαι
1556. ἐς τόνδ' ἐνέβη
1557. χρησμόν
1558. πλεισθενιδᾶν
1559. θεμένα
1560. δύστλητά περ
Ibid. ὀδὲ
1561. γενεὰν | κτεάνων mediis omissis
1564. ἀποχρή μοι δ' ἀλληλοφόνους
1569. ἄχη
1570. ἐρινύων
1572. χειρὸς
1575. αὐτοῦ τ' ἀδελφὸν
1577. ἑστίας (gl. ἐπὶ τὴν οἰκίαν)
1580. αὐτοῦ. ξενίᾳ δὲ (gl. φιλοξενίᾳ)
1583. παιδείων
1585. ἔθρυπτ' ἄνωθεν ἀνδρακὰς (gl. ἀντὶ τοῦ καθ' ἑαυτόν)
1588. ὤμωξεν ἄν. πίπτει δ' ἀπὸ σφαγῆς ἐρῶν
1591. τιθεὶς ἀρᾷ
1592. ὀλέσθη (gl. ἀπώλετο)
1593. ἐκ τῶνδέ σοι
1597. κατήγαγεν
1601. ἰδόντι
1602. ἐν κακοῖσιν
1603. τόνδ' ἔφης ἑκών
1606. ἔποικτον (gl. ἄξιον οἴκτου)
1610. εἰρημένον (gl. προσταγὲν αὐτῷ)
1611. δεσμὸς δὲ (gl. ἤγουν ἡ κάθειρξις)
1614. πήσας (gl. παθών)
1615. τοὺς ἥκοντας—νέον
1617. τόνδ' ἐβούλευσας
1618. τἄπη
1621. ἠπίοις (gl. ἡμέροις)
1627. ἐχθρὸς. ἢ π.
1628. ἐκ τῶνδε, τοῦδε
1629. ἄρχειν πολιτῶν
1630. οὔτι μὴ σειρᾶφόρον
1631. κριθῶντα (gl. πίονα ταῖς κριθαῖς)
Ibid. ὁ δυσφιλὴς κότῳ
1632. ἐπόψεται (gl. ἴδῃ)
1634. ἀλλὰ σὺν (gl. σοὶ δηλονότι)
1636. ἆρα ποῦ
1639. δοκεῖς
1642. ἀλλὰ κἀγὼ μὴν πρόκοπτος
1643. θανεῖν σε—ἐρούμεθα
1644. δράσομεν
1645. ὁ ἔρως
1646. ὕπαρχε. μηδὲν ἡματώμεθα
1647. στείχετε δ' οἱ γέροντες π. δ. π. τ.
1648. ἔρξαντα καιρὸν
1649. εἰ δέ τοι &c.
1650. χήλῃ
1652. τούσδε μοι
1653. δαίμονας
1654. ἁμαρτῆτον κρατοῦντα.
1655. πρυσσαίνειν
1656. αἴγ. ἀλλ' ἐγώ σ'
1661. θαῤῥῶν—ὥσπερ
1662. Abest ἐγὼ
1663. Abest καλῶς

Gloss. ad v. 929.

Εὕρηται καὶ κατέστραμμαι ἤγουν κατεβλήθην καὶ ἡττήθην, ὥστε ἀκούειν σου τάδε. ἤτοι ὑπακοῦσαι εἰς ταῦτα. ὃ δὴ ἀπὸ μεταφορᾶς τῶν πεπορθημένων καὶ κατεστραμμένων πολέων εἴρηται.

ad v. 99.

Ἡ φροντὶς φησι, ποτὲ μὲν κακὰ διαλογίζεται περὶ τῶν ἀποδημούντων δηλονότι φίλων. πότε δὲ θυσίας ποιοῦσα λαμβάνει χρηστὴν ἐλπίδα. ἥτις ἐλπὶς θεραπεύει τὴν τοιαύτην φροντίδα τὴν βιβρώσκουσαν τὴν ψυχὴν καὶ λυποῦσαν τὰς φρένας καὶ τὸν λογισμόν. τῆξις γάρ φησι καρδίας ἔμμονος λογισμός. λυπόφρενα δὲ γράφε. οὕτω γὰρ ἔχει πρὸς τὸ μέτρον ὀρθῶς. δέον δὲ εἰπεῖν καὶ λυπόφρενα, ἀσυνδέτως ἐπέφερεν.

Præfatio f. 2.

. . . . . οὗ καὶ τὰς αἰτίας αὐτοὶ λέγουσιν, ἐπενοήθη ἐμοιγε τῆς κοινῆς σημεῖον, διὰ τὴν τῶν πολλῶν πλάνην, καὶ οἶμαι καλὸν ἂν δόξαι τοῖς εὖ φρονοῦσιν. ἐπενοήθη δὲ διπλοῦν τ. . . . . διὰ τὸ διπλήν τινα καὶ ταύτην ἔχειν τὴν δύναμιν· ὅτε μὲν οὖν ἀντὶ βραχείας ὀφείλει λαμβάνεσθαι, σημεῖον ἐπενοήθη τοδί. ⌊ μακρὰ δηλονότι. καταρχὰς ἄνω βλέπων τὸ τοῦ ἰῶτα στοιχείου σημεῖον ἔχουσα. ὅτε δ' ἀντὶ μακρᾶς, τοῦτο ἀνεστραμμένον οὕτωσι. ⌉ μακρὰ δηλονότι ἐν τῷ τέλει κάτω νεῦον τὸ τοῦ ἰῶτα σημεῖον ἔχουσα. Finis: οὐδὲν δὲ τῶν ἐγκειμένων ἴσασιν. [Exstant ante Aristophanem p. x. ed. Kuster.]

Γένος αἰσχύλου, καὶ βίος. διωρθώθη δὲ παρὰ τοῦ σοφω κ. θωμᾶ τοῦ μάγιστρος

Ἡμέτερον δημητρίου τοῦ τρικλινίου.

Ἴστεον ὅτι πάντα τὰ μέτρα πλὴν τοῦ δακτυλικοῦ, κατὰ διποδίαν μετρεῖται. [ante Aristoph. ibid.]

ON THE

DRAMATIC REPRESENTATIONS

OF THE

GREEKS.

(*Continued from* No. VI. *p.* 215.)

VII.

WHEN I compiled the two papers upon the Greek theatre which appeared in the preceding Numbers of this Journal, I had not seen the learned and ingenious remarks of Hermann upon Aristotle's Poetics. He says that the πολλαὶ μεταβολαί, which tragedy is said by Aristotle to have undergone, may be stated as follows:

a. The first form of tragedy was that, which proceeded from the singers of dithyrambs; not, as Bentley and Tyrwhitt suppose, consisting entirely of choric songs; but also of extemporal effusions, which the Chorus uttered, as they came into their mind.

b. The second form contained the extemporal effusions of Satyrs; to this is to be referred the proverb, οὐδὲν πρὸς τὸν Διόνυσον, of which Zenobius (as quoted in our V. No. p. 74.) gives this account. "The Chorusses having been originally accustomed to sing a dithyramb to Bacchus, the poets afterwards having quited this custom, attempted to describe Ajaxes and Centaurs. Upon which the spectators taunting them said, This has nothing to do with Bacchus. On this account, therefore, they thought fit afterwards to introduce Satyrs, that they might not seem to forget the gods." So that the chorus of Satyrs seems to have been an intermediate step between the Dithyrambic Chorus, and the regular Tragic Chorus introduced by Thespis. This agrees with the expressions of Horace;

> Carmine qui tragico vilem certavit ob hircum,
> *Mox* etiam agrestes Satyros nudavit, &c.

c. The third form was that used by Thespis, as described in our former paper. Pollux IV. 123. ἐλεὸς ἦν τράπεζα ἐφ' ἧν πρὸ Θέσπιδος εἷς τις ἀναβὰς τοῖς χορευταῖς ἀπεκρίνατο. If this be true, it must have been one of the chorus, probably the Coryphæus, who mounted the chopping-block. This passage has escaped the notice of Mr. W. Schneider, who in a little book '*de originibus Comœdiæ Græcæ*,' published at Wratislaw in 1817. contends that when the *actor* spoke, the chorus took no part in the dialogues. See No. VI. p. 207. note.

d. The fourth, that of Phrynichus, the inventor of serious tragedy: see No. V. pp. 72. and 74. note.

e. The regular Satyric drama, as composed by Pratinas of Phlius: see *ibid.*

f. The sixth stage was marked by the introduction of a second actor by Æschylus. See No. VI. p. 205.

g. The seventh, as augmented with a third actor by Sophocles.

2. Aristotle, Poet. §. XI. as corrected by Tyrwhitt, says, that plays with long irrelevant episodes were written by bad poets from want of skill, and by good poets on account of the judges; i. e. (as Hermann explains it[1]) that they might please

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[1] Hermann says, objecting to the old reading ὑποκριτάς, "Neque enim intelligi posse, quid histrionum interfuerit, ut fabulæ ἐπεισοδιώδεις in scenam producerentur; ac minus etiam, cur poetæ cum laudis suæ dispendio illis gratificati sint; poetas certasse; hos renuntiatos victores, ut apud Plutarchum in Themistocle, p. 251. Θεμιστοκλῆς Φρεάριος ἐχορήγει· Φρύνικος ἐδίδασκεν· Ἀδείμαντος ἦρχεν; nullam histrionis mentionem fieri." This extract from the earliest Didascaliæ does not, however, prove that the Actors were never commemorated. In later times, when acting became more of a distinct profession, and actors travelled from town to town to let out their talents, we know that their names were often commemorated, in company with that of the poets. The following Inscription is amongst the Oxford Marbles, p. 53.

ΕΝΙΚΑΑΡΙΣΤΟΔΗΜΟΣ...
ΥΠΟΚΡΙΤΗΣΕΡΜΟΦΑΝΤΟΣ...
ΗΪΩΝΟΘΕΤΕΙΜΑΝΔΡΟΚΡΑΤΗΣΕΠΙΓΟΝΟΥΕΧΟΡΗΓΕΙΠΑΙ..
.....
ΑΥΛΗΤΗΣΣΑΤΥΡΟΣΑΝΔΡΑΣΙΝ

the spectators, who required the plays to be of a certain length, and thereby obtain the suffrages of the judges, who were generally inclined to follow the popular opinion. He observes also, that it was an object with the contending poets to make their plays of nearly equal lengths.

3. I remarked (No. V. p. 88.) that the time allowed to each poet for the representation of his piece, was measured by the clepsydra. Hermann (in Aristot. p. 118.) thinks it incredible that this should have been the case, "non enim fieri potuisset, quia sæpe eo in loco, in quo summa erat spectatorum exspectatio, finire cogerentur." If I understand the meaning of this objection, (of which I am not sure) I do not see the force of it; for if a certain number of hours were allowed to each poet, nothing could be more easy for him than to bring his pieces within the limited time. Indeed, if this were not the case, I do not perceive how a competitor could judge of the probable length of his adversary's tetralogy, which, according to the last observation, appears to have been the case. In the Orestean Tetralogy, the Agamemnon is very long; but the Choephoroe and Eumenides are both short; and perhaps if other tetralogies were exstant, we should find that the sum total of verses seldom differed by any considerable number[1]. At all events it is probable that some limits were assigned to each competitor. It appears that the theatres were filled with fresh audiences four times a day[2], (*Theophrastus ap. Chardon de la Rochette Mélanges*, II. p. 174.) Yet assuredly one set of competitors must have lasted longer than three hours; and in all probability this account refers to the time when the poets contended with single plays.

4. The successful poet, with the Choreutæ, sacrificed the ἐπινίκια, to which his friends were invited[3]. And the Chora-

[1] Mr. Elmsley in his notes on the Medea, p. 71. speaking of the account which is given by Thomas Magister, that Euripides wrote 92 plays, 8 of which were satyric, says that it cannot be strictly true; for 92 plays make 23 tetralogies, each of which must have had a satyric drama. But is it certain that Euripides cast all his plays in tetralogies? Not necessarily; if our remarks in No. V. p. 78. be well founded.

[2] It is difficult to reconcile this with the fact stated by Plato Sympos. p. 175. E. viz. that the audience exceeded 30,000.

[3] Plato Sympos. p. 173. A.

gus (at least in Comedy) consecrated to Bacchus the dresses and ornaments[1].

5. No. V. p. 89. "the names of the *three* first competitors," *Auctor Vitæ Sophoclis*, p. xiv. ed. Brunck. *νίκας δὲ ἔλαβεν εἴκοσιν*, (XVIII. according to Diod. Sic. I. p. 626.) *ὡς φησι Καρύστιος· πολλάκις δὲ καὶ δευτερεῖα ἔλαβε, τρίτα δ' οὐδεπώποτε, (οὐδέποτε.)*

Ibid. 'chronological accounts.' Argum. Œd. Tyr. *εἰσὶ δὲ καὶ οἱ* ΠΡΟΤΕΡΟΝ *αὐτὸν, οὐ* ΤΥΡΑΝΝΟΝ, *ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν*[2], *καὶ διὰ τὰ πράγματα.*

Ibid. οὐ σώζεται. Chamaeleo *ap. Athen.* IX. p. 374. B. speaking of the Tereus of Anaxandrides, says, *θαυμάζω οὖν ὅπως ὁ Τηρεὺς περιεσώθη, μὴ τυχὼν νίκης, καὶ ἀλλὰ δράματα τῶν ὁμοίων τοῦ αὐτοῦ.* Argum. Aristoph. Pac. *ἄδηλον οὖν, φησὶν Ἐρατοσθένης, πότερον τὴν αὐτὴν ἀνεδίδαξεν, ἢ ἑτέραν καθῆκεν, ητις οὐ σώζεται.*

6. No. VI. p. 206. 'supernumerary figures.' Hesych. *Ἀναδείγματα — τὰ ἐν ταῖς τραγικαῖς σκηναῖς εἴδωλα δεικνύμενα.* Id. *Ἄνδεργμα. ὁ ἐπὶ τῆς τραγικῆς σκηνῆς παραγόμενος παράκοτος* (the *Tom-fool.*) It should probably be *ἄνδειγμα.* Pollux quotes the words *ὀθόνιον πρόσωπον* from the *Σοφισταὶ* of Plato the Comic poet, which Hoeschelius and Hemsterhusius interpret *persona e pannis variisque linteaminibus confecta.* The tragic masks were called sometimes *Βρίκελα* (see Hesych. in v.) by the Dorians *Γοργεῖα* and *μορμολυκεῖα*; Suid. v. *Γόργια.*

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[1] Lysias, T. II. p. 34. ed. Auger.

[2] When the *Διδασκαλίαι* are mentioned thus, we are to understand, not those compiled by Dicæarchus, but *perhaps* those transcribed by Aristotle. Argum. Sophocl. Aj. *Δικαίαρχος δὲ Αἴαντος Θάνατον ἐπιγράφει· ἐν δὲ ταῖς διδασκαλίαις ψιλῶς Αἴας ἀναγέγραπται.* The work of Dicæarchus was probably not *Διδασκαλίαι*; but *περὶ Διονυσιακῶν ἀγώνων.* See Ionsius de Script. Hist. Phil. p. 86. *Ἀριστοτέλης ἐν Διδασκαλίαις* is quoted by the Scholiast on Aristophanes, Av. 280. and the Schol. on Plato, MS. Clark. f. 8. b. *ἐπεὶ* (sic Dobræus pro *ἐφ'*) *ὧι ἔτει οἱ Πελαργοὶ ἐδιδάσκοντο, καὶ ὁ Μέλητος Οἰδιποδείαν* (nempe *τετραλογίαν*) *ἔθηκεν· ὡς Ἀριστοτέλης διδασκαλίαις.* For *ἔθηκεν* should probably be read *καθῆκεν.* Argum. Plut. *τελευταίαν δὲ διδάξας τὴν κωμῳδίαν ταύτην ἐπὶ τῷ ἰδίῳ ὀνόματι, καὶ τὸν υἱὸν αὐτοῦ συστῆσαι Ἀραρότα δι' αὐτῆς τοῖς θεαταῖς βουλόμενος, τὰ ὑπόλοιπα δύο δι' ἐκείνου καθῆκε, Κώκαλον, καὶ Αἰολοσίκωνα.* Argum. Ran. *τὴν μὲν κωμῳδίαν καθῆκε κατὰ Σωκράτους.* So Argum. Pac.

Hes. v. Γόργεια. Etym. M. p. 238, 46. 590, 38. Pollux X. 167. but the latter name was more commonly, if not always, given to the Comic masks; (Schol. Aristoph. Thesm. 424. Compare Ruhnken. in Timæum, p. 184. et in Callim. H. Dian. 71. Valckenaer. in Adoniaz. p. 346.) which were made as frightful as possible, for the sake of exciting merriment, when the custom of representing living characters, by masks resembling their faces, ceased, upon the subjection of Athens to Macedon; and we see, says Platonius, what eyebrows the characters have in the comedies of Menander, and how their bodies are distorted, and unnatural. The long vests, worn in tragedy, were called Αἰτωλικοὶ χιτῶνες; and the general style of the tragic dress was copied from that of the Thessalians, who, on account of the coldness of their climate, wore longer clothes than the rest of the Greeks. Strabo XI. p. 530. Compare Pollux IX. 116.

7. The tragic actors practised their parts in a very large building in the borough of Melite. Hesych. Μελιτέων οἶκος. ἐν τῷ τῶν Μελιτέων δήμῳ οἰκός τις ἦν παμμεγέθης, εἰς ὃν οἱ τραγῳδοὶ [φοιτῶντες Phot.] ἐμελέτων. The place where the Chorus was taught was called Χορηγεῖον; See Phrynichus Π. Σ. p. 72, 17. Pollux p. 1005. (No. VI. p. 210. where the commentators seem not to have been aware of the real meaning of the word:) or φωλεόν. Hesych. Φωλεόν: διδασκαλεῖον. ἢ οὗ τὰ θηρία κοιμᾶται· ἢ οὗ χορεύουσι καὶ διδάσκουσιν. The seats in the theatre were assigned by the ἀρχιτέκτων, (ἔνεμε τὴν θέαν Demosth. de Coron. p. 192. Harless.)

8. It is stated by Colonel Leake, in his work on the Topography of Athens, that the Dionysian theatre was that, of which the vestiges are still seen near the south east angle of the Acropolis. "Like the other theatres of Greece, its extremities were supported by solid piers of masonry, while the middle of it was excavated on the side of the hill.—Choragic monuments still exist in its vicinity; upon some of which are vestiges of the tripods consecrated by the successful Choragi." Col. Leake has published an ancient brass coin of Athens, now in the collection of Mr. R. P. Knight, which represents the Athenian theatre, as viewed from below. "Its proscenium and cavea are distinctly seen: its gradation of seats, interrupted by one diazoma, or lateral corridor of communication: and even the cunei, or

separations, formed by the radiating steps, which led from the orchestra to every part of the theatre."

A remarkable inscription[1] is given by Montfaucon in his Diarium Italicum, to the following effect. Aristomenes and Psyllas give, each of them, to the city of the Corcyreans, 60 minæ of Corinthian silver for the purpose of hiring Dionysiac artists, (*εἰς τὰν τῶν τεχνιτῶν μίσθωσιν τῷ Διονύσῳ.*) The Council to choose yearly three of the richest citizens, as trustees, to put out the money, till the interest shall amount to 180 minæ[2]. The whole sum is then to be put out to interest, and the sum of 50 minæ is to be expended annually in the hire of three flute players, three *τραγῳδοί*, and three *κωμῳδοί*, who are to have their provision found them out of the interest, *besides* the 50 minæ. Then follows a decree of the council, ratifying the provisions prescribed by the donors; and fixing the interest to be taken at the rate of 2 drachms for each minæ, monthly; i. e. 24 drachms yearly, or 24 per cent. At which rate the whole annual interest would amount to 72 minæ. It appears that when this inscription was engraved, the number of three actors was still adhered to.

9. Three curious inscriptions are preserved on a marble now in the vestibule of the University Library at Cambridge, which have been published by Maittaire, and by Mr. Walpole, Appendix, p. 2. recording the gratitude of a certain Company of actors, *τὸ κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶν*, to one Crato, a flute player. Amongst other honours, they decree, *ἀναθεῖναι δὲ αὐτοῦ καὶ εἰκόνα ἐν τῷ Διονυσίῳ γραπτὴν τελείαν*, i. e. not, as Mr. Walpole renders it, 'a painted statue of him, at full length,' but 'a full length portrait,' as Maittaire interprets it.[3] See Vol. I. of this Journal, p. 255. Porson. Adv. p. 220. Crato is termed *αὐλητὴς κύκλιος*, which Mr. W.

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[1] Ἃ δὲ ἐκδάνεισις καὶ ἀνάπραξις τοῦ ἀργυρίου γινέσθω, καὶ ἃ λοιπὰ διοίκησις, καθὼς κἀδοκῇ (l. καθώς κα δοκῇ τᾷ) βουλᾷ καλῶς ἔχειν, ὡς δὲ καὶ γένωνται τοκιζόμεναι μναῖ ἑκατὸν ὀγδοήκοντα (l. ἔς τέ κα γένωνται, κ.τ.λ. cf. Koen. ad Gregor. p. 392.) καὶ ἐκδανεισθῶντι αἱ ἑκατὸν ὀγδοήκοντα μναῖ.

[2] In Mr. Walpole's first Volume, which I have not now an opportunity of referring to, he explains *γραπτός*, (if I remember rightly) as applied to a cieling, *carved*. I have elsewhere expressed my belief,

renders "a player on the flute, who performs publickly, and gives lessons in his art in different towns." The real meaning is, "A flute player in the Cyclic chorusses." Hesych. Κύκλειοι αὐλοί: οὕτω τίνες ἐκαλοῦντο. εἶεν δ' ἂν οἱ χορικοί. Κύκλειον διδάσκαλον: κύκλειον χορὸν διδάσκοντα. See p. 81. of this Vol. Simonides, LXXII. 6. κείνους δ' Ἀντιγένης ἐδίδασκεν ἄνδρας. Εὖ δ' ἐτιθηνεῖτο γλυκερὰν ὅπα Δωρίοις Ἀρίστων Ἀργεῖος ἡδὺ πνεῦμα χέων καθαροῖς ἐν αὐλοῖς, Τῶνδ' ἐχορήγησεν κύκλον μελίγηρυν Ἱππόνικος Στρούθωνος υἱός, ἅρμασιν ἐν Χαρίτων φορηθείς. The following curious inscription in the Bœotian dialect was copied at Orchomenus by Mr. Cockerell (Walpole, p. 575.)

ΜΥΡΙΚΟΣΠΟΛΥΚΡΑΤΙΟΣΙΑΡΩΝΥΜΟΣΔΙΟΓΙΤΟΝΟΣ
ΑΝΔΡΕΣΣΙΧΟΡΑΓΕΙΣΑΝΤΕΣΝΙΚΑΣΑΝΤΕΣΔΙΟΝΥΣΟΙ
ΑΝΕΘΕΙΚΑΝΤΙΜΩΝΟΣΑΡΧΟΝΤΟΣΑΥΛΙΟΝΤΟΣΚΛΕΙΝΙΑΟ
ΑΙΔΟΝΤΟΣΑΛΚΙΣΘΕΝΙΟΣ.

I subjoin another from Corsini Fast. Att. T. IV. Proleg. p. xliii.

ΟΙΠΕΡΙΤΟΝΔΙΟΝΥΣΟΝΤΕΧΝΙΤΑΙ
ΠΑΣΑΝΔΡΟΝΑΠΟΓΕΝΟΥΣΤΩΝΑΥΤΩΝ
ΕΥΕΡΓΕΤΗΝΚΑΙΙΕΡΑΤΗΣΣΥΝΟΔΟΥ
ΔΙΟΝΥΣΩ

It should probably be TON AYTΩN. The sense seems to be, 'The Dionysiac artists consecrate, or commend, to Dionysius, Pasander the son of Apogenes, their benefactor, and priest of the sacred meeting.' In Mr. Walpole's inscription, Satyrus is mentioned as priest of the Society of Actors. The following is from Dr. Clarke's Travels:

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lief, that it means *painted*. Hesych. Ἐγκουράδες: τὰ ἐν τῷ προσώπῳ στίγματα. καὶ οἱ ἐν ταῖς ὀροφαῖς γραφικοὶ προσώπων πίνακες. ἔστι γὰρ κουρὰς, ἡ κορυφὴ, καὶ ὁ γραπτὸς πίναξ. ἐγκουρὰς δὲ, γεγραμμένος. Again, Κουράς: ἡ ἐν τοῖς ὀροφώμασι γραφή. ὀροφικὸς πίναξ. Mr. W. says, that he prefers 'a statue,' because of the word ἐπιγράψαντας, which is used of the inscription to be placed on the εἰκών. Hesych. Ἐπιγραφεύς. ζώγραφος. Ælian. V. H. IX. 11. Παῤῥάσιος ὁ ζώγραφος, ὅτι μὲν πορφυρίδα ἐφόρει, καὶ χρυσοῦν στέφανον περιέκειτο, μαρτυροῦσι καὶ ἄλλοι, καὶ τὰ ἐπιγράμματα δὲ ἐπὶ πολλῶν εἰκόνων αὐτοῦ, where Triller explains ἐπίγραμμα to mean *painting*.

ΤΟΚΟΙΝΟΝΤΩΝΠΕΡΙΤΟΝ
ΔΙΟΝΥΣΟΝΤΕΧΝΙΤΩΝΤΩΝ
ΕΝΘΕΒΑΙΣΔΙΟΚΛΗΤΙΜΟΣ
ΤΡΑΤΟΥΔΙΟΝΥΣΕΩ.

Dr. Clarke gives ΤΕΧΝΗΤΩΝ, and adds I to ΔΙΟΝΥΣΕΩ.

IX.

Of the Dialogue in Tragedy.

1. The dialogue was at first carried on in trochaic tetrameters: Aristot. Poet. IV. *τὸ μὲν γὰρ πρῶτον τετραμέτρῳ ἐχρῶντο, διὰ τὸ σατυρικὴν καὶ ὀρχηστικωτέραν εἶναι τὴν ποίησιν*[1]. Marius Victorinus distinguishes between the Tragic tetrameter, which abounded in spondees; the Comic, which had more dactyls and anapæsts; and the Satyric, which had more tribrachs. The measure is said to have been invented by Archilochus, who prefixed a cretic foot to the iambic trimeter[2]. Aristotle says, that when tragedy had a regular *diction* (*λέξις*) nature itself suggested the proper metre for the dialogue; for the iambic is of all metres the most suited to the rhythm of discourse. I need not quote the words of Horace.

The frequent occurrence of trochaic tetrameters in the Persæ of Æschylus, led Tyrwhitt to suppose that it was one of the earliest of that poet's tragedies: but as this notion is not supported by the chronology of the didascaliæ; it is reasonable to believe, that the trochaic metre is introduced, as being suitable to the hurry and agitation which prevail throughout the play.

Since the tragic entertainments were wholly musical, it seems probable, that the tetrameters were recited to the sound of the pipe; as it appears that the iambic verses were afterwards; not *sung* to a melody, but chaunted in a kind of recitative. (See Twining on Aristotle, Note 46.) I am inclined, however,

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[1] That the Satyric verses sung in honour of Bacchus were very different from the Satyric drama of the tragedians, appears as well from other considerations, as from this circumstance, that the only surviving drama of that kind contains no tetrameter trochaics.

[2] It is more probable that the iambic trimeter was formed from the trochaic tetrameter. See Hermann. Doctr. Metr. XII.

to think, that all which the musician did, while the dialogue was going on, was to mark the time. The opposition which Plutarch makes between λέγεσθαι παρὰ κρούσιν and ᾄδεσθαι, excludes all notion of singing from the first expression. Hermann thinks that only those trimeters were sung, which were in the midst of the choric songs, or closely connected with them; while the others were pronounced to the sound of the flute [1]. If only one performer on the flute was employed on these occasions, (which seems to have been the case) he could hardly have played without intermission through a whole tragedy.

It appears that the musician occasionally played a symphony or *ritornel*, while the Chorus was silent. Hesych. Διαύλιον. ὁπόταν ἐν τοῖς μέλεσι μεταξὺ παραβάλλῃ μέλος τι ὁ ποιητὴς, παρασιωπήσαντος τοῦ χοροῦ. παρὰ δὲ τοῖς μουσικοῖς τὰ τοιαῦτα μεσαύλια. For ποιητὴς should be read αὐλητὴς. Schol. Aristoph. Ran. 1282. φασὶ δὲ διαύλιον λέγεσθαι, ὅταν, ἡσυχίας πάντων γενομένης, ἔνδον ὁ αὐλητὴς ᾄσῃ.

X.

On the Parts of Tragedy.

The component Parts of Tragedy, according to Aristotle, are

1. *Prologue;* i. e. all that precedes the Parodos of the Chorus.

2. *Episode;* i. e. all that intervenes between entire choric songs.

3. *Exode;* that entire portion, after which there is no choric song.

4. The *Choric* part, consisting of *a.* the *Parodos*, or first discourse of the whole Chorus. *b.* the *Staismon* (Stationary) or choric song without anapæsts or trochees (whence its name.) *c.* the *Commus*, or lamentation, whether uttered by the Chorus and the Actors.

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[1] The iambic foot was adapted to song, for there was a particular instrument appropriated to it; see Hesych. v. Ἰαμβίς, Παριαμβίδες, Ἰαμβύκαι.

XI.

Of the Prologue.

The student will not confound the πρόλογος of the Greek Tragedy with the *prologus* of the Latin Comedy, which was an address of the poet to the audience. It was the business of the prologue to introduce to the spectator the subject of the drama, whether tragedy or comedy. The necessary information could be communicated, either indirectly in the course of the action itself, or by a direct account given to the audience. The former plan, being the more agreeable to probability, was followed by Æschylus and Sophocles; the latter by Euripides. Aristotle in his Rhetoric describes the Prologue as being δεῖγμα λόγου, and ὁδοποίησις τῷ ἐπιόντι, and its nature and office, as Mr. Twining observes, are well described by Terence, at the conclusion of his prologue to the Adelphi.

> Dehinc ne expectetis, argumenta fabulæ,
> Senes, qui primi venient, hi partim aperient,
> In agendo partim ostendent.

Speaking of Comedy, Aristotle says (Poet. V.) "who invented masks, or prologues, or a number of actors, is unknown." For προλόγους Hermann contends that we should read λόγους, i. e. *arguments*. But Twining maintains, and I think, rightly, that προλόγους is the true reading; for that anciently, the Chorus began the drama, as bearing the principal part in it; and one or more ἐπεισόδια, were introduced for variety; and that the πρόλογος was prefixed, when the drama assumed a regular shape, by way of introduction. And this was no doubt the real state of the case. The whole of Twining's chapter on this subject is very good. The πρόλογος of a drama answers to the προοίμιον or introduction of an oration, and to the προαύλιον or prelude of a piece of instrumental music.

XII.

Of the Episodes.

The Ἐπεισόδιον was so called, from the entrance upon the stage of an actor in addition to the Chorus. Suidas; Ἐπεισόδιον: τὸ εἰς τὰ δράματα εἰσαγόμενον κατὰ προσθήκην τινα καὶ αὔξησιν τοῦ δράματος. His other definition seems applicable to the early stage of tragedy; Ἐπεισόδιον: τὸ εἰσφερόμενον τῷ δράματι γέλωτος χάριν, ἔξω τῆς ὑποθέσεως ὄν. Pollux IV. 108. ἐπεισόδιον δὲ ἐν δράμασι πρᾶγμα πράγματι συναπτόμενον. In fact the ἐπεισόδια properly comprehend all the *action* or *drama*, introduced at first by way of relief, between the Choric songs, to which were added, the πρόλογος for an introduction, and the ἔξοδος for a conclusion; hence the Latins called them *actus*. The definition of Pollux appears to refer to the words of Aristotle (§. x.) λέγω δὲ ἐπεισοδιώδη μῦθον, ἐν ᾧ τὰ ἐπεισόδια μετ' ἄλληλα οὔτ' εἰκὸς οὔτ' ἀνάγκη εἶναι, *where the incidents are unconnected.* In §. xvii. he says, that the poet should take care that his Episodes should be pertinent to the plot. He adds, that the Episodes are short in the drama, and long in epic poetry: e. g. in the Odyssey, the story itself is briefly summed up: A man is absent from home many years: his domestic affairs are ruined by the suitors of his wife; and his son is plotted against. He returns home, and kills his enemies. This is the subject matter of the poem; all the rest is episode.

XIII.

Of the Exodos.

This part is considered as preparatory to the departure of the actors and chorus from the stage, the *l'envoy* of the drama. It seems that they marched off to a certain tune. Suidas; Ἐξόδιοι νόμοι: αὐλήματα, δι' ὧν ἐξῆεσαν οἱ χοροὶ καὶ οἱ αὐληταί. οὕτω Κρατῖνος. Τοὺς ἐξοδίους ὑμῖν ἵν' αὐλῶ τοὺς νόμους. Pollux IV. 108. καὶ μέλος δέ τι ἐξόδιον, ᾧ ἐξιόντες ᾖδον. Aristophanes alludes to the ἐξόδιοι νόμοι, Vesp. 579.

Κἂν αὐλητής γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα, Ἐν φορβειᾷ τοῖσι δικασταῖς ἔξοδον ἠὔλησ' ἀπιοῦσιν, where the Scholiast says, ἔθος ἦν ἐν ταῖς ὁδοῖς (ἐξόδοις) τῶν τῆς τραγῳδίας χορικῶν προσώπων προηγεῖσθαι αὐλητὴν, ὥστε αὐλοῦντα προπέμπειν. An instance of the ἐξόδιον μέλος may be seen in the concluding song of Eumenides, which as Hermann observes, partakes more of the nature of the *Parodos*, than of the *Stasimon*.

XIV.

Of the Choric part.

1. Πάροδος. We have seen Aristotle's definition. The Scholiast on the Phœnissæ, v. 212. says, πάροδος δέ ἐστιν ᾠδὴ χοροῦ βαδίζοντος, ᾀδομένη ἅμα τῇ εἰσόδῳ, ὡς τὸ—σῖγα λεπτὸν ἴχνος ἀρβύλης τιθεῖτε. (Orest. 140. τίθετε.)

It is plain that this account does not agree with that given by Aristotle. If the words quoted from the Orestes are spoken by Electra, they cannot be the parodus, which appears to me to begin at v. 310. There is no objection however to supposing that they were spoken by the chorus. Hermann contends that the parodus begins at 805. because, by some tolerably violent alterations, he converts the concluding verses (824—833. Pors.) into Antistrophies, and leaves the three preceding verses as a *mesode*, or as he expresses it *epodum in medio carminis;* which he considers to be peculiar to the *parodus*. But Aristotle's definition is very simple, and comprehensive; 'the parodus is the first speech of the whole chorus.' If therefore, the choric song at v. 310. of the Orestes, be a song of the whole chorus, as undoubtedly it is, either it is the parodus, or Aristotle is wrong. But there is great difference amongst the grammarians on the subject of the parodus. Pollux says (IV. 108.) καὶ ἡ μὲν εἴσοδος τοῦ χοροῦ πάροδος καλεῖται. Hephæstio (p. 128. Gaisf.) ἐν ταῖς παρόδοις τῶν χορῶν—μετὰ δέκα ἀναπαιστικὰ, λόγου χάριν, καὶ κατάληξιν, ἐπάγουσιν εὐθὺς ὅμοια μὲν, καὶ ἀναπαιστικὰ, οὐ μέντοι τῶν ἴσων συζυγιῶν. where the Scholiast says of the parodus, οὕτως καλεῖται ἡ πρώτη τῶν χορῶν ἐπὶ τὴν σκηνὴν εἴσοδος. The fact seems to be, that Aristotle uses the term, in its strict acceptation, to signify the first proper song of the entire chorus

which was, at first, the beginning of the play; all the interlocutory parts of the chorus which precede it, and all that was recited, and not sung, being considered a part of the prologue: whereas the later grammarians took the parodus to be the first appearance of the chorus on the stage. And perhaps it may have been the case, that the *whole* chorus did not come upon the stage in regular order till the parodus was to be sung, but only the Coryphæus and one or two more. Aristotle says "of the whole chorus;" for in those short choric systems which were interposed in the action of the play, the Coryphæus alone sang.

The parodus was sometimes interrupted by anapæstic verses, which the Coryphæus recited; an instance of which is pointed out by Hermann[1] in the parodus of the Antigone, but these did not form a part of the parodus, which, says Aristotle, was sung by the whole chorus.

2. The *Stasimon;* a song of the whole chorus "without anapæsts or trochees;" i. e. not interrupted by anapæstic systems, or trochaic tetrameters; for there are many anapæstic feet, and short trochaic verses interspersed in the regular chorusses. Etymol. M. p. 725, 2. Στάσιμον· τὸ μέλος τοῦ χοροῦ. ὅταν γὰρ ὁ χορὸς μετὰ τὴν πάροδον διατίθηται τι μένων ἀκίνητος, πρὸς τὴν ὑπόθεσιν ἂν εἰκότως στάσιμον λέγοιτο. Schol. Eurip. Phœniss. 209. τοῦτο τὸ μέλος στάσιμον λέγεται. ὅταν γὰρ ὁ χορὸς μετὰ τὴν πάροδον λέγῃ τι μέλος ἀνῆκον τῇ ὑποθέσει, ἀκίνητος μένων, στάσιμον καλεῖται.

The compiler of the Etymologicon, having met with this, or some similar definition, and not understanding the words ἀνῆκον τῇ ὑποθέσει 'relating to the subject,' has made nonsense of them. Hermann says that the Stasimon was so called, not because the chorus stood still when they sang it, which they did not, but from its being continuous, and uninterrupted by anapæsts or trochees; and, as we should say, *steady;* it seems to be derived from στάσις, *a set,* στάσις μελῶν, 'a set of choric songs,' i. e. a strophe and antistrophe, and perhaps an epode. Aristoph. Ran. 1314. Μὴ, πρίν γ'

[1] In Aristot. Poet. p. 143.

ἀκούσῃς χἀτέραν στάσιν μελῶν. Ἐκ τῶν καθαρῳδικῶν νόμων εἰργασμένην. ‘don't go before you have heard another canto,’ where the Scholiast says, στάσιν μελῶν: στάσιμον μέλος, ὃ ᾄδουσιν ἱστάμενοι οἱ χορευταί. Hesych. Στάσις: θέσις. χορός. Possibly it took its name from those sacred hymns which were sung in religious festivals by a choir standing; Etymol. M. p. 690, 42. ἱστέον ὅτι τῶν μελῶν καὶ τῶν ὕμνων[2] τὰ μὲν καλεῖται προσῴδια, τὰ δὲ, ὑπορχήματα, τὰ δὲ, στάσιμα. —στάσιμα, ἃ ἑστῶτες ὕστερον ἔλεγον, ἀναπαυόμενοι, μετὰ τὸ κύκλῳ δραμεῖν τοῦ βωμοῦ: or from its being sung ἐν τῇ στάσει, *in their station*, in that part of the orchestra appropriated to the dances of the chorus, and not, as the Parodus, in front. So the Scholiast on Aristoph. Pac. 733, speaking of the Parabasis of Comedy; παράβασιν δὲ τοῦτο ἐκάλουν, ἀπὸ τοῦ παραβαίνειν τὸν χορὸν ἀπὸ τῆς νενομισμένης στάσεως εἰς τὸ καταντικρὺ τοῦ θεάτρου ὄψιν—εἶτα διελθόντες τὴν καλουμένην παράβασιν, ἐστρέφοντο πάλιν εἰς τὴν προτέραν στάσιν.

XV.

Of the Commi, and the Choric interlocutions of the Actors.

The Parodus and Stasimon, says Aristotle, were common to the whole chorus; ἴδια δὲ τὰ ἀπὸ τῆς σκηνῆς, καὶ κόμμοι; i. e. ‘spoken by individuals.’ τὰ ἀπὸ τῆς σκηνῆς, are those passages which were sung by the actors (ἀπὸ τῆς σκηνῆς as distinguished from τὰ ἀπὸ τῆς ὀρχήστρας) e. g. Prometh. v. 115—118. 583, &c. The short songs thrown in by the chorus, not forming part of the regular στάσιμα, were called κόμμοι, and when the actors and the chorus alternated these songs, both were called κόμμοι. Aristot. κόμμος δὲ, θρῆνος κοινὸς χοροῦ καὶ ἀπὸ σκήνης. See Æschyl. Theb. 959. seqq. The student will do well to consult Hermann on Aristotle's Poetics, pp. 132—143. and Elem. Doctr. Metr. III. c. 22.

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[2] Properly speaking, the difference between μέλος and ὕμνος is, that the former was sung to the flute, the latter to the lyre. Proclus Chrestom. p. 381.

The Parabasis was peculiar to Comedy, and answered nearly to the Parodus of Tragedy. Upon the first retiring of the actors from the stage, the chorus turned to the audience, and spoke to them in behalf of the poet, either on his own concerns, or on publick affairs[1]. Aristoph. Pac. 733.
χρὴν μὲν .τύπτειν τοὺς ῥαβδούχους, εἴ τις κωμῳδοποιητὴς αὐτὸν ἐπήνει πρὸς τὸ θέατρον παραβὰς ἐν τοῖς ἀναπαίστοις.
See Hermann. Elem. Doctr. Metr. III. 21.

XVI.

Of the Decline of the Greek Tragedy.

Modern critics have observed, that the later Tragedies of Euripides were written with much less care than his earlier ones, both as to metre, and the handling of the subject: Hermann says that the gravity of the tragic numbers began to be corrupted from the 89th Olympiad, especially by the resolution of long syllables[2]. In particular they admitted, in the resolution, disyllable words, with the ictus on the first syllable: e. g. Orest. 25. ἦ πόσιν ἀπείρῳ περιβαλοῦσ' ὑφάσματι, is a verse which the older tragedy would not have admitted[3]. And he very ingeniously argues, that since the author of the Rhesus, who is confessedly not older than Euripides, is quite free from these licentious verses, we may infer that he lived long afterwards, when the Alexandrian poets imitated the best models of the Attic drama.

How long the chorus continued is uncertain. Euripides departed a great way from its original institution, by introducing

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[1] Platonius de Comœd. p. xi. ed. Kuster.

[2] The old writers of iambics, the iambographi, as they are called, rarely used a trisyllable foot;* and those who first introduced that metre on the stage naturally adhered to their example more closely than those who succeeded them.

[3] Doctr. Metr. II. xiv. 15. I confess that the beginning of this verse does not appear to me to differ in rhythm from the following, which is from the Philoctetes of Æschylus, ὦ θάνατε παιάν, μή μ' ἀτιμάσῃς μολεῖν.

* Gaisford ad Hephæst. p. 213.

choric songs having no reference to the subject of the drama. After his time, says Aristotle, the choric songs have no more to do with the plot, than with any other tragedy; and Agatho began the practice of introducing songs from other plays. It was but one step, as Twining observes, from this, to the music between the acts. In the time of Dio Chrysostom (under Vespasian) it appears that the chorus had fallen into disuse. τὰ μὲν κωμῳδίας ἅπαντα, τῆς δὲ τραγῳδίας τὰ μὲν ἰσχυρὰ, ὡς ἔοικε, μένει· λέγω δὲ τὰ ἰαμβεῖα καὶ τούτων μέρη διεξίασιν ἐν τοῖς θεάτροις· τὰ δὲ μαλακώτερα ἐξερρύη, καὶ τὰ περὶ τὰ μέλη. It is not quite clear what the words καὶ τούτων μέρη mean. I suspect some corruption. Valesius says[4] "Obscurum est quid sibi velit Dio hisce verbis, nisi forte tragœdiarum quidem scribendarum studium sua ætate pridem intercidisse vult: Comœdias autem adhuc componi solitas esse: quod quidem verissimum est, si de scriptoribus Græcis intelligatur, quemadmodum intelligi debet."

Having mentioned Valesius, I may quote an extract from his Emendations upon the following passage of Philostratus Vit. Sophist. p. 596. ed. Olear. Εὐοδιανὸς—ἐπιταχθεὶς δὲ καὶ τοῖς ἀμφὶ τὸν Διόνυσον τεχνίταις (τὸ δὲ ἔθνος τοῦτο ἀγέρωχοι καὶ χαλεποὶ ἀρχθῆναι) ἐπιτηδειότατος τὴν ἀρχὴν ἔδοξε, καὶ κρεῖττων ἢ λαβεῖν αἴτιον. "Qui sint οἱ περὶ Διόνυσον τεχνῖται docet Agellius in Lib. xx. c. 4. Hos Latini *scenicos artifices* vocabant, ut legitur in veteri Inscriptione apud Gruterum, p. 331. Eorum corpus quoddam seu collegium videtur fuisse Romæ, cui præpositus fuit Euodianus. In codice Theodosiano *Thymelici* dicuntur, et præpositi Thymelæ. Τεχνῖται absolute dicuntur in vetere Inscriptione apud Gruterum p. 330." (See p. 74. of this Volume.)

When the fifth No. of this Journal was published, I had not seen the very learned dissertation of Aug. Boeckh on the three great tragedians, Heidelb. 1808. some parts of which I shall probably take an opportunity of considering in a future number of this Journal.

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[4] H. Valesii Emend. p. 56.

ON SUPPOSED PLAGIARISMS.

In Vol. I. p. 337, of the "Notice des MSS. de la Bibliothéque du Roi" Vauvilliers describes a book containing the Agamemnon of Æschylus, with marginal notes by Casaubon. Having carefully compared the conjectures of Stanley in the Agamemnon with those ascribed to Casaubon, I was led to think that Stanley had tacitly availed himself of them: and in a certain paper which appeared in the year 1812 I stated, as a strong ground for that opinion, that nearly *all* the striking conjectures proposed by Stanley in that play, in number thirty-five, coincided with those of Casaubon. Vauvilliers describes the book in the following terms. "Æschyli Agamemnon, cum Isaaci Casauboni interpretatione interlineari. Accedunt ejusdem notæ et observationes eruditissimæ. Is codex ipsius Casauboni manu anno 1610 exaratus, jam diu furto ablatus a bibliotheca regia, tandem anno 1729. ære regio redemtus est." In the year 1715, Needham borrowed this book of M. de Burigny, who seems to have been at that time the possessor of it. A more exact description of the book was given by a very learned and humane French scholar, M. Boissonade, to a friend of Dr. Butler's, who quotes it in a note on his general Preface to Æschylus, p. xxxi. 8vo. ed. It was formerly in the library of Jacques Pithou, and the hand-writing is of two persons; the more recent of the two seems to be older than the date of Stanley's edition; and it is to be observed that of the instances of coincidence which I noted down, a great part are taken from Stanley's edition.

There is now in the possession of the Rev. John Mitford a copy of H. Stephens's or Victorius's edition of Æschylus, (formerly belonging to Musgrave) in the margin of which are noted the conjectural emendations of Portus, Auratus, Casaubon, and of the person who noted them, and whom I suspect to have been the elder Vossius. At all events he was a contemporary of Casaubon's, for he says in p. 14, on the words *αἰθέριον κίνυγμ', κ. τ. λ.* "Elegantiam hujus loci hu-

maniss. Casaubonus me docuit, &c." That he was not an Englishman, and yet that he understood English, I collect from a note on the word ἐλεδέμνας, " Reveille-Matin; Angli *à larum* appellant." The conjectures of Scaliger, which I have cited, were transcribed from a book formerly belonging to Joseph Scaliger, afterwards to J. G. Vossius, then to Is. Vossius, and now in the Leyden library; for I find a remark of Scaliger's on v. 801, of the Eumenides expressed in exactly the same words in the margin of this book, and in the *excerpta* from Vossius's book, which Needham procured from Leyden[1]. From this book of Mr. Mitford's, the writing in which is undoubtedly older than Stanley's time, I shall now enumerate some conjectures, the coincidence of which with those of Stanley, if it be fortuitous, is a very extraordinary phenomenon in literary history; considering the number to which it extends.

Agamemnon ed. Stanl.

v. 15. τὸ μὴ βέβαιως, &c.—τῷ μὴ Scalig. and Stanl.

173. μάταν—μάτας Aurat. Stanl.

223. περιόργως ἐπιθυμεῖν delent Aurat. Port.—Stanley's remark is, " Sunt qui περιόργως ἐπιθυμεῖν glossema putant." Stanl.

237. αἰῶνα παρθένιον—αἰῶνά τε π. V. Stanl.

316. εἶτ' ἀφίκετο Ἀραχναῖον αἶπος—ἔς τ' V. Stanl.

331. διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις—κοὐ φίλω V. φίλῳ Stanl.

342. ἐν αἰχμαλωτοῖς Τρωϊκοῖς οἰκήμασιν Ναίουσιν ἤδη.—νεύουσιν Scal. Stanl. in schedis. A Butlero haud notatum.

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[1] Of this book Spanheim speaks in his notes on the Plutus 383. " ἐριοστέπτοισι κλάδοισιν—prout ante eruditum Stanleium legendum viderant Auratus et Scaliger, pro ἱεροστρέπτοῖσι, ut ex adscriptis aliquot ad Æschylum, qui Scaligeri olim fuerat, mihi vero a πολυμαθεστάτῳ Is. Vossio olim commodatum, notis observare licuit."—I am led to doubt whether Stanley ever saw Casaubon's own copy of Æschylus, now preserved in the Cambridge University Library, by some peculiarities in that book which I need not now specify: but it seems certain that most of the conjectures assigned to Portus in the margin of the copy which I suppose to have belonged to Vossius, are Casaubon's. At all events they coincide with those which are noted in the margin of Casaubon's book. Those which I have marked V, are written in Vossius's book without any name.

348. εἰ δ' εὐσεβοῦσι τοὺς πολισσουχοὺς θεούς — εὖ σέβουσι Scal. Stanl.
382. ἐγγόνους — ἐγγόνοις V. Stanl.
386. ὥστε κἀπαρκεῖν — ὥστε μ' ἀπαρκεῖν V. "A. ὥστε μ' ἀπαρκεῖν." Stanl.
394. προβουλόπαις — ἀπρόβουλος παῖς Aur. "A. ἀπρόβουλος παῖς." Stanl.
399. προβολαῖς — προσβολαῖς V. Stanl.
422. ἀφεμένων — ἀφένων Aur. Stanl.
432. μάταν — μάτα Aur. "A. μάτα" Stanl.
434. ὄψις οὐ μεθύστερον — ἀ μεθύστερον V. Stanl.
437. κατ' οἴκους ἐφ' ἑστίας ἄχη. — ἐφ' ἑστίας delet Aurat. "Auratus glossema putat." Stanl. in schedis.
440. τλησικάρδιος — πλησικάρδιος V. Stanl.
441. δόμων ἑκάστου πρέπει—δόμοις V. Stanl.
441. δόμων—δόμοις V. Stanl.
441. οἶδεν. — εἶδεν Aur. Stanl.
464. ἐχθρὰ δ' ἔχοντας ἔκρυψεν — ἐλόντας V. Stanl.
466. δημοκράτου δ' ἀρᾶς — δημοκράτους Aur. Stanl.
473. παλιντυχῆ — παλιντυχεῖ Scal. Port. Stanl.
491. ἐν γυναικὸς αἰχμᾷ — "ἀκμᾷ *à la façon des femmes.*" V. ἀκμῇ liber Voss. Leidensis. "*Sunt* qui hic pro αἰχμᾷ legunt ἀκμᾷ, quod minus mihi probandum videtur." Stanl.
495. ταχύπορος. ἀλλὰ ταχύμορον — ταχύπορον ἀλλὰ ταχύμορον Aur. Stanl.
529. φαιδροῖσι τοῖσιδ' ὄμμασι. — φαιδροῖς ἰδόντες ὄμμασι V. "Cogita an legendum δώμασι, vel φαιδροῖς ἰδόντες ὄμμασι." Stanl.
559. ὧν νῦν τὸ σὸν δὴ, καὶ θανεῖν πολλῆ χάρις — ὡς Aurat. Stanl.
560. ταῦτα δ' ἐν πολλῷ χρόνῳ — τἄλλα γ' V. Stanl.
561. τὰ μέν τις εὖ λέξειεν — τις ἂν λέξειεν Aur. Stanl.
564. μόχθους γὰρ εἰ — δ' ἄρ' εἰ Aur. Stanl.
571. ἔνθηρον τρίχα — ἀνθηρὰν Aur. Stanl.
572. χειμῶνα δ' εἰ λέγοι τις. δ' ἄν Aur. "Aur. δ' ἄν." Stanl.
578. αὐτοῖς pro αὖτις Aur. notante Stanl.
ibid. ἀναστῆναι. — ἀνασθενεῖν Aur. "Sunt qui et ἀνασθένειν malunt." Stanl.
580. τὸν ζῶντα δ' ἀλγεῖν χρή — χρῆν V. Stanl.
611. ἥδιον, δρακεῖν Ἀπὸ στρατείας ἄνδρα. — ἥδιον δρακεῖν, Ἢ 'πὸ στρατείας ἀνδρὶ — V. Stanl.
625. εὐπρεπῶς — εὐπρεπῆ Aur. Stanl.
630. ἐς τὰν πολὺν — ἐς οὐ πολὺν Aur. "A. ἐς οὐ πολύν." Stanl.

639. πότερα γὰρ αὐτοῦ—δ' ἄρ' Aur. Stanl.
642. καὶ τοῦ τρέφοντος ἠλίου χθονὸς φύσιν.—στρέφοντος Aur. Stanl.
660. καὶ τὰ πίστ' ἐδειξάτην—ἐδεξάτην V. Stanl.
662. δυσκύμαντα—δυσχείμαντα V. Stanl.
673. τύχη δὲ σωτὴρ ναῦν θέλουσ' ἐφέζετο.—ναυστολοῦσ' Voss. in libro Leid.—Stanl.
683. Μενέλεων γὰρ οὖν—δ' ἄρ' οὖν V. Stanl.
685. εἰ δ' οὖν τις ἀκτὶς—εἴ γ' οὖν V. Stanl.
706. ἀξιφύλλους—αὐξιφ. Aur. Stanl.
722. πολέα δ' ἔσχ' ἐν ἀγκάλαις—πολλὰ Aur. notante Stanl.
725. αἶμ' ἀνατλᾶσα—ἀντλῶσα Aur. notante Stanl.
734. φαιδρωπὸς ποτὶ χεῖρα, σαίνων τε γαστρὸς ἀνάγκαις—φαιδρωπὸν—σαίνοντα Aur. Stanl.
744. ἐκ θεοῦ δ' ἱερεύς—ἐκθέου Aur. Stanl.
752. "Tollendum punctum post παρακλίνουσ', et reponendum post ἄνθος" Stanl. et sic Aurat.
753. παρακλίνουσ'—παρακινοῦσ' Aur. "Sunt qui malint παρκινοῦσ'" Stanl.
777. νεαρὰ φάους κότον—νεαρὸν φάος τόκου Aur. notante Stanl.
780. μελαίνας—ἅτας—μέλαιναν ἄταν Aur. notante Stanl.
785. τὰ χρυσόπαστα δ' ἑσθλὰ—ἕδεθλα Aur. Stanl.
788. ὅσια—ὁσία Aur. notante Stanl.
834. ἵππου νεοσσὸς, ἀσπιδηστρόφος λεὼς—ἀσπιδηστροφου πλέως Aur. ἀσπιδοστρόφου πλέως Stanl.
844. διπλοίζει—διπλάζει V. Stanl.
872. πολλὰς κλύουσαν ἡδονὰς παλιγκότους—κληδόνας Aur. Stanl.
877. τέτρωται.—τέτρωτ' ἂν Aur. Stanl.
887. κύριος πιστωμάτων—κῦρος ὂν V. Stanl.
893. βουλὴν καταῤῥίψειεν. "*f.* βόλον, vel βουλὴν, καταρράψειεν" Stanl. quorum utrumque præbet liber Scaligero Vossianus.
900. ἀτημελήτους—ἀτημελήτως V. "Aur. ἀτημέλητος vel ἀτημελητῶς" Stanl.
916. ἄναξ. ὦ 'ναξ Scaligero Voss. Stanl.
920. ὡς ἂν ἡγῆται δίκη—ὥς νιν V. Stanl. δίκῃ V. "Sunt qui malint δίκῃ" Stanl.
931. θεούς τοι τοῖσδε—θεοὺς τοιοῖσδε V. Stanl.
942. ηὔξω θεοὺς δείσας ἂν ὧδ' ἔρδειν τάδε—δῄους ἂν Aur. "A. δηίους" Stanl.
943. ἐξεῖπον—ἐξεῖπεν Aur. "A. ἐξεῖπεν" Stanl.
944. τί δ' ἂν δοκῇ σοι—δοκεῖ V. Stanl.

946. αἰδεσθεὶς—αἰδεσθῆς Aur. Scaligero Voss. Stanl.
956. φθόνος—φθόνον Aur. Stanl.
957. πολλὴ γὰρ αἰδὼς δωματοφθορεῖν—στρωματοφθορεῖν Aur. Stanl.
975. φυλλὰς ἵκετ' ἐς δόμους—ἵκετ' ἂν V. Stanl.
980. τότ' ἤδη ψῦχος—ἠδὺ Aur. "An potius ἡδὺ, cogita." Stanl.
983. μέλλῃς—μέλῃς Aur. notante Stanl.
984. ἀπόπτυσας—ἀπόπτυσαν Scaligero Voss. Stanl.
985. δεῖγμα—δεῖμα Scal. Stanl.
987. ἀκέλευστος ἄμισθος ἀοιδά—στον—θον—δὰν Aur. Stanl.
991. ἵξει—ἕξει V. ἵζει Scaligero Voss. "f. ἕξει vel ἵζει" Stanl.
992. χρόνος δ' ἐπεὶ—ἐπὶ V. Stanl.
993. ξυνεμβόλοις. divisim Scaligero Voss. Stanl.
1002. ἔχων—ἔχει Aur. notante Stanl.
1007. εὔχομαι δ' ἀπ' ἐμᾶς τι ἐλπίδος ψύθη πεσεῖν—τάδ' ἐλπίδος Aur. Stanl.
1028. θανάσιμον—θανασίμου Aur. Stanl.
1033. ἐπ' εὐλαβείᾳ—ἐπ' ἀβλαβείᾳ Scaliger. in libro Leidensi, uti emendat Hermannus "γρ. ἐπ' ἀβλαβείᾳ γε" Stanl.
1055. ἔχεις παρ' ἡμῖν—ἕξεις Aur. Stanl.
1070. σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερί-καρβάνου Aur. "f. καρβάνου. et ita Aurat." Stanl.
1161. ἐπιφόβῳ—ἐπίφοβα Aur. "f. ἐπίφοβα, et ita Aurat." Stanl.
1163. ὁδοῦ—ᾠδοῦ Casaub. Stanl.
1170. ὄχθους—ὄχθας V. Casaub. "Sunt qui malint ὄχθας" Stanl.
1175. θραύματ' ἐμοὶ κλύειν—θαύματ' Aurat. notante Stanl.
1180. ἔχει—ἔχειν Aur. Stanl.
1188. ῥινηλατούσης—ῥινηλατούσῃ Aur. Stanl.
1193. καὶ μαρτυρεῖτε συνδρόμων—μαρτυρεῖται Aur. Stanl.
1208. θαυμάζω δέ σον—σέ Aur. notante Stanl.
1215. ἐμοὶ πνέων χάριν—ἐμοῦ vel ἐμὴν Aur. Stanl.
1240. καὶ σὺ μὴν τάχει—σύ μ' ἐν Aur. Stanl.
1258. οὐκ. εἰ πάρεσταί γ'—εἰ τάδ' ἔσται γ' Aur. Stanl.
1261. ἦ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν—ἀρὰν V. Stanl.
1270. ἐνθήσει κότῳ—πότῳ V. Stanl.
1287. κοπείσῃ—κοπεῖσαν Aur. Stanl.
(1293. ἄξει νιν ὑπτίασμα—ἄξεινον Scaligero Voss. "Ad oram libri reposuit Jacob, ἄξεινον ὑπτ. quod probo," Stanl.
1294. κάτοικος—πρόοικος Aur. κάτοικτος Scaligero Voss, "Sunt qui malint πρόοικος, vel πρόσοικος, vel κάτοικτος." Stanl.
1298. ἰοῦσα πράξω—πράσσω Aur. notante Stanl.
1334. τίνειν ὁμοῦ—ὁμᾶ Scalig. Stanl.

1368. *βουλεῦσαι πέρι—πάρος* V. Stanl.
1384. *πημονὴν ἀρκύστατον—πημονῆς* Aur. Stanl.
1404. *πρεπὸντων—πρεπόντως* V. Stanl.
1423. *οὐδὲν τόδ' ἀνδρὶ τῷδ' ἐνάντιον φέρων—οὐδὲν τότ'* V. Stanl.
1431. *παρεσκευασμένης— -μένος* Aur.—*μένῳ* Scaligero Voss. "f. *παρεσκευασμένος* vel *-μένῳ* vel *-μένον*." Stanl.
1440. *τύμμα τύμμα τῖσαι—τύμματι τῖσαι* V. Stanl.
1462. *γυναικὸς βίᾳ* Aur. notante Stanl.
1467. *τελείαν — τέλειον* Aur. Stanl.
1506. *ἐπιλεχθῆς. ἐπιλεχθεὶς* Scal. notante Stanleio.
1521. *πάχνᾳ κουροβόρῳ — πάχναν κουροβόρον* Aurat. Stanl.
1556. *ἐπιτύμβιος αἶνος — ἐπιτύμβιον αἶνον* V. Stanl.
1560. *τὸ μέλημα λέγειν — μέλειν* Aur. Stanl.
1596. *ἑστίας — ἑστίαν* Aur. Stanl.
1597. *μοῖραν εὕρετ' ἀσφαλῆ· — ἥρετ'* Aur. notante Stanleio.
1602. *παιδίων κρεῶν—παιδείων* Scal. Stanl.
1608. *ἀπὸ σφαγῆς ἑρῶν—ἐμῶν* Aur. Stanl.
1634. *τοὺς ἥκοντας—τοῦ γ' ἥκοντος* Aur. *τοῦδ' ἥκοντος* Stanl.
1641. *ἡπίοις ὑλάγμασιν — νηπίοις* Aurat. "Pro *ἡπίοις* malit aliquis *νηπίοις*, sed nihil opus." Stanl.
1645. *πρὸς γυναικὸς ἦν σαφῶς—σοφῆς* Aur. Stanl.
1649. *οὔτι μὴ σειρασφόρον—ὥστε μὴ* V. Stanl.
1650. *δυσφιλὴς σκότῳ—δυσφιλεῖ σκότῳ* Scal. Stanl.
1651. *μαλθακόν σφ' ἐπόψεται—σ' ἐπόψεται* V. Stanl.
1658. *ἐπεὶ δοκεῖς—δοκεῖ* Aur. Stanl.
1662. *ἐροῦμεθα—αἱρούμεθα* Scal. "Sunt qui malint *αἱρούμεθα*." Stanl.
1668. *εἰ δέ τοι—τῳ* Aur. Stanl.
ibid. *γένοιτο—δέοιτο* vel *μέλοιτο* V. Stanl.
1671. *τούσδε μοι· τούσδ' ἐμοὶ* V. Stanl.
1673. *σώφρονος γνώμης ἁμαρτεῖν*. "Joseph. Scal. *ad oram libri sui —ἁμαρτῇ*, &c.

I have now enumerated *ninety-eight* coincidences of emendation in one play, independently of those passages where Stanley refers to Auratus or Scaliger.

It is manifest from those references, that he had seen some book, in which the corrections of Auratus were noted down; and he refers expressly to a book formerly belonging to Joseph Scaliger. As this reference is only made in his MS. notes, he probably alludes to the Copy of Stephens's edition, before described as having belonged to I. G. Vossius, which Isaac

Vossius perhaps lent him, in pursuance of the promise given in a letter which Dr. Butler has printed, Pref. xvi.

The number of similar coincidences in the Choephoroe amounts to *ninety-seven;* of which I shall here specify only a few of the most striking.

33. ἔλακε περὶ φόβῳ—περιφόβως Port. περιφόβῳ Scalig.—utrumque proponit Stanl.
35. τῶν Voss. "est qui legit τῶν" Stanl.
124. πατρῴων δ' ὀμμάτων—δωμάτων Port.
128. ἐποίκτειρόν τ' ἐμέ—ἐποικτείρειν γ' Port. Stanl.
198. τιμὴν πατρός—τιμὴ Port. Stanl.
243. συγγένοιτό μοι—σοι Port. Stanl.
306. ᾗ τὸ δίκαιον μεταβαίνει—μετανέει Port. Stanl.
327. πατέρων τε καὶ τεκόντων—τέκνων Aur. Stanl.
394. Electræ tribuit Portus: et sic Stanl.
398. ἀλλὰ νόμος μέν—καὶ γὰρ Portus Stanl.
403. Chori initium hic ponit Port. et sic Stanl.
423. ἄπριγκτοι πληκτά—ἄπριξ τοι Port. Stanl.
461. Choro tribuit Portus; et sic Stanl.
474. Choro tribuit Portus; et sic Stanl.
492. ἐν καλύμμασιν—ἐγκαλύμμασιν Port. Stanl.
503. κληδόνος σωτήριοι—κιόνες Port. Stanl.
546. δεῖ τοί νιν, ὡς ἔθρεψεν.—ἦ 'ξέθρεψεν Port. Stanl.
551. τοὺς δ' ἔν τι ποιεῖν—τοὺς μέν τι Port. Stanl.
563. οὔτις ἂν φαιδρᾷ φρενί—εἴτις οὐ φ. Port. Stanl.
588. λαμπάδες πεδάμαροι—πεδάοροι Port. Stanl.
611. ἀλλὰ δή τιν' ἐν λόγοις στυγεῖν—ἄλλαν δεῖ τιν' Port. Stanl.
685. σποδὸν κέκευθεν ἀνδρὸς εὖ κεκλαυμένου—κεκαυμένου Aur. Stanl.
689. Κλ. præfigit Port. "Sunt qui Clytæmnestræ personam his versibus præponunt" (has igitur correctiones viderat Stanl.)
708. ἡμερεύοντας "Qui ont fait leur journées" V. hæc verba quasi Aurati citat Stanl.
732. τοὺς ξένους, καλεῖν—πρὸς ξένους καλεῖν Port. Stanl.
733. σκυθρωπὸν ἐντὸς ὀμμάτων γέλων—σκυθρωπὸς ἐκτὸς Port. Stanl.
785. διαδικάσαι—Δία δικάσαι Port. Stanl.
795. σωζόμενον ῥυθμὸν—σωζομένου ῥυμοῦ Aurat. Stanl.
812. πρᾶξιν οὐρίαν θέλων—τελῶν V. Stanl.
828. καὶ περαίνων—πέραιν' Aur. Stanl.
842. δειματοσταγὲς—αἱματοσταγὲς Port. Stanl.
846. Choro tribuit corrigitque, ἤκουσα μέν, σὺ—δὲ Aur. et sic Stanl.

848. ὡς αὐτὸν αὐτῶν ἄνδρα πεύθεσθαι πέρι — αὐτὸς αὐτὸν — πάρα Port. Stanl.

900. ποῦ δαὶ τὰ λοιπὰ—ποῦ δῆ, τάλαν, τὰ λ. Aur. ποῦ δαὶ, τάλαν, τὰ λ. Stanl.

908. νῦν δὲ γηράναι θέλω.— σὺν δὲ Aur. Stanl.

948. ἔθιγε δὴ μάχᾳ χερὸς—μαχαίρας Aurat. Stanl.

955. ἄξεν—ἄσεν Port. Stanl.

967. ἅπαν ἐλατήριον—ἅτας Port. Stanl.

1025. ᾄδειν ἕτοιμος ἠδ' ὑπορχεῖσθαι—ἀλεῖν ἕτοιμος, οὐδ' ὑπορχεῖσθαι—

1041. καὶ μαρτυρεῖν μοι, λεὼς ἐπορσύνθη κακά· —προσμαρτυρεῖν μοι πῶς Aur. Port. Stanl.

1044. quæ profert Stanl. in curis secundis partim Porti sunt, partim Aurati.

1059. Λοξίου δὲ προσθιγών—Λοξίας Aur. Stanl.

1068. παιδόμοροι μὲν πρῶτον—παιδοβόροι μὲν πρῶτος Aur. Stanl.

It is needless for me to continue this comparison through the other plays; for if what has been already specified should fail of satisfying the reader, as to the disingenuous use which Stanley made of the labours of the preceding critics, it will be of no use to multiply instances of agreement.

I cannot, however, easily believe that the conjectures marked P, were really those of Portus, (whether Franciscus the Cretan, or Æmilius,) but rather of Casaubon. As to Auratus, or Dorat, the high opinion which Scaliger entertained of his critical acumen is well known. I request that the reader, who takes an interest in this question, will observe the manner in which Stanley often quotes a conjecture, without specifying the author of it, although it is obvious that he knew; I mean such expressions as *Est qui malit, Malit aliquis,* &c. I will add only one instance, which seems to me to prove decisively that Stanley had seen, if not the very book which is now in Mr. Mitford's possession, yet one from which the marginal annotations contained in *that,* were transcribed. Eumen. 773. ὁδοὺς ἀθύμους—ἀτίμους Portus. sed V. in margine explicat "ἀθύμους *voto non respondentes.*" Stanley's note is this: "ὁδοὺς ἀθύμους. *Animo aut voto non respondentes.* Vide vero an legendum ἀθύμοις vel ἀτίμους."

It seems, however, to be doubtful, whether Stanley had seen this collection of conjectures before his first edition, although *many* of them appear to have been known to him.

Having formed a deliberate opinion as to the use which Stanley made of the conjectures of the illustrious French critics, I did not conceive that I should incur any degree of censure, if I stated it without aggravation or extenuation, as a matter for the consideration of scholars. The literary property of at least *three hundred* emendations is a question not unworthy of investigation; and if it turn out that they do in fact belong to Scaliger, or Casaubon, or Auratus, and *not* to Stanley, no blame can fairly attach to the person who proves it.

A sensible and ingenious writer in the British Review, No. XXVII. p. 301. says "surely it might probably happen that two men of study and taste, in attempting to unravel the same thread of unintelligible jargon, should arrive at the same conclusion by the same, or similar methods." This is no doubt true to a certain extent; but the writer in question, will, I am convinced, acknowledge that his argument cannot be carried to such a length as to account for 300 instances of agreement in conjectural emendation. It is perfectly true, as Mr. Kidd remarks, (Pref. to Porson's Tracts, p. 95,) that in criticism as in mathematics, the same discoveries have been made by different men, who seem rather to have coincided with, than to have followed each other. But although Tyrwhitt in 1781, proposed several emendations on PseudOrpheus, which had been published twenty years before by Schrader; and, as I shall show, Porson, and Hermann, and other eminent critics, have sometimes unconsciously trodden in the footsteps of others, yet the sum total of all the coincidences of any ten modern scholars will hardly amount to Stanley's three hundred.

But, says Mr. Burges, all this may be very true, and yet the person who says it, is the most unfit man in the world to make the charge, being himself the greatest plagiarist that ever lived. Our readers will bear with me, if I occupy a few pages in rebutting, once for all, a charge, which has been urged against me in a recent number of a contemporary journal, by a person who has been long seeking to raise himself into notice by calumniating the fair fame of others.

I need scarcely remark, that in most instances, where plagiarism is laid to the charge of a scholar, the only thing he *can* do, is to deny the accusation; and if the number or the

nature of the instances alleged be such, as to preponderate against his assertion, he must submit to his fate. I wish to premise, that where I am compelled to have recourse to simple asseveration, I make it upon the honour and good faith of a scholar and a gentleman; and having done so, its reception must be such as my readers think fit to give it. I shall now proceed to consider, one by one, the instances, which Mr. Burges adduces.

In the note on Prometh. 795, are proposed four emendations, effected by inserting ἄν. "The first of these," says Mr. Burges, "was doubtless found in Porson's papers; for it is published in the Advers. p. 275."

Answer. The first edition of the Prometheus was published in October 1810. I never saw one of Porson's papers until after its publication.

"The second was doubtless found in Porson's papers; for it is published in the 2d edition of the Orestes at 581."

Answer. The same.

The third, as Mr. B. remarks, was faulty, and was omitted in the 2d edition at the suggestion of Mr. Elmsley.

In the same note I remarked, "Eurip. Iph. T. 1302. οὐ πρίν γ' ἂν εἴπῃ—ubi mirum est Marklandum, Musgravium, Gaisfordium, reliquisse εἴποι." "His improvement in the knowledge of Greek Syntax, says Mr. Burges, C. J. B. owes to the Porson papers upon Aristoph. Eccl. 625, where to support this construction, the very words πρὶν ἂν εἴπῃ are quoted from Vesp. 915."

Answer. I assert, that I never looked at the Porson papers upon Aristophanes in my life. I consider it unnecessary to detail the circumstances under which I inspected a part of Porson's MSS. but *I pledge my honour* that I never consulted one of the documents, from which Mr. Dobree has compiled the Aristophanica. (See Preface to the Adversaria, p. xvi.) Upon looking at the note referred to by Mr. Burges, I find that the verse of Euripides is *not* mentioned.

Mus. Crit. No. II. p. 189. "Iph. A. 1242. ὅμως δὲ συνδάκρυσον ἱκέτευσον πάτρος — Lege ἱκέτευσόν τε πρός." C. J. B. This correction was made long before by Mr.

Burges, and is styled by himself "ingenious and certain." It is in the Appendix to his Troades, p. 129.

I am not ashamed to meet this charge by stating the real fact; at the same time that I cheerfully resign the emendation: but I am afraid I shall not mend matters, by confessing that I had never read the Appendix. I frankly acknowledge that I could never get beyond the two first pages of it; as the present state of my copy, unviolated by the paper-knife, sufficiently testifies. (Mr. Elmsley seems to have been guilty of the same neglect; for in the Quarterly Review, XIV. p. 458, he proposes an emendation of the Iph. A. 1141, which Mr. Burges had made at v. 167 of the Troades; yet Mr. B. only remarks "In meam emendationem incidunt et R. P. apud Kidd. ad Dawes p. vi. et Elmsl. in Quarterly Review, No. XIV. p. 458." I observe by the way, that Mr. Burges has no objection to the elision of a diphthong before a short vowel; in spite of the observation of Porson and Hermann. See Suppl. 790.) Mr. Burges says of himself "and this is one of the persons, to whom C. J. B. alludes, when in the Article upon Gaisford's Hephæstion, Edinburgh Review, XXXIV. p. 382. he says, "we suspect that, even now, more credit would be given, in many instances, for arranging, than for construing a chorus; and many modern scholars, we believe, feel less delight in the perception of a beautiful image, or a noble sentiment than in the antistrophising a set of monostrophics, or in the detection of a hitherto undiscovered dochmiac." The *antistrophising*, Mr. Burges is pleased to take to himself; and the *dochmiac hunting*, he pins upon Mr. Seidler; and if he be right in both instances, I don't see why either gentleman should be very angry: but as to Mr. Seidler, the review of Gaisford's Hephæstion was published *before* his work on Dochmiacs appeared. It may therefore be argued, that as one half of Mr. Burges's appropriation is erroneous, the other half may be so too[1]; and if it were worth the trouble, I could satisfy him that he is mistaken.

[1] Mr. Elmsley says on v. 1033 of the Bacchæ, "Seidlerum laudo, quod potius proodos, mesodos, et epodos fingit, aut versus excidisse statuit, quam eos imitatur, qui eodem carminum monostrophicorum odio

Prom. v. 20. Menander is quoted in the notes, as using the word προσπατταλεύω. This C. J. B. is said to have borrowed from Dr. Butler. Once for all I observe, that I never did, nor do at present, conceive, that in quoting an author in the way of illustration, (not of emendation,) a critic is bound to mention all the preceding scholars who have quoted him for the same purpose: and if Mr. Burges means to establish a new rule to this effect, let it not have an *ex post facto* operation. It has not hitherto been considered necessary. Porson uses without scruple the same passages which had been adduced by Barnes, Valckenaer, Musgrave and others, without mentioning their names. Upon the Med. v. 333, he quotes a passage of Athenæus, and says, "Hinc saltem Euripidis senarium lucramur, Κακός σε δαίμων καὶ κακὴ τύχη λάβοι." The same observation had been made by P. Leopardus Em. I. 12, and Porson had certainly read Leopardus's admirable work. So the fragment of Macho quoted at v. 1343, had been compared with Euripides by Leopardus I. 7, and the facetious parody of Thais on v. 1382, (1352. Elmsl.) which is not quoted by Porson, but which Mr. Elmsley has adduced, Αἰγεῖ ξυνοικήσουσα τῷ Παυδίονος had also been compared by Leopardus, I. 8. who quotes it, as it ought to be in the parody, Αἰγὶ ξυνοικήσουσα. The passage of Eustathius quoted at v. 387 of the Orestes had been pointed out by Bergler on Alciphron, p. 413. The passages of the Rhesus, Hecuba, and Alcestis, quoted at v. 1338, had been compared by William Canter, Nov. Lect. II. 7. Yet there is no doubt but that Porson cited them from his own reading.

With regard to the verse of Menander, I have only to say, that I did *not* take it from Dr. Butler's notes.

With respect to the emendations of Photius proposed in the Edinburgh Rev. No. XLII. p. 336, which Mr. Burges says C. J. B. took from Porson's papers; I reply, that in Mr. Kidd's publication, they are given, as communicated to him by Dr. Maltby, who will testify that he never showed them to me; and

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odio imbuti, carmina prorsus nova veteribus substituunt." This allusion also Mr. Burges takes to himself; but he takes it quietly, although the charge is far more serious, and perfectly just.

Porson's transcript of Photius *I never saw,* till some years after the article in the Ed. Rev. appeared. As far as I can recollect, it was not amongst the Porson papers at the time when I was employed upon the Adversaria. And after all, the third correction which is proposed in the Review, and which is a very easy one, is *not* the same with that of Porson; the second correction is the reading of the Codex Galeanus, with the omission of one letter; and the correction which is proposed on v. Σεῖσαι is materially different from Porson's (which I most solemnly declare I never saw), and certainly not so good. It is said in the Review, "*Eupolis is cited* ἐν Μαρίκᾳ *ap. Athen.* XV. p. 690. E. 691. *C. Plutarch. in Nicia* p. 960. *ed. HSt. Erotian.* v. ψάγδας. *Schol. Æsch. Pers.* 65. *Schol. Soph. Œd. Col.* 1600. *Schol. Aristoph. Plut.* 1038. *Schol. Platon.* p. 7. *Hesych.* v. Δούλων. *Suid.* v. Ἀμφορεαφόρους Μικροῦ τοῦ ἀβόλου, Ψῶζα. (*where* Μαρυκᾷ) *Polluc.* X. 20. *Aristoph. ap. Eustath. in Iliad.* B. p. 300. 22. Ἀλλ' οὖν ἔγωγε σοὶ λέγω Μαρικᾶντα μὴ κολάζειν." This Mr. Burges says, was taken from Porson's note on Aristoph. Nub. 998. which is this. *Eupolis Marica, ut videtur, apud Eustath. ad* Il. B. p. 300, 23. ἀλλ' οὖν ἔγωγε σοὶ λέγω Μαρικᾶντα μὴ κολάζειν. If Mr. B. gives me credit for having found the other ten passages, surely I may be supposed to have seen the eleventh in Eustathius, an author whom Mr. B. himself gives me credit for having read. This clause of the indictment sufficiently exemplifies the spirit of calumnious detraction which pervades the whole.

I am censured, for quoting in the Glossary on v. 15, a fragment of Æschylus in the following terms: "Fragmenta Promethei Soluti apud Galen. Comment. ad Hippocrat. de Morb. Epid. I. p. 454," which he says I found in Bentley's letter to Mill; and he says truly; for I have referred to the very passage in my note on v. 821. Why the fragments of poets should not be accurately cited, as to the place where they are preserved, I am at a loss to understand[1]. "That C. J. B. had himself *read thoroughly* the works of Galen, at the period of his first

[1] "The most usual trick, which C. J. B. exhibits to excite the astonishment of the unlearned, is to fill a note with a long list of the names of voluminous, or *unusual* authors, quoted for the purpose of noticing

edition of the Prometheus, *we, who are not ignorant of his early life,* are hard to believe." Mr. Burges has good reason to know that I was more profitably employed. He might have remembered also, that at the period to which he alludes, engaged as I was in more important pursuits, I found time to revise the sheets of his Phœnissæ, and to correct many faults of the grossest kind, which would otherwise have seen the light. He might also have remembered that he has himself borne testimony to this service, in words, which ought to have deterred him from attacking me with a degree of rancour, which even the greatest personal injury would hardly have justified, and which I have never at any subsequent time provoked by any offence against him, either of word or deed.

Prometh. 59. ed. 2. I correct πόρους for πόρου in Aristarch. ap. Stob. p. 387. Mr. Burges says that it had been done by Jacobs, *Curæ Post.* in Eurip. p. 213. I have only to say, that I never saw Jacobs's book, till I procured it in consequence of Mr. Burges's charge. Upon referring to it, I find that Jacobs quotes πόρους without any notice of an emendation; so that probably it had been corrected by some former critic: by whom, I am unable to say. The emendation was too obvious to be overlooked, with the other passages before me; and whoever will take the trouble to compare my note with Jacobs, will acquit me of plagiarism[2].

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noticing a fragment of the Tragic or Comic writers, already to be found in their proper place, in the edition of each poet respectively." G. Burges ad Suppl. 121, quotes "Æschyl. Philoct. Fragm. apud Stob. p. 602=493. et Plutarch. II. p. 106. D." This fragment is given by Stanley 'in its proper place.' Idem p. 81. "Soph. apud Schol. Pindar. Nem. X. 59," given by Brunck, 'in its proper place.' Idem p. 151. "Neque distat Æschylei Philoctetæ Fragm. apud Schol. ad Aristoph. Ran. 1430," given by Pauw 'in its proper place.' Idem. p. 170. 'Bacchylidis verba apud Stob. p. 367=209.' given by Brunck 'in their proper place.' These instances are quoted, for the purpose of showing that hypercritical objections are very apt to redound upon him who makes them.

[2] Perhaps Mr. Burges will not believe that I had no knowledge of Jacobs's work, except from the writings of other critics. At v. 253, of the Supplices Mr. B. says, "Jacobs. Animadv. in Athen. p. 3. Πέρας γὰρ ἐλθὼν "Απις ἐκ Ναυπακτίας." But he does *not* add, "Jacobs. Addit. Animadv. p. 3. "Απις γὰρ ἐλθὼν ἐκ πάτρας Ναυπακτίας."

V. 105. "Citant Moschopulus in MS. apud Fabricii Bib. Gr. XII. p. 306. et Theodorus Hyrtacenus Epp. 8. et 12." Alberti on Hesych. v. Ἀδήριτον. refers to the former of these authors; and from him I am ready to acknowledge that I may have taken the reference, although I cannot now recollect whether I did so; nor do I think it of the least importance. Mr. Burges has lately written a play, which he calls the Supplices of Æschylus; and in a note on the Nightingale, p. 76, he says, "Neque in hanc rem omitti debet Babrii Fab. XIV. Εὗρεν δ' ἐρήμοις; &c." which had been cited by C. J. B. in *his* note on the Nightingale in Agam. 1113. Again, 681. "Cum hisce Æschyleis conferri debent Hesiodea &c." all of which had been compared by Spanheim, in his notes on the passage of Callimachus, which Mr. Burges quotes.

V. 112. Some remarks on ἀπλακεῖν and ἀμπλακεῖν, which Mr. Burges says are taken from Dr. Burney in the Monthly Review. If he will look in the third edition of the Prometheus, he will find a reference to my note on Agam. 336, where are these words: "Tragicos dixisse ἀπλακεῖν, non ἀμπλακεῖν, pluribus ostendit Burneius Monthly Rev. Feb. 1796. p. 132." which indicates, what was really the fact, that I had not seen Dr. Burney's remarks when I edited the Prometheus, and that as soon as I had, I referred to them.

V. 169. Mr. Burges gives a reference to Schaefer in edit. Lips. Porson. 4. fab. Eurip. Index v. Τίθημι. Mr. Schaefer's Index I never examined, till this remark of Mr. Burges's reminded me of it: nor was I aware of its existence till several years after the publication of the Prometheus. At that time I used the *first* Leipzig edition of Porson's plays. However, upon looking to the place which Mr. Burges refers to, I find that Mr. Schaefer quotes an instance of the phrase θέσθαι νόον, which I have *not* quoted, and says nothing of the two instances which I *have* quoted.

V. 250. "Pindarus apud Athen. XIII. p. 601. ὃς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος ἠὲ σιδάρου κεχάλκευται μέλαιναν καρδίαν ψυχρᾷ φλογί." — Duport, ap. Stanl. quotes "Vetus poeta ap. Plutarch. de capiend. ex inim. utilit. κεῖνος ἐξ ἀδάμαντος ἢ σιδάρου Κεχάλκευται μέλαιναν καρδίαν." And is this a plagiarism? As well might Mr. Burges himself be accused of it, for quoting five instances of ἀγέλαστος at v. 775, of the

Supplices, some of which had been adduced by C. J. B. or at v. 783, a passage from Eustathius given by Stanley; or at v. 680, from C. J. B. ad Pers. 674, or 920, from C. J. B. in Agam. 652. But of these, and similar instances, no candid man would use the term plagiarism. I should be much more inclined to apply it to a person, who in v. 20. of the Supplices prints τίν' ἂν οὖν χώραν εὔφρονα μᾶλλον Τῆσδ' ἀφικοίμεθα; instead of the common reading, τίνα γοῦν χ. and adds this note. "Sermonis Græci ratio ἂν omissum non sinit. MECUM facit Aristoph. Av. 127. Ποίαν τιν' οὖν ἥδιστ' ἂν οἰκοῖτ' ἄν πόλιν. *Et* Bl. (i. e. C. J. B.) ad s. c. Th. 731. τίν' ἂν οὖν." This is a curious instance of that strict observance of the *suum cuique*, upon which Mr. Burges so clamorously insists. It is an old and hackneyed trick with critics of a certain description, to propose an emendation as their own, and then to add, as it were by the way, that another scholar, who had proposed it long before, *coincides* with them.

V. 302. 363. 386. 836. 865. do not deserve notice.

V. 321. "Jacobs. Animadv. in Eurip. p. 328." What this means I am at a loss to imagine. I compare this verse with a fragment in Stobæus of which Jacobs cites a part, but does *not* refer to Æschylus: and I compare it for the purpose of making a correction which Jacobs does *not* make. I refer to Wyttenbach and Luzac who treat of his fragment; and I do not refer to Jacobs, who does *not* treat of it; whose book I had never seen, and probably should not have referred to, if I had seen it.

V. 367. "Gatakeri conjecturam certam reddit Scholiastes Venetus ad Il. Δ. 319." the passage of the Venetian Scholiast, which I took from a book into which I had long before copied *all* the quotations contained in those Scholia, is referred to by Schweighæuser Index in Athen. v. ÆSCHYLUS: of which I was not aware.

V. 470. The remarks on *Neobule* are said to be borrowed from the notes on Hesych. v. ἐργατίς. If they had been, I should have avoided the mistake pointed out by Mr. Elmsley of calling her *Lycambe*. However, in point of fact, I have referred in the Glossary to the Commentators on Hesychius. I was here guilty of carelessness, not of plagiarism [1].

[1] I am not quite so careless, however, as Mr. Burges would make me appear. He says at v. 874, of *his* Supplices, "In Stesichori fragmento

V. 698. Conj. ἀκτήν τε Λέρνης. A worthy friend and colleague of Mr. Burges had informed me that Spanheim had conjectured Λέρνης ἀκτήν τε. which certainly ought to have been mentioned in the second edition; why it was not, I cannot now say, except that I suppose the gentleman's letter was forgotten. Assuredly I did not *intentionally* omit to notice it, seeing that I could be so easily convicted of the omission. In my answer to Mr. Burges's friend, which he has published (for it seems he keeps *my* letters) I remarked to him that a correction which I had made on Archilochus (ad Prometh. 721.) had been made long before by D. Heinsius and Hemsterhuis. And he mentions it, "particularly as the acknowledgment does not appear in the second edition of the Prometheus, which has been published since the date of this letter." Now the date of this letter is June 29, 1812. and the second edition of the Prometheus came out in 1811. as Mr. Burges's friend knew. He might have known also that in the third edition; the correction is assigned to its rightful owner.

V. 878. "Porson ad Hec. 1161. in Addend. ad Equit. 1046. et ad Pac. 630, *suggested the materials* of this note." His note on Hec. 1161, is this; 'poteram quædam de vocibus ἐκμέδιμνον, ἐξμέδιμνον, et ἐξαμέδιμνον disserere.' On the Equit. 1946, he quotes part of the passage which I have given from the Etymol. M. and he corrects Pac. 630. ἐκμέδιμνον. Let the reader compare the notes referred to, and judge for himself whether there be any plagiarism, even if it were not true, which it is, that I never looked into Porson's papers on Aristophanes.

I think it very probable, that I *was* indebted to Dorville for the wrong reference to the Schol. on Apollon. Rhod. in the Glossary on v. 27. If so, I was unfortunate; for the *right* reference is given in the notes on Hesychius; but for the fragment of Phrynichus preserved by Pausanias, and

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fragmento apud Strabon. VIII. p. 347. D.—emendat Heynius νόμους pro ὕμνους, metro *probante*, quod nescire videtur Bl. in Mus. Crit. No. VI. p. 267." "I have mentioned Heyne's correction, without any remark, knowing that if the metre *approved*, it did not *require* it; in another edition I may add "ὕμνους primam interdum corripit, (vid. Hephæst. p. 15.) quod *nescire videtur* G. B. ad Suppl. 874."

quoted at v. 376. I was indebted to Gronovius, Obs. II. 11. whom I refer to. Let the reader compare what I have said there, with Porson's Adversaria, p. 38.

Gloss. 199. 249. In two observations I had been anticipated in two such well known books, that in the absence of all other motives, the certainty of detection would have deterred me from committing a plagiarism.

431. The instances which I quote of *ἀνδρόπρωρος*, are, with one exception, given in the notes on Hesych. I acknowledge that they are; and I ought perhaps to have made that reference. I had, however, collected them *bona fide*, from the authors themselves; and did not expect much credit from such an enumeration.

453. Archipp. ap. Etym. M. p. 357, 26. Πλουτῶν (*νῦν*) *γενόμην χρημάτων ἐπήβολος*. "*νῦν* is inclosed within curved lines, and appears as if C. J. B. wished it to be expelled—and so did Sylburgius"—true; and for *that* very reason I put it between brackets, and said nothing about it.

802. I am charged with taking from Porson the instances of *εἶτα* with a participle. Now of *nineteen* passages to which I refer, *six* only are mentioned in the Adversaria, p. 275. As to the note on v. 75. of the Theb. waving the fact of my never having seen Porson's note on the Acharn. v. 250. I leave the reader to compare the two, and to judge for himself.

As for the long diatribe about the Fables of Babrius, I have only to assert, that I have never seen Schneider's edition, nor was aware of its existence till I learned it from Mr. Burges. I lived for several years in an obscure country parish, at a considerable distance from any library, and with a very imperfect collection of critical works; and many of the classical publications which appeared in Germany during the war, I have only seen within the last two years; for instance, Schow's edition of Heraclides, a book which I could never succeed in procuring till within these three months, and from which I am charged with having borrowed an emendation in Alcæus. The restitution of Babrius proposed in the Museum Criticum, is such plain sailing, that it was scarcely possible for any person, tolerably versed in the iambic metre, to avoid the emen-

dations there suggested. I have very recently procured an edition of Babrius by a Mr. Berger, printed at Munich in 1816, where I find the same arrangements as those which I had proposed in the Museum Criticum, and the same corrections with a few exceptions, with the following note in p. vi. of the Preface. "Ex ea (sc. ed. Corayana) cl. Io. Gott. Schneiderus ad calcem fabularum Æsopicarum, e cod. Augustano nunc primum editarum XXXIII. fabulas Babrianus partim in numeros suos redactas, partim prout Tyrwhittus e cod. Bodleiano ediderat, prosaicas excerpsit, eisque reliquarum fragmenta cum suis et Butmanni emendationibus subjecit. E quibus, perfecto jam opere meo, solam egregiam plane conjecturam, fab. XXIV. libri primi notatam, et pauca quædam alia recepi; *in reliquis me vel convenire vel ita discrepare deprehendi, ut meorum me non pœniteret.*"

I am further accused of pilfering in a certain Review an emendation of Mr. Dobree's on the Eumen. v. 887. γαμόρῳ for γ' ἀμοίρου. Mr. Dobree's correction is in the Classical Journal, III. p. 654. and ought to have been known to me. It is my general practice, when I meet with what I consider a probable emendation in the writings of other scholars, to note it down with the proper reference. When, however, I state, that I have done this very imperfectly, and assign as a reason the fact, that for the last ten years I have been only able to look into critical works by fits and starts, as I could find a spare half-hour, I shall find credit with those who have had the means of knowing my avocations. Upon looking in my interleaved Æschylus, I find the following note, of which the part in brackets has been added long since the Review in question was published: γ' εὐ μοίρου. Aldus habet τῇ δέ γ' ἀμοίρου. ita L. Robortellus τῇ δὲ δ' ἀμοίρου. Suspicor τῆσδέ γ' εὐμοίρου vel etiam τῆσδε γαμόρου χθονός. Hesych. Γάμοροι .... οἱ ἀπὸ τῶν ἐγγείων τιμημάτων τὰ κοινὰ διέποντες. vid. Æ. P. Lex Ion. in v. [γαμόρῳ P. P. D. Class. Journ. III. p. 654.] Now certainly, if I had remembered Mr. Dobree's emendation, I should hardly have had the assurance to palm it upon the public as my own, when it was before them in so well known and recent a work. As the whole credit of the correction, of course, belongs to Mr. Dobree, I make this statement only for the purpose of exculpating myself, and I may add, that if I had been inclined to

trespass, it would not have been on the property of a learned and respected friend. Mr. Elmsley on v. 508. of the Bacchæ proposes an emendation of the Prometh. v. 86. which, says Mr. Burges, he will find recorded in the Class. Journal, I. p. 81. yet he abstains from any charge of plagiarism.

A writer in No. VII. of the Classical Journal, p. 159. had corrected ἐκ τινὸς φρονήματος for ἐκ ποίου φρ. for the sake of the metre. "Hinc suum," says Mr. B. "ut solet, furatur Blomfieldus in Edinb. Rev. No. XXXVIII. p. 501." Is it probable that I should have proposed as my own, a correction which had been published but a few months before in an English Journal, had I known of its being there? Whether the article in question were written before the Class. Journ. No. VII. appeared, I cannot at this distance of time undertake to say, although most probably it was: but this I can with the greatest truth aver, that for the correction I was not indebted to the Classical Journal.

I have now only to add a few general remarks. My employments, for the last ten years of my life, have rendered it utterly impossible for me to hunt through all the literary journals for the casual emendations of other scholars, and in many cases even to look at them. This Mr. Burges, of course, will believe or not, as he pleases. My friends know it to be the case[1]. In the second place, it is scarcely possible, in the present state of literature, even with the utmost care, to avoid occasional coincidences. Hermann. ad Orphic. p. 314. gives ἀνθονομούσας as a correction of his own, for ἀνθονόμου τᾶς in v. 44. of the Supplices; whereas ἀνθονομούσας had been restored by Porson in the Glasgow edition, and he has done the same with ἔφαπτορ in v. 548. Mr. Elmsley had in one or two instances been anticipated by Hotibius in his remarks on the Acharnenses, as I learn from Mr. Dobree's work. See Edinb. Rev. Vol. XVII. pp. 391, 392. Hermann. ad Orph. p. 749. gives as his own, an

[1] It is the case also with scholars who have had more leisure for research. It is plain from Mr. Elmsley's notes on the argument of the Medea, that he was unacquainted with the remarks by Boeckh in his work on the 3 Greek Tragedians, Lips. 1808. How much celebrity had the Meletemata Critica of Schaefer deservedly obtained abroad, before they were known to English scholars.

emendation of D'Orville's on Manetho; which is remarked by Spitzner *de versu Heroico* p. 157. and on Viger p. 927. he corrects Solon XVI. 6. as Vossius had done before; which is noticed by Friedemann *de media syllaba pentam.* p. 286. See Dobree's Aristoph. Addend. ad Eccles. 1133. Porson ap. Dobr. ad Ach. 1149. corrects a fragment of Æschylus, as it is cited by Grotius, Exc. p. 55. Mr. Elmsley proposes to correct v. 93. of the Medea, as I had already corrected it Gloss. in Pers. 520. Many other instances might be produced from Mr. Hermann's writings, and many from those of Mr. Reisig; and yet it would be very unjust to call them plagiarisms. Mr. Elmsley had been anticipated in his discussion of the elision of I in the dat. sing. (ad Heracl. 693.) by Lobeck (ad Ajac. p. 340.) of which Mr. Burges was not aware, when he said "Litem primus composuit Elmsleius."

In v. 26. of the Suppl. for ὕπατοί τε θεοὶ καὶ βαρύτιμοι Χθόνιοι θήκας κατέχοντες, Mr. Burges ingeniously reads χθονίας θήκας; but he does not mention that Pearson had proposed χθονίους θήκας, which is probably the true reading. And yet I do not attribute this to any thing but inadvertence. Auratus proposed χθονίας. Again at v. 46. he proposes an emendation on an Epigram (not *first* published as he supposes, in the Classical Journal) τίς μοιρῶν μίτον ὑμμὶν ἐκλώσατο παῖδες ἄωρον; as it had been printed by Jacobs in his notes on the Anthol. Palatin. p. 967. Again v. 62. κιρκηλάτου τ' ἀηδόνος. Mr. Burges prints κιρκηλάτοι' ἀηδ. and gives his reason for the correction, but does not state till he comes to the Addenda, that it had been made by Mr. Elmsley, *ad Med.* p. 207. so that the same correction *may* be hit upon by two critics.

On v. 191. "A. et R. (i. e. Robort.) *in codice ipso* χρεῖος εἶ ξένη φυγάς. unde erui, χρή σ', ὅσ' εἶξεν εὖ φυγάς." Sophianus had corrected εἶξεν ἡ φυγάς.

If I am not prepared with a longer list of instances from the writings of Mr. Burges, it is owing, in part, to the slight acquaintance which I have contracted with that gentleman's critical labours; and in part to the peculiar turn of mind, which has led him to make the generality of his emendations of such a cast, that they are not likely to have been anticipated by any former, or to be borrowed by any future critic.

I have now only to express a hope, that in my endeavours to refute a charge, which has been urged with a coarseness of invective, almost unparalleled in the annals of literature, I have said nothing in violation of that decorum which ought to mark the intercourse of scholars; although, to speak the truth, I know not whether Mr. Burges can lay any claim to this forbearance, on the score either of scholarship, or of gentlemanly feeling. I am not insensible of the disgrace of having been forced to descend into the arena with such an adversary, and Mr. Burges may be assured, that the mortification which I experience in being compelled to appear, for the first and last time, in the character of his antagonist, is such as might satisfy even his spirit of malevolence.

C. J. B.

Our attention has been called to the following passage of a popular and entertaining work called 'Peter's Letters to his Kinsfolk's:' the author speaking of the Literature of Edinburgh, says,

"Mr. D——, the Professor of Greek, has published "several little things in the Cambridge Classical Researches, "and is certainly very much above the common run of scholars." Vol. I. p. 168.

What 'the common run of scholars,' at Edinburgh may be, we know not; but what Mr. D—— is, the world has had some opportunity of learning, from a work which he calls a continuation of Dalzel's Collectanea Græca. Our only wish is to contradict most positively the assertion that he has ever been a contributor, small or great, to this publication. How such a strange mistatement originated, we cannot form the least conjecture.

Other assertions have been made respecting the Museum Criticum, which we are called upon to notice. We allude to that extraordinary pamphlet entitled *Aristarchus Anti-Blomfieldianus,* written by E. H. Barker, O. T. N.[1] which from its having carried personal invective to such a frightful extent, as never before disgraced literature, has attracted the notice of the Reviews, and through their means become known to the public. The extracts given in those works have been sufficient to satisfy the world respecting the taste, the feeling, and the scholarship of *Aristarchus,* and have at once succeeded in procuring him a notoriety, which he had been so many years labouring to achieve in vain. But with the bitterness of his wrath, for which he cannot find a semblance of provocation, we have no wish to meddle, — *habitet secum, et sit pectore in isto:* our intention is only to observe, that he has assumed the privilege of attributing to the pen of Dr. Blomfield every article in this journal upon which he is pleased to animadvert; and in so doing, he contrives, by a singular infelicity, to make almost as many mistakes as it is possible: he assigns to that gentleman parts of our several numbers, proceeding from every other hand that has ever been engaged in the publication! In some of these cases, the difference of style is so strongly marked, that we could not have imagined any degree of dullness sufficient to produce blunders like Mr. Barker's. We never affected any mystery upon this subject; and would readily have pointed out Dr. Blomfield's papers to any enquirer who was curious upon such matters, and who could not discover them himself. We have now only to beg, that no one will hereafter cite the authors of the Museum Criticum upon the authority of Mr. Barker.

Having been compelled to name this author, we shall take the opportunity of contradicting once for all his assertion that this work was undertaken in 'opposition to the *Classical Journal.*' The motive which led to this publication was no other than

[1] What is the import of the *tenebricosæ literæ* O. T. N. which Mr. Barker affixes to his name, we cannot undertake to decide. We are not aware that they denote any academical distinction; and conclude therefore that they imply some personal attribute, like the S. S. (*sinner saved*) of another renowned character.

a wish to contribute our humble efforts to promote the cause of sound scholarship, to encourage and assist the student, and to uphold the character of our University for literary pursuits. These objects, and these only, have we kept in view; and for a confirmation of this, we fearlessly appeal to those scholars who have honoured our miscellany with a place in their libraries. From all asperity of criticism, and indeed from the censure of contemporaries we have abstained altogether, as not calculated to advance the real purpose of the undertaking. If in any instance we have inadvertently suffered a sentence or a word to escape us, which could give uneasiness to any one, we feel sincere regret. To oppose or discourage the writings of other scholars has been directly the reverse of our intention: and this notion of Mr. Barker is in fact too absurd to require a formal refutation. Had we indeed been inclined to amuse our readers with the ridicule of literary vagaries and extravagances, or with the exposure of blunders and ignorance, never was there a more ample field for such sport than that afforded by certain writers in the Classical Journal. But it so happens that once, and once only, has any allusion been made by us to that work. In the notes on the Collection of the Fragments of Sappho, (the leading article of our first Number,) a casual slip of the pen was found: *Nempe Anacreon ante Sapphonem vixit;* instead of the reverse *Sappho ante Anacreonta:* that this was a mere erratum was plain and palpable; since the fact of Sappho having lived before Anacreon was our argument to prove a stanza spurious, in which an allusion is made to the Teian bard. This mistake was immediately laid hold of in the Classical Journal, and though so obvious as not to admit of a moment's discussion, it was actually made the subject of a distinct article: it would be difficult to produce such a compound of dullness and malevolence, as may be found upon this matter in No. XV. p. 18, of that miscellany, entitled '*Classical Criticism.*' Now as this was the first time that '*criticism*' had ever extended to *errata* of a kind to which every writer knows himself to be liable, we thought fit in our second number to give these gentlemen a hint, how little they had to gain by hostilities of such a description: and accordingly took occasion to notice some slips in an article of theirs,—as 'Bias *of*

Prienus,' 'Apollonius *of Tyaneus*,' 'Zeno *of Eleus*,' and about a dozen errors of the same character, which, however, to confess the truth, appear rather the offspring of ignorance than of carelessness.

This occurred about eight years ago: from that time to the present we have never taken the least notice of those writers, who have been labouring to provoke us by every species of insolence and detraction, pursued with a perseverance which is truly astonishing, when it is considered that they had neither provocation to excite, nor fuel to keep alive their animosity. If our reputation as scholars be of the least value, it will never be in the power of Messrs. Burges, Barker, and Co. to lower us in the public esteem; while their incessant attacks only prove that they themselves deem highly of that credit which they take such extraordinary pains to destroy.

When we speak of their incessant attacks upon us, it is right to mention, that for the last few years we have had but small acquaintance with the Classical Journal; having found that the information to be derived from its pages by no means compensated for the disgust excited by the vanity, dullness, and execrable taste of those its leading writers, and still more by their unvaried spirit of detraction. We have seen however four or five numbers in about as many years, and have never failed to discover them labouring in the same pitiful and hopeless employment, untaught by experience, how vain and futile are all their efforts to impair the credit which the public voice has been pleased to award. In one of those numbers, the same complaint is urged against us, as by *Aristarchus*,—that we instituted the Museum Criticum in the spirit of hostility to their Journal; and the sole and sufficient evidence of this hostility, is, our having noticed in our second Number their enormous blunders in Greek proper names; but the fact of this being a measure of self-defence, and of their having been the first to throw stones, is carefully disguised: their readers might be presumed to have forgotten a circumstance which had happened so many years before. Their allegation of this having been 'a rival journal' would, we confess, be mortifying, did not the wide difference in the nature and objects of the two publications, contradict the notion. So long

as the principal departments of their journal remain in the hands which we have mentioned, we will venture to insure them against any danger of rivalship.

We repeat, that whatever tends to diffuse classical knowledge and to advance the cause of sound literature, from whatever quarter it proceeds, will always afford gratification to us: but we must add, that Mr. Barker and the other writers alluded to, by obtruding on the public eye their endless medleys of detraction and slander, are doing all in their power to make the very name of 'classical criticism' despicable and odious. If the Classical Journal meets with a poor reception in the world, (and we are informed by the principal University bookseller at Cambridge, that among his customers not a single copy is taken) this, we are convinced, is attributable to the general disgust produced by the writings of Mr. Barker and his compeers.

We have now to apologize to our readers for having devoted even a single page to such unworthy subjects; and we must mention in our defence, that this is the first notice (as it shall be the last) which we have ever taken of persons, who for ten years together have been labouring to provoke a castigation. Had they confined themselves to their attacks upon our literary characters, they might still have proceeded unnoticed: fortunately such attacks have hitherto carried their own refutation along with them: but since they have now ventured, under the irritation caused by disappointment, to bring charges against us of wilful plagiarism, of bad faith, and of malignity towards contemporaries, charges which affect the moral and gentlemanly rather than the literary character, we have judged that further forbearance would be misplaced. To the allegations themselves we can only reply, that they are unfounded and calumnious, and such as are disproved by the uniform tenor of our writings and our lives; and we must add, that they proceed from individuals who throughout their literary career have been struggling to obtain a paltry name for themselves, by detracting from the reputation of others. And as it concerns the interests of society, that slanders should not be vented with impunity, we have thought fit to hold up these personages for one moment to the public view, and then dismiss them into their natural obscurity for ever.

STATEMENTS OF PROFESSOR PLAYFAIR RESPECTING THE UNIVERSITY OF CAMBRIDGE.

As the subject of the following Letter is not immediately connected with the objects of this publication, it is necessary to state our reasons for its insertion. We cannot feel indifferent to any topic which concerns the reputation of our University; and as the statements which are here refuted proceed from persons of such high reputation and authority, and seem to have been so industriously repeated, we think that no time ought to be lost in giving a correct account of the matter, in a situation where it is most calculated to meet the eye of the members of the University of Cambridge.

To the EDITOR *of the* MUSEUM CRITICUM.

SIR,

I HOPE you will allow me to take advantage of your pages for the purpose of correcting certain misstatements which have been recently made by some eminent writers of Scotland with respect to the history of the Newtonian philosophy in this University. The assertions of which I speak are to be found in the second part of the late Professor Playfair's 'Dissertation on the History of the Mathematical and Physical Sciences' which accompanies the Supplement to the Encyclopædia Britannica: and are repeated to a certain extent in the second part of the corresponding Dissertation on the History of the Moral and Metaphysical Sciences by Mr. Dugald Stewart. The first of these authors has stated, that in the University of Cambridge the Cartesian system kept its ground for more than thirty years after the publication of Newton's discoveries in 1687: and that, at the end of that interval, the Newtonian philosophy entered the University under

the protection of the Cartesian, in consequence of the publication of a translation of Rohault's Physics, accompanied with notes, by Clarke, about 1718; the purport of the notes possibly escaping the notice of the 'learned doctors' who, the writer seems to have thought, had the principal direction of academical education. A belief is further expressed in a note, that 'the Universities of St. Andrew's and Edinburgh were the first in Britain where the Newtonian philosophy was made the subject of the academical prelections.'

I shall be as brief as possible in shewing how extremely inaccurate these statements are. One of the principal proofs adduced is an expression of Whiston's, in his memoirs, where he says that David Gregory was inculcating the Newtonian hypothesis at Edinburgh, while they ('poor wretches,') at Cambridge were studying the Cartesian. Now it is curious enough that in the very page in Whiston's life in which this passage is found, he also speaks of setting himself "to the study of Sir Isaac Newton's wonderful discoveries, in his *Philosophiæ Naturalis Principia Mathematica*, one or two of which *lectures*," he says, "*I had heard him read in the public schools*, though I understood them not at all at that time." These 'academical prelections' were probably previous to the publication of the Principia in 1687; and, at all events it seems a strange undertaking to set up a claim of priority for any other lectures, in opposition to those of Newton himself upon his own philosophy. And, little as the reader would suppose it from the statements above referred to, his successors in this professorship were as zealous promulgators of his doctrines as their contemporaries in any other place. The same Whiston became, in 1699 his deputy, and in 1703 his successor; in which capacities he delivered lectures, which he afterwards published (in 1707 and 1710,) under the titles, 'Prælectiones Astronomicæ,' &c. and, '*Prælectiones Physico-Mathematicæ*, Cantabrigiæ in Scholis Publicis habitæ, quibus *Philosophia Illustrissimi* NEWTONI *Mathematica* explicatius traditur et facilius demonstratur; à Gulielmo Whiston, A.M. et Matheseos Professore Lucasiano. *In usum Juventutis Academicæ*.' In 1707 the celebrated Saunderson, having acquired an extraordinary portion of Mathematical knowledge, came to Cambridge

with the intention of fixing himself in the University by means of it. And though the subject was already occupied by Whiston, the blind geometer was encouraged, with the permission of the professor himself, to give a course of lectures on 'the Principia, Optics, and Arithmetica Universalis, of Newton:' which lectures, we are informed by his biographers, became extraordinarily popular. In 1711 Saunderson succeeded to the Lucasian professorship; which he held till 1739; so that I presume I may here venture to break off the chain of evidence of an uninterrupted succession, from the time of Newton himself, of professors who have delivered his philosophy from the chair which he had occupied. And so much for the claim of its priority in the academical prelections of other places.

It is further asserted that though the professors in England might, at an early period, be Newtonians, as for instance David Gregory, who removed from Edinburgh to Oxford in 1690; 'the real and efficient system of the Universities was not cast in that mould till long afterwards.' Now why we should suppose the lectures of the *scholar* at Edinburgh or St. Andrew's, to have been more efficient than the lectures either of the same person or of his *master*; at one of the English Universities, I am completely at a loss to discover. I do not however mean that the sublime system of our wonderful philosopher was universally adopted or understood as soon as it was delivered. I believe, that at that time the possession of the knowledge and qualifications requisite for the study of the Principia was very rare in any University: and the reception of that memorable work among the great continental geometers is a sufficient proof that it was not sure of finding favour even with men of eminent mathematical attainments and great love of truth. It must of necessity have required some time to pervade so great a number of persons, of such various talents and tastes, as are, in the English Universities, thought necessary for effectual instruction. Especially too when it is considered that the subject to which the discoveries referred, formed only a part, and at that time not a prominent part, of the course of academical studies. We do however find very early indications of the Newtonian principles making their way into all parts of the system of the

University.—About 1694, the celebrated Samuel Clarke, then an undergraduate, defended in the schools a question taken from the philosophy of Newton: a step which must have had the approbation of the moderator who presided at the disputations: and his translation of Rohault, with references, in the notes, to the Principia, was first published in 1697; and not in 1718, as Professor Playfair has strangely asserted. It was republished in 1702 with more copious additions from the principles of Newton, which could hardly 'escape the notice' of any body who saw the book, since they are mentioned in the title page[1]. Public exercises, or *acts* as they are called, founded on every part of the Newtonian system, are spoken of by Saunderson's biographers[2] as very common about 1707. By this time these studies were extensively diffused in the University; and it is mentioned that the Principia rose to above four times its original price[3]. In 1709-10, when Dr. Laughton of Clare Hall, a zealous Newtonian, was proctor, instead of appointing a moderator, he discharged the office himself; and by the most active exertions, stimulated still farther the progress of mathematical science. He had previously published a paper of questions on the Newtonian Philosophy, apparently as theses for the disputations. He had been tutor in Clare Hall from 1694.—The lectures of persons in that capacity Professor Playfair considers as the only effective part of the University system; and according to him, these instructions were very late in receiving the impression of Newtonianism. Dr. Laughton's had probably been on Newtonian principles for the whole or the greater part

[1] A third edition appeared in 1710, with mathematical investigations, by Mr. Charles Morgan, of the laws of falling bodies, the rainbow, &c.; which contained as good an elementary exposition of those parts of applied mathematics, as, I believe, existed at that time: so that the book might probably, as Professor Playfair asserts, be in use at a later period. What misled Professor Playfair so far as to induce him to assign 1718 as the date of Clarke's translation, I am at a loss to imagine; except it were that he took his information from Hutton's Mathematical Dictionary, under the word *Rohault*, where the edition of 1718, (the fourth) is the only one mentioned.

[2] See Preface to his Algebra.

[3] From ten or twelve shillings to two guineas. For these particulars see Nichols' Literary Anecdotes, Vol. III. p. 322.

of his tutorship; but it is certain that for some years he had been diligently inculcating those doctrines, and that the credit and popularity of his college had risen very high in consequence of his reputation. It may be remarked also, that Cotes, the friend and disciple of Newton, and Bentley, who first made his philosophy known to the readers of general literature, resided in Cambridge during the time of which we are speaking; the one as Plumian Professor, and the other as Master of Trinity College; and it can hardly be supposed that their influence would not be exerted in favour of the system which they admired. This indeed might be the less necessary, as there is not, so far as I have discovered, the slightest circumstance which indicates any opposition to its introduction.

It is unnecessary to make any separate answer to the observations of Mr. Stewart[4]; as even if we allow his assertions, they will not imply any thing very disgraceful to us. They amount to this; that the philosophy of Newton was *publicly taught* at Edinburgh and St. Andrew's before it was *generally adopted* at Cambridge. That this was after it had been *publicly taught* here, I think I have proved. The Scotch were fortunate in possessing in the Gregorys men of great mathematical talents, of minds open to conviction, and of industry and capacity to master in a short time a new system of the universe; but even they, we may suppose, could not transfuse these qualifications at once into the whole body of their pupils. After what time the Newtonian doctrines had been *studied* in Scotland to the extent which the facts above mentioned indicate with respect to Cambridge, the very different constitution of their

[4] It would be exceedingly interesting, and might throw some light upon the question, to see a copy of the 'Compend of Newton's Principia' of which mention is made in Hutton's Dictionary, and quoted by Mr. Stewart. The interval between the publication of the Principia and the date of this document is extraordinarily short: the candidates for degrees, who could, in 1690, defend such a series of positions, must have begun to study that work the moment it issued from the press; except we suppose that then, when the ideas it contained were so new, and when the preparatory mathematics were so much more laborious than they are now, it occupied a shorter time than it is found to require from a modern student.

academical establishments from ours, gives us no means of judging.

Without attempting to trace farther the history and progress of that philosophy which is now so zealously cultivated in the University of Cambridge, I have, I trust, sufficiently shewn that the assertions with respect to the tardy influence of Newtonianism, have been hazarded with great inattention to facts: and I may be allowed to add, that it seems very doubtful whether evidence equally strong can be produced of its early prevalence in any other academical institution. The respect and admiration which is attached to the names with whose authority the assertions in question have come to us, feelings in which I sincerely participate, make it highly desirable that their inaccuracy should be exposed. In reply to misrepresentations so extraordinary, I have not allowed myself to go beyond a plain statement of facts.

I am, Sir,

Your obedient Servant

Trin. Coll.
Oct. 25, 1821.

A MEMOIR

OF

EDWARD VALENTINE BLOMFIELD, M.A.

FELLOW OF EMMANUEL COLLEGE.

THE long interruption which has taken place in this publication, is attributable to a variety of circumstances, the detail of which would hardly be interesting to the reader; they have arisen principally from the other engagements to which the time of its writers has been devoted. But the first occasion of its discontinuance, was the afflicting loss of Mr. Edward Blomfield, one of its original institutors and supporters. This blow was so severely felt by his colleagues, as to break off a pursuit, with which the recollection of this melancholy event was so immediately associated. Other circumstances shortly intervened to prevent its resumption; and thus the publication has been laid aside till the present time. Now, however, upon the revival of this journal, there is connected with it the bitter remembrance of the loss of him, who was once the pride and delight of his friends, and who promised to be an ornament to his country. The memory of such a character ought not to be lost; and this appears the appropriate place for some account of his short but admirable career: we feel moreover a satisfaction in calling the attention of our younger readers to one of the purest models for the imitation of all, who wish to obtain the love and esteem of society, and who aspire to fame by the paths of industry and virtue.

Edward Valentine Blomfield was born at Bury St. Edmund's on the 14th of February 1788, and was the second son of Charles Blomfield, Esq. of that town. He received his classical education at the grammar school of his native place, under the tuition of the Rev. Michael Becher, formerly fellow of King's College. Bury school has at all times maintained a high character, and appears to have been more uniformly distinguished than any seminary in this country, with the exception of the public schools: but never did its fame stand

higher than in the last twenty years, during which time it has supplied the University of Cambridge with no inconsiderable proportion of our ablest scholars. The subject of this Memoir, while laying an excellent foundation at this school for his eminence in the Greek and Latin, made himself master of several modern languages; and was careful to acquire many other accomplishments, which are both useful in the pursuit of knowledge, and ornamental to the scholar and the gentleman. In particular he displayed an early and remarkable genius for Painting; although he had scarcely any instruction in this art, yet his performances both in oil and water colours possessed an extraordinary degree of merit, and sometimes led the best judges to remark, that had he devoted himself more to that pursuit, he might have obtained the highest eminence as an artist.

In 1807, Mr. Edward Blomfield became a student of Caius College. In the open field which the University supplies to the talents and characters of young men, his literary merits soon became known; and his society was much sought, not only from his reputation as a scholar, but from the excellence of his disposition, his engaging demeanour, and his interesting conversation. An animated and sprightly manner, and the fund of varied information, with which his mind was stored, rendered him the delight of his companions; and since the qualifications of his heart corresponded with his mental endowments, since he was sincere and friendly as well as affable and entertaining, he continued remarkably and justly popular: nor did the consciousness of talent, or the fame of scholarship which he speedily obtained, produce in him the least appearance of presumption or vanity.

During the period of his undergraduateship he had the good sense to devote his main attention to the regular and prescribed studies and exercises of the University; reserving other pursuits for the relaxation of a leisure hour. His first public exercise was a copy of Latin Hexameters written for a tripos, the subject of which was his favourite art of Painting. At the decision of Sir William Browne's Medals in 1808, that for the Greek Ode was decreed to Mr. Rennell of King's College; but the Vice-Chancellor, Dr. Barnes the Master of

Peterhouse, whose classical taste and feeling are well known, thinking that there was among its competitors a composition so beautiful and so scholarlike that it ought by no means to pass undistinguished, resolved to bestow a prize of books upon its author, who proved to be Mr. Edward Blomfield. This Ode, which was recited in the Senate-House at the Commencement, gained him great honour, and amply justified the measure of the Vice-Chancellor; who however thought fit in his speech on retiring from office, to advert to this subject, and to mention in neat and elegant terms the uncommon merits of the youth, as an apology for a step which had no precedent. The prize for the Epigrams was adjudged to him in the same year. In 1809 he obtained the medal for his beautiful Greek Ode *In Desiderium Porsoni*: and in his third year he was again successful in carrying off the prizes for both the Greek and the Latin Odes. It has been remarked that the number of his classical prizes exceeds that obtained by any individual upon record, with the exception of Mr. Jonathan Raine and Mr. John Tweddell. His powers were peculiarly adapted to such performances, which require that poetical taste and ingenuity, should be united with a thorough knowledge of the classical authors of the purest ages. His compositions are among the principal ornaments of the collection of Sir William Browne's prizes; where they continue to have the double effect of recording his name and talents, and of stimulating to emulation the successive generations of academical scholars.

For mathematical pursuits his genius was not equally calculated: but his good sense convinced him of the great value of philosophical reading, not only in respect to the knowledge which it imparts, but the exercise which it gives to the powers of reasoning and of memory. He resolved therefore to make himself master of the most important departments of Natural Philosophy, whatever might be the exertion which it cost; and though his intimate friends could observe that these studies were uncongenial and painful to him, yet he had too much manliness of spirit ever to complain of their irksomeness: and when he took his degree of Bachelor of Arts in January, 1811, he obtained a place among the wranglers of his year. His next trial was the examination for the Chancellor's Medals, an arena

better suited to his talents. His opponents were ripe and able scholars, to triumph over whom appeared no ordinary honour: *οὔ τοι ῥᾳδίως γε συμβαλὼν Μάχην τις αὐτοῖς καλλίνικον ἄσεται*—but the result of the contest was, that Mr. Edward Blomfield was declared the first Medallist. The decision happening to take place almost immediately before the election of a Chancellor of the University, the Latin oration which, in consequence of his success, he had to deliver, was postponed till the Installation of his Royal Highness in July. This speech, like all his productions, was elegant, scholarlike, and spirited; and received great additional effect from its manly and impressive delivery, with the advantage of a voice which was extremely pleasing and sonorous. A considerable part consisted of his remarks upon the Abolition of the Slave Trade, a cause in which the Royal Chancellor had been so honourably distinguished; and contained an elegant apostrophe to the merits of his fellow townsman, Mr. Clarkson. The exercise excited an uncommon sensation in the large assemblage then collected in the University, and drew expressions of applause even from the gravest and most dignified characters present at that splendid celebration.

After this period, he continued to be generally resident in Cambridge, in the constant pursuit of knowledge, for which this place supplies so many facilities. The course of his studies now took a much more extensive range: but whatever occupied his attention, he was always careful to consider the end and the utility of the pursuit: and he shortly entered upon the studies of the sacred profession, for which he designed himself, and to which he intended that his knowledge of ancient and modern languages should be subservient.

The great and numerous academical distinctions which accrued to Caius College upon the system introduced under the auspices of the present master, were attended with some temporary inconvenience: the number of fellowships vacant was not sufficient to reward those students who had obtained high honours in the University; and as seniority under such circumstances could not be overlooked, there was a prospect of Mr. Edward Blomfield having to wait a considerable period, before he could be chosen a fellow. He was induced, therefore, to accept an

invitation to Emmanuel College, where he became classical Lecturer in 1812, and in the following spring, the earliest moment at which by the statutes of that College he was eligible, he succeeded to a fellowship.

In the year 1813, as soon as the successes of the allied powers, and the liberation of Prussia from the French, had opened the continent to English travellers, he determined to avail himself of the opportunity, and in company with two of his intimate friends, he set out upon a tour in Germany. Even then the nearest port of the continent open to Englishmen was Gottenburg: and from hence Mr. Blomfield and his companions traversed Sweden, visited Stockholm, and then crossing the Baltic, found their way into Germany, and reached the head quarters of the Crown Prince's army. It can seldom have happened that a tour has been made at a period more interesting, or affording more objects of attention to the intelligent and enquiring traveller. Under such circumstances, his acquaintance with the German language proved a great advantage: the letters of himself and his companions written to their friends at home, gave the most lively pictures of the state of the countries which they visited, and of the public feeling which they remarked. Their travels extended to Berlin, Breslau and Vienna, and the drawings, sketched by the hand of Mr. Blomfield, displayed so much spirit and ingenuity, that it seems a matter of regret that they should not have been engraved. It was during this summer that he formed a personal acquaintance with Professor Wolf at Berlin, and Professor Schneider at Breslau: he took care to inform himself accurately of the state of literature in Germany, a subject of which so little had been known in England for some years. Upon his return, in November, he drew up a paper upon this topic, which appeared in the second number of the Museum Criticum, and was perused with great interest at the time.

The details of an academical life can seldom supply much variety; in this case, it is sufficient to observe, that as Mr. Edward Blomfield became more known, his reputation continually advanced. His extensive knowledge and interesting conversation occasioned his society to be courted by persons of all ages; while the excellence of his disposition and the

soundness of his principles secured him the love and esteem of those, who were first attracted by his talents and his powers of entertainment. Nor was it in the University only that his merits were known. Some persons of high distinction and character in the world had become acquainted with him, and had spoken of him in terms of approbation as decided as his warmest friends could have used. Having taken orders, he was appointed by the University one of the select preachers at St. Mary's: and in this capacity, he delivered some discourses upon the duties of young men, which were so excellent and judicious, and were given with so much effect, as to produce a sensible impression upon the students.

It was about the beginning of 1815 that he undertook a work, which, had he lived to accomplish it, would have rendered one of the most signal services to the cause of classical literature in this country. This was a Greek and English Lexicon, the plan of which was well considered and matured, and was sanctioned by the patronage of the University; a patronage that was offered in a style of appropriate liberality, testifying the opinion entertained of his qualifications for so arduous and important a work. It is, I believe, the prevailing opinion of those who have considered the subject, that a knowledge of the Greek language might be acquired more easily, as well as more accurately, if it were learned immediately from the English, without the intervention of Latin. Certainly such a work as that alluded to would have materially facilitated the perusal of those Greek authors, who abound in words upon which the ordinary Lexicons are silent or afford unsatisfactory information, and who at present require a quantity of labour and research which few, except those who make scholarship their profession, choose to undergo. The method adopted by Mr. Blomfield was admirably calculated to satisfy every wish upon this subject; and his printed specimen of the work met with the approbation of all by whom it was seen. He embarked in the undertaking upon a system so well formed and efficient, that notwithstanding the toilsome nature of the task, the most favourable result was confidently anticipated. Not only all the previous Lexicons, but all the best Indexes of the Greek authors were uniformly consulted; and under each

word, the senses which it bore in different ages, and in different authors, were distinctly noticed, with references and quotations wherever they appeared desirable. The sound description of his scholarship, led all persons to regard this undertaking with satisfaction and with confidence.

The progress of the Lexicon shortly experienced an interruption from another undertaking, tending to promote the same objects; a Translation of the Greek and German Grammar of Matthiæ: with this work Mr. Blomfield had become acquainted while in Germany, and being struck with its great superiority to all the Grammars which he had seen, he conceived the idea of introducing it to the knowledge of his countrymen. The obligation which he has hereby conferred upon English scholars, to whom the original work was inaccessible, is generally felt and acknowledged.

This work, which he left unpublished, has since been edited by his brother, with such improvements in point of index and references as were agreeable to the views of the translator. It was destined that this should be the only fruit which the world was to receive from the literary attainments of Mr. Edward Blomfield. He was now in the full bloom of reputation; there was scarcely a young man in the country, the promise of whose talents and character was more highly estimated; and he had the most flattering prospects of rising to worldly eminence; when his career was suddenly arrested by the hand of death. He had been passing the summer of 1816 in Switzerland, in company with an amiable young Nobleman, his pupil: at the end of September, as he was hastening back to Cambridge, where he was nominated Proctor for the ensuing year, he incurred too much fatigue from travelling; and on his landing at Dover, after a long passage, having been the whole night on deck, he felt the attacks of illness, but without any apprehension of its serious nature: becoming now more anxious to reach his friends, he proceeded, though in a state of fever, to Cambridge: here the fatal malady rapidly gained ground upon his constitution, and after a few days illness, he was removed to another state of existence.

The anguish which this event caused to his numerous friends, it would be difficult to describe; those only can

conceive it who know how sincerely he was esteemed and beloved by all who had enjoyed the happiness of his acquaintance. His mortal remains were interred in the chapel of Emmanuel College, where the tears shed over his untimely grave, by a large assemblage of friends, testified in a remarkable degree how truly he was beloved, and how deeply he was regretted. A marble tablet in the cloister of that college commemorates him by the following inscription:

Juxta requiescit
In vicino Sacello conditus
EDVARDUS VALENTINUS BLOMFIELD, A. M.
Hujusce Collegii Socius.
In eo
Bonarum Artium ac Litterarum Disciplinæ
Egregium Ingenium
Alebant atque ornabant,
Summa autem vitæ innocentia
Æquabili morum suavitate conjuncta
Veræ Religionis Studium
Mire illustrabat.
Fato sibi non immaturo,
Suis acerbissimo ereptus
Obiit VII *Id. Octob.*
A. D. MDCCCXVI. *Ætatis* XXIX.

The leading features of Mr. Edward Blomfield's character may be described to have been a clear and discriminating judgment, a strict and undeviating attention to principle, and a constant habit of regarding the great objects of human conduct. Although his brilliant endowments were such, as would have enabled him to take the lead in whatever station his lot of life had been cast, and although he possessed from nature a high and manly spirit, yet his demeanour was unpretending and modest; and his opinion of himself was far below that which was universally entertained respecting him. He enjoyed society, in which his conversation was often lively and playful; his

powers of wit and humour were of no ordinary cast, but they were never exerted in a way which gave pain or uneasiness to others. His attachments were both warm and steady; and to this particular it is undoubtedly owing, that his loss was so acutely lamented, and that his memory still continues to be affectionately cherished by his surviving friends.

Such was the young man whose brief and promising career I have attempted to describe. It will not, I hope, be deemed superfluous to have thus recorded the merits and the virtues of one whose early fate prevented his being more generally known to the world. Had his life been spared, he would, according to all probability, have been considered a *great* character; but a more amiable or more deserving one, he could not possibly have been. Though an untimely grave has deprived society of his virtues and his excellences, yet to secure them from oblivion is an office due to the memory of a lamented friend, and it is due likewise to those, who may hereby learn that an unsullied and meritorious career, while it aspires to higher and imperishable rewards, will not fail to secure within its own sphere the posthumous meed of fame.

J. H. M.

LITERARY INTELLIGENCE.

CAMBRIDGE UNIVERSITY PRESS. — *Ricardi Porsoni Notæ in Aristophanem, quibus Plutum Comœdiam partim ex ejusdem recensione partim e manuscriptis emendatam et variis lectionibus instructam, præmisit, et collationum appendicem adjecit Petrus Paulus Dobree, A. M. Collegii SS. Trinitatis Socius.* Cantabrigiæ, 1820. We must defer our account of this volume to the next number, as also of Mr. Kidd's learned and enlarged edition of Dawes's Miscellanea Critica, in the notes to which, the student will find a great mass of curious philological information.

Mr. Briggs, who is well known to scholars, by the emendations of Theocritus which are subjoined to Mr. Gaisford's edition of that poet, has just published the Greek Bucolic Poets at our University press. We hope to give some account of this work in our next number.

A Third Edition of Professor Monk's Hippolytus of Euripides appeared at the beginning of the present year.

Dr. Blomfield is about to print a second edition of the Agamemnon, and an Abridgment of Matthiae's Greek Grammar, for the use of the younger students in Greek. The Choephori will be put to press shortly.

Professor Gaisford has published a complete collection of the Scholia on Hesiod and Theocritus, forming the 3d and 4th volumes of his edition of the *Poetæ Minores Græci.* His Stobæus is in the press.

EURIPIDIS BACCHÆ: *in usum studiosæ juventutis recensuit Petrus Elmsley, A. M. Oxon.* 1821. Of this work we had prepared an account for the present number, but have been prevented from inserting it by want of room. It has not diminished any thing of the high reputation of the Editor, although it has not perhaps added greatly to it. We have reason to believe that he is now employed upon Sophocles.

Mr. George Burges has written a new Greek play, which he entitles the SUPPLICES. As it does not fall within our plan to criticise the classical compositions of modern authors, we shall abstain from any remarks upon this ingenious production, and content ourselves with giving one specimen of his successful imitation of Æschylus.

Æschylus Suppl. 143.	*Burges.*
θέλουσα δ' αὖ θέλουσαν ἀγνά μ'	φιλοῦσα δ' αὖ φιλοῦσαν ἁγν-
ἐπιδέτω Διὸς κόρα	ά̓ν μ' ἐπιδέτω Διὸς κόρα
ἔχουσα σέμν' ἐνώπι' ἀσφαλές·	ἔχουσα σέμν' ἐνώπι' ἐς
παντὶ δὲ σθένουσι, δι-	φίλας, πάντα δ' ἀσθενεῖς, δί-
ωγμοῖσι δ' ἀσφαλίας	ωγμ' εἶσ'
ἀδμήτας ἀδμήτα	ἀφιλίας· σὺ δ' ἀδμ-
ῥύσιος γενέσθω.	ὴς ἀδμῆτος ῥύσιος γενέσθω.

We rather think, however, that Æschylus would have preferred σὺ· γενοῦ to σὺ γενέσθω: but perhaps Mr. Burges recollected the precept *nec desilies imitator in arctum* &c. The notes are equally remarkable for sound criticism, good feeling, and elegant Latinity.

We understand that Professor Hermann has at length put his Æschylus to press. The long time which he has bestowed upon the revision of that noble tragedian leads us to expect that he will produce a work not unworthy of his high reputation for sagacity and learning.

Aristophanis Nubes, fabula nobilissima, integrior edita auctore Carolo Reisigio Thuringio: accedit Syntagma Criticum cum additamentis et commentatio de vi et usu ἄν particulæ. Lipsiæ, 1820. This is the Gentleman who is so severe upon *Porso*, as he calls him.

Aristophanis Par. ex recensione Gulielmi Dindorfii. Lipsiæ, 1820.

A sixth volume of Matthiæ's Euripides has just appeared, containing his notes upon the first four plays.

Bekker's Thucydides is almost completed. His edition of the Greek Orators will be published by the University of Oxford.

Our readers will hear with interest, that a very important journey has been performed in Æthiopia and Nubia by two gentlemen of this University, Mr. George Waddington, fellow of Trinity College, and Mr. Hanbury of Jesus College. They left the second Cataract of the Nile in the beginning of last November, and proceeded 430 miles up the country, over ground hitherto untrodden by European travellers, making drawings of the ruins of temples and other antiquities; and directing their attention to the formation of an accurate chart of the unexplored country through which they passed. Many of their observations tend to illustrate the accounts of Strabo and of Ptolemy. These gentlemen are returned to England, and it is the intention of one of them to publish an account of their travels, as far as they embrace matters which are new and interesting to the public.

Professor Monk has been occupied for three or four years in preparing a Life of Doctor Bentley; a work which, it is expected, will be sent to the press early in the ensuing spring. The biography of this scholar, the most celebrated of those who ever established a reputation in the department of classical learning, is intimately connected with the history of the University of Cambridge for above 40 years, a period of unusual interest, and with the literary history of this country for a still longer time. It has been frequently remarked, that such a work is a *desideratum* in English literature: and this it is the author's endeavour to supply. He has industriously sought for documents which may throw a light upon the events of those days, or tend to illucidate the character, the conduct, and the writings of Bentley. For this purpose he has searched the voluminous manuscript collections of Baker, of Cole, and of Hearne, as well as other records preserved in the British Museum, the Bodleian, the Lambeth Library, &c. He has been indulged with an unreserved access to all the registers and other documents belonging both to the University and to Trinity College; which in conjunction with various letters and private papers, and a full assemblage of legal records, have enabled him to unravel and explain the curious conflicts which Bentley went

through in the course of his long academical life; and which, no less than in his writings, brought him in contact with many of the most illustrious characters who were his contemporaries. Professor Monk has also availed himself of that very important correspondence between Bentley and the first scholars of his age, which has been spoken of in p. 403 of the Museum Criticum; as well as of a still more extensive assortment of papers, comprising letters of Bishop Atterbury, Bishop Sherlock, Bishop Greene, Dr. Conyers Middleton, Dr. Andrew Snape, Bishop Hare, Bishop Zachary Pearce, and many other highly distinguished characters, who were intimately connected with the leading events of Bentley's history; also the whole of the manuscripts left by Dr. Colbatch, his principal opponent in Trinity College. He has omitted no means in his power of obtaining a sight of Bentley's letters, which are in private hands, having made applications to all quarters where he thought that such deposits were likely to be found. In several of these cases he has been successful: still he is persuaded that there exist other specimens of his correspondence in quarters to which he has not been able to discover any clue. Should this notice meet the eye of persons who possess such papers, or who can afford intelligence respecting them, the author will feel highly obliged by a communication upon the subject.

We are informed by our publisher, that the greater part of our preceding Numbers are out of print: and we have accordingly directed them to be reprinted without delay.

LETTERS

OF

Mr. RICHARD BENTLEY

AND

Dr. EDWARD BERNARD.

THE following Correspondence of Bentley with his friend Dr. Edward Bernard, the Savilian Professor at Oxford, a person justly celebrated as a Scholar, a Philosopher, and an Antiquarian, is now for the first time given to the public. It is copied from the original Letters, which, with the rest of Dr. Bernard's papers, are preserved in the Bodleian Library. A transcript of them has been most obligingly made for us by Mr. Bandinel, the late Librarian of that noble Collection: in decyphering the hand of Dr. Bernard, which is in some places not very legible, he was assisted by Mr. Elmsley.

At the time of writing all these letters, Bernard was resident at Oxford, and Bentley was in the family of Dr. Stillingfleet, the Bishop of Worcester, to whose second son, James Stillingfleet (afterwards Dean of Worcester) he had long been tutor. The greater part of these letters being without dates, it is only by attention to their subjects, that the real order of them can be ascertained. The three first letters in this Collection were written about the end of the year 1689 or beginning of 1690, and relate to a scheme for the purchase of the noble Library of Dr. Isaac Vossius, Canon of Windsor, who was then lately dead, for the Bodleian: to effect

which Bentley, who had been residing with his pupil at Wadham's College, received a commission from some leading Heads in the University, to open a negotiation with Adrian Beverland, the executor of Vossius. The plan failed for reasons which may be deduced from these letters; and the Library was conveyed to the University of Leyden. This is the transaction to which allusion is made in '*Boyle's Examination*,' where an uncandid attempt is made to throw blame upon Bentley's management.

All the Latin Letters relate to Bentley's celebrated work, his Appendix to Joannes Malelas, then printing at the Sheldon Press, in the form of an Epistle to Dr. Mill; the proof sheets of which passed through Dr. Bernard's hands. The critical matter in these letters is highly curious, and forms an interesting commentary upon the Appendix.

The last letter in this correspondence, No. 17. was written by Bentley while he was in the midst of his first course of Boyle's Lectures, known by the name of his 'Sermons on Atheism,' the three first of which Discourses had been already printed, and had been read by his friend Bernard, who wished, it seems, that in the remainder of his Course, he would reply to objections brought against the Christian Religion by the Jews.

The Letters forming this correspondence were inserted in the splendid volume entitled BENTLEII EPISTOLÆ, printed (but not published) at the expense of the late Dr. Burney. But the transcript which he procured from the originals was so incorrectly made, and the Letters are so entirely misplaced, that the possessors of this rare volume find it difficult to comprehend the drift of the correspondence. It is right to say that this part of the

book could not have undergone the revision of the distinguished scholar to whose liberality it owes its existence. In the arrangement of the Letters no attention having been paid to the order of their subjects, or the order of time in which each was written:—it happens that no two letters come together in their proper order. No. X. being written upon three separate papers, is printed in Dr. Burney's volume as *three* distinct Epistles, and numbered IV. VIII. and VII.; and No. XIII. is printed as two Epistles, numbered II. and IX.

I. Bentley to Bernard.

Reverend, Saturday Night.

Yours much affected me with the surprising news of Dr. Slade's sudden death; tho' not immature. But your other ill news is of a nearer relation, if we must always want that pleasure, which I so much expected, of seeing Dr. Vossius's library in the Bodley. Nay I made myself sure of it, when discoursing with Dr. Godolphin[1] concerning it soon after my arrival, he told me that to his certain knowledge Matt. Voss would be glad of 2500 for it. And really I take this answer of Mr. Voss for a Dutch trick to raise the price of it; for what advantage could he expect if he had them in his own country, where all things look as frowningly and inauspiciously upon letters as with us; and how is it likely he'l run the hazard of removing them; when we weekly hear of such losses by the French privateers. Beverland, who (I hear) has lately written to you, was inquiring of a friend of mine how to find our lodgings. He says the books cannot be disposed of without his consent, being executor, and that Oxon shall have them 500 cheaper than any booksellers. When I see him, I shall understand more. I wish the 3 Deans have managed this affair well, seeing you say

[1] Dr. Henry Godolphin, Fellow of Eton College in 1677. Provost in 1695.

nothing of it. I appointed a meeting with Mr. Tooker—him who has your book *De Ponderibus*,[1] &c. who informs me that he has solicited all the considerable booksellers to take them by wholesale, but in vain: and to place them here and there by dozens and half dozens upon trial is not for your honour, and will damp the book, as he knows by many years observation. Nay he despairs of selling them in this isleland, for at an auction in Cambridg he put 2 in the catalogue, and bought them again for himself at 1*s.* 2*d.* a piece. At such a low ebb is true learning among us. The only way is this: there is a young man late apprentice to J. Smith, books. that designs for Holland and France the next March. If he goe; I hope to persuade Mr. Tooker to agree with you for them all, and adventure them with this young fellow for foreign books: and till then I ordered him to keep them: unless I hear otherwise from you: Mr. Wootton tells me he has disposed of all the *Tabulæ*, and Mr. Mortlock says the same, and you will have your money by Dr. Mills[2] or me: but they give no good account of the other little book. There are so many of the same arguments, and so indevote an age. But you must have a little patience. My Lord[3] and Mrs. Still—and Mr. Still— present their services to you.

Yours,

R. Bentley.

II. Bentley to Bernard.

Reverend, Tuesday Night.

"I hope you received a satisfactory account of your affairs on Sunday night, which I shall not here need to repeat. I heartily wish that you may come to an agreement with Mr. Voss. Beverland is 7 miles out of town, but I saw a letter of his in a friend's hand, mentioning how the Duke of Wolfenbuttel, whose father's famous library is so celebrated by Conringius, employs some Dutchman to bid money for the library. *Credat Judæus Apella.* I hear that several of Dr. Voss's Manuscr. are lent

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[1] *De Mensuris et Ponderibus Antiquis, Libri Tres.* Oxon. 1688.
[2] Dr. John Mill or Mills, Principal of St. Edmund's Hall.
[3] Dr. Edward Stillingfleet, Bishop of Worcester.

beyond the seas to several learned men: if it be true (as it is very likely) you ought to enquire for the catalogue of them, and buy the right of recovering them. I cannot now so suddenly learn the author of your report of a transcript of the Etymol. Neither will it be *tanti* if the original be so legible as you said. Only that the University may suffer damage by an impression of the booke out of such a concealed transcript; which may be prevented in the bargain with Mr. Voss. But *in publica commoda pecces* if you should break with Voss—upon these considerations; they may serve to beat down the price. My Lord is in tolerably good health, and presents his service to you with his blessing. I acquainted him with your last paragraph, and he promises to do all he can for your service.

Pray let me hear how you succeed at Windsor[1], and please to transcribe some of Plutarch's Proverbs, tho' without the explication. You'l pardon this curiosity.

III. Bentley to Bernard.

Rev.

I can give no news about Mr. V. who hath not seen me nor any of my acquaintance this fortnight. I believe he sits in some corner

Ipse suum cor edens, hominum vestigia vitans.

If I be not mistaken, there is no fear of any body of our own nation opposing us in this bargain. But however methinks you should have hind'red the University falling so in their price, for I suppose you and I are of the same mind, to get the books as cheap as possibly we can, but rather than lose them, even to overbuy them, for the reasons you and I have discoursed of, which I here keep as the greatest secret; as I beg of you to let no person who was not then present know what commission I have; for if that should reach Vossius's ear, there'l be no bidding less than my highest. I am informed that Mr. Benot, the D. of Brandenburg's Envoy, is treating with Vossius, and has

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[1] Possibly this refers to some application made by Dr. Bernard for a Canonry of Windsor, to which Bentley may have alluded in the last paragraph.

desired a catalogue and a price to be sent to the University of Leyden. You know they are but poor, and bid nothing for Golius's MSS. that are yet unsold, even at their own home. Nay all Holland is in such circumstances that a person I know got but 100*l.* this last year out of an estate of 400*l.* per annum. Add that this will be some months a doing, if they should negotiate about it, so that I have no fearfull apprehensions from Leyden.

Yours,

R. BENTLEY.

IV. BENTLEY TO BERNARD.

REV.

THIS evening Mr. Joseph Hill was with me about Hesychius. I had seen a specimen long before, in which, as I and others *think*, are παῦρα μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά.[1] I told him I could not send my notes to the Dutch editors, being commanded to pursue a design in England,[2] which I acquainted him with: that is, I will print Hesychius, Suidas, Etymologicon, all in one page, after the manner of Walton's Polyglott, in several divisions; so that the proper series of each alphabet shall be preserved, upon which the authority of each depends. For Phavorinus, while he mixed all together, spoiled them. Emendations shall be made of them all, which will make 3 volumes in folio. And then Pollux, because he cannot be reduced to an alphabet, with Erotianus, Phrynichus, &c. and an Appendix ex MSS. shall make a fourth. I find very great encouragement for this design, and I desire to hear your opinion of it.

I have an epistolical dissertation on John Malelas (for so he should be called, not Malela) in Dr. Mill's hands—I should

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[1] This was a printed specimen of an edition of Hesychius undertaken at the Hague by John Verwey, a schoolmaster, whose classical title is *Phorbæus*. Mr. Joseph Hill, minister of the English Church at the Hague, came to England in search of materials for this edition; and applied, among others, to Bentley. The design was interrupted by the death of Verwey the following year. See an account of this project in Alberti's *Præfatio ad Hesychium* Sect. II. p. xxiv.

[2] This design, which Bentley says that he was 'commanded to pursue,' was probably the suggestion of his learned and revered friend and patron Dr. William Lloyd, Bishop of St. Asaph.

be glad to have your censures upon it before it be printed off—the proofs will be sent to me, which you would oblige me to read before, and mark what you do not approve—but I presume too much upon your friendship to divert you from your better studies to these trifles. Pray let me know if you can give me any help in an edition of Philostratus, which I shall send out this next year. The MSS. in your libraryes I know and will get compared—I have met with a MS. of Tzetzes called Προομηρικὰ, Ὁμηρικὰ, Μεθομηρικὰ.—This piece out of it I have transcribed for you relating to Chronology. I hope your good family is well as I thank God all we are—Dear Sir, I am your most obliged and affectionate servant

R. Bentley.

V. E. Bernardus R. Bentleio s.

De Philostratis Sophistis ego quidem οὐδὲ γρὺ. Profecto in Tyanensis nebulonis vita verum a fabula discernere haud facillimum. Imo vero in pædagogo Hagiensi præter diligentiam cætera omnia desidero, ut Hesychius recte prodeat. Dein Lexicographorum Græcorum trigam amabo propter tuas notas et ab Etymologi Vossiani suppetiis, non quod illos posse commode jungi existimem. Epistolam autem tuam, qua Malelam scriptoram ineptissimum corrigis, nondum vidi: faciam tamen quod jubes, ubi ea ad typos Seldonii venerit. Salutabis meo nomine familiam vestram; et præcipue Ecclesiæ nostræ decus ac defensorem præcipuum. Mediocriter equidem nos valemus, ut bruma solemus regente. Nostri, obsecro, memores estote, apud Deum, dum annus exit. Oxonia, *Dec.* d. 20, 1690.

Chronica sane mihi grata ac utilia esse crede. Ne igitur, qui me ames, unquam abstineas, manum, dum thesauros Atticos excutis, quin de iis moneas. Maximum enim laboris gloriæque nostræ in talibus pono; unde vis humanæ sapientiæ et providi Dei gratia amplissime clarent. Quin Timæi e duobus Siculis, non Diodori numeros refert fragmentum illud Johannis Tzetz, quo me donasti, inter vastitatem Ilii et Olympiadas. Cum Thracibus, ut Tzetzis verba indicant, et cum Bithynis communia mensium nomina noverant Delphi. Vale.

VI. Ri. Bentleio Edv. Bernardus s.

Nuper equidem legi Dodvelli viri in scriptoribus non incelebris de Epistola Barnabæ Apostoli dissertationem longam et diffusam: quo tamen animo abs ea lectione discesserim, jam scies.

Hostem nec amplius curant nec vindicem
Ignatius deifer decusque Barnabæ:
Dodvellus adsunt Piersonusque vindices.

Legi etiam schedam unam et pæne alteram dissertationis tuæ ad loca conspicua et g Malelæ chronographi, certi instar argumenti unde te tanti facerem, quem ex alloquiis jamdudum maximi æstimavi et nostræ amicitiæ decus. Quid vero commeruit Ericepæus iste Orphei, cur a te nesciremus Deus quis esset, Liber pater aliusve, aut nomen quale, Thracicum, aut potius Græcum, velut Phanes[1]? Nollem equidem tua arte nobis surriperes, imo Justino nostro aliisque oratoribus Christi, egregios illos iambos, εἷς ταῖς ἀληθείαισιν, &c. tamquam Sophocle cothurnato indignos[2]. Commutabimus potius non magno facinore πολλοὶ et χαλκίων pro πολλὸν et χαλκέων in carmine Attico. Video equidem ex illo specimine præter te hominem neminem vivere, qui jam carmina Græca possit restituere et contra vitium temporis reformare. Cave itaque ne tantum opus deponas, neve ingenii tui vim fructumque ævo nostro invideas. Vale et amicum tuum insulæ Anglicanæ gloriam[3] meo nomine saluta. Oxoniæ.

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[1] Hanc rem attigit Bentleius sub ipso limine Epistolæ ad Millium.

[2] Fragmentum illud sic emendatum citavit Bentleius Epist. ad Mill. p. 462. ed. Lips.

ἐν ταῖς ἀληθείαισιν εἷς ἐστιν θεὸς,
ὃς οὐρανόν τ' ἔτευξε καὶ γαῖαν μακρὰν,
πόντου τε χαροπὸν οἶδμα, κἀνέμων βίαν.
θνητοί τε πολλὸν καρδίᾳ πλανώμενοι
ἱδρυσάμεσθα πημάτων παραψυχὴν,
θεῶν ἀγάλματ' ἐκ λίθων ἢ χαλκείων
ἢ χρυσοτεύκτων ἢ 'λεφαντίνων τύπους.
θυσίας τε τούτοις καὶ κενὰς πανηγύρεις
τεύχοντες, οὕτως εὐσεβεῖν νομίζομεν.

[3] Proculdubio respicit Edvardum Stillingfleet, Episcopum Vigorniensem.

VII.

ERUDITISSIME ET AMICISSIME BERNARDE.

HERI a te literas accepi longe gratissimas, in quibus agnosco amorem erga me tuum, ita tamen ut quædam magis joco quam certo judicio dicta videantur. Non enim ausim me talem polliceri qualem tu prædicas. Sat habeo, si amicis tibique in primis non displicuerint labores seu potius lusus mei: in quibus illud moleste aliquantum ferre videris, quod versus aliquot a Sophocle abjudicem; et mutatione non incommoda πολλοὶ pro πολλὸν et χαλκίων pro χαλκέων sartos et tectos conservari posse existimas. Tu quidem ingeniose, ut soles: sed illud vide, an θνητοὶ πολλοὶ πλανώμεθα satis sane dici possit: an θνητοὶ πολλοὶ, ut Sallustianum illud, de quo Gellius, *Multi mortales?* Haud vidi magis. Si bene Sophoclem novi, non ita dixisset. Tum vero χαλκίων, aut de æreis numismatibus aut de ahenis vasis et æramentis intelligas necesse est. At neque hoc neque illud belle conveniet sententiæ. Equidem ad opinionem meam confirmandam plana dicere potueram, nisi veritus essem lectoribus fastidio esse. Omnino Ezechielis Judæi Tragici sunt isti versus, potius quam Sophoclis. Quod ad Etymologiam Ericepæi attinet, quanquam qui eam viam affectant, plerumque risum aut bilem movent, nisi sint acerrimo et sincerissimo judicio: vide tamen quid tuo rogatu feci præter morem et consuetudinem meam. Ἠρικεπαῖον, Πρωτόγονον, Μῆτιν, Φάνητα unius et ejusdem Dei nomina esse notius est, quam ut in ea probatione moremur. Gregorio autem Naz. et Nonno ejus enarratori, et Suidæ in locis binis Ἠρικαπαῖος scribitur per literam *A*. Itaque, quemadmodum Πρωτόγονος vocatur, quod ante ipsum nihil sit genitum, sed ab ipso sint cuncta generata: et Φάνης, quod cum adhuc nihil esset, primus ex infinito apparuerit, et extiterit, quæ Lactantii sunt verba; iisque convenienter dicit ipse Orpheus:—Ὃν ῥα Φάνητα Ὀπλότεροι καλέουσι βροτοὶ, πρῶτος γὰρ ἐφάνθη: similiter Ἠρικαπαῖος (sic enim lego eo nomine videtur appellari, quod ab ipsa rerum origine primus fuerit natus. Nam ἦρι in compositione notat et *veris principium* et *diei:* ut ἠριγένων, ἠριθαλὲς, ἠριπόλη, *aurora* sive *dies* apud Suidam. Quid autem de καπαιος fiet? Ecce tibi familiaris meus

Hesychius, qui rem explicat commodissime. Κάπος, inquit, est ψυχὴ, πνεῦμα, καὶ ὁ τοῦ φοίνικος φλοιὸς, καὶ ἡ πρώτη ἔκφυσις. Quid amplius tergiversamur? Sine omni dubitatione Ἡρικαπαῖος est ὁ ἐν ἀρχῇ τοῦ παντὸς χρόνου πρῶτος ἐκπεφυκώς. Plautum tuum expecto, simul ac occasionem nactus fueris mittendi literas. Vale, et tuum ama RICH. BENTLEIUM.

Doctissimum et integerrimum Dodwellum meo nomine saluta: cujus judicium de his literis libenter scire velim.

VIII. RI. BENTLEIO EDV. BERNARDUS S.

EA sane cum pompa et asseverationē post Homeri versus Sophocleum illud εἷς ταῖς ἀληθ. infert Justinus noster, bisque Gentibus objicit p. 17 et 104. pariterque idem bis urget Clemens Alexandrinus, ceu a convictore magni Macedonis in dramate filii Sophili, atque item a semet in scena eadem adnotatum, ut gravioribus forte argumentis, quam adhuc accepimus, a tam nobili testimonio abduci haud deceat. Id autem carminis Ezechielus ille ex poetis Judaicis fundere haud potuit; qui sæculis non paucis post Hecatæum Abderitam vixit in scriptis Judæorum et Christianorum, et scriptorum e gentibus percelebrem virem. Πολλὸν vero unius editionis aut πολλοὶ aliarum tolerari ambo in iambo illo possunt. Χαλκίων etiam, quod posuimus, valet poetica forma æque ac ξύλον versu eodem. Veruntamen de Ericepæo, (sic enim Hesychius tuus et alii plerique scribunt,) paucissimis accipe, quid sentiam. Deus ille Orphei non alius esse debuit quam Liber pater, sive Διώνυσος ζωοδοτὴρ καὶ γονόεις, unde et nomen traxit Est enim ὁ ἠρικεπαῖος, me interprete, ἀρεστοεργὸς, ὁ ἐνεργῶν τὰ ἐπίηρα τῶν γονέων. Nam ut a πένω, πόνος: ita á κέπω, fluit κόπος et κοπίαω, etiam ηρος, παιδοκόπος. Ηρ autem χάρις et εὐάρεστον, quod lexica vetera docent. Rectius equidem in Euripideis ἥκω ζαθέους ναοὺς προλιπὼν, Grotii δρῦς et alia sphalmata reprehendis, quam vetustos emendas versus: κραθεῖσ' etenim non oportuit ei carmini adimi.[1]

Vale et me amare perge; qui te et familiam illam totam amo. Febr. viii. 1691. Oxon.

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1 Vide Fragmentum e Cressis emendatum a Bentleio in Epistola ad Millium, p. 472. ed. Lips.

Epistolam denique tuam Dodwello hodie tradidi, ut jusseras. Verum de Philostratis, aut potius de Hesychio, quid tu amplius? Ibuntne trans mare ἐπανορθώματα tam multa et diserta ad optimum Grævium, an manebunt typographos Anglicos?

IX.

ERUDITISSIME ET AMICISSIME BERNARDE,

QUANQUAM in præsentia et parum bona sum valetudine, et alibi nimis occupatus; nolui tamen responsionem ad novissimas tuas literas in aliud tempus differre. Vides qua sim sententia de illa ῥήσει Sophoclea; tamen cum omnia ejus generis duntaxat conjecturis nitantur, haud moleste fero, si aliis aliud videtur; ipse etiam non invitus abjiciam illud consilium, ubi erit commodum. Nunc quod urges de Justino et aliis: quoties iidem Gentilibus opponunt Oracula Sibyllina et Hermem Trismegistum? et agnosco verum Hecatæum Abderitam Ezechiele esse vetustiorem, sed scire potuisses ex dissertatione librum istum de Judæis ubi versus isti proferuntur pro commentitio haberi: olim ita censuit Herennius Philo, et hodie magnus Scaliger. Dixi de πολλόν. πολλοὶ autem θνητοὶ ἱδρυσάμεθα *nos multi mortales:* amabo, quis ad hunc modum loquatur? Dabis mihi veniam si non possum in opinionem tuam concedere. Ἠρικεπαῖος ais, quasi ὁ ἦρα κέπων i. e. ἀρεστὰ ποιῶν. Principio nihil agis nisi ηρι in vocis compositione eam significationem habeat. Atqui aliam habet toto cœlo diversam, ἠριγένεια, ἠριπόλη, ἠριθαλὲς &c. nimirum eam quam dixi, ἐάρι vel πρωΐ.—Quandoquidem autem verbum κέπω hactenus inauditum est, occurris formando κέπω, κόπος ut πένω, πόνος. Ah! Amicorum carissime, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων? Si Grammaticos audis, κόπος a κόπτω: ita quidem τύπος a τύπτω. de κέπω nemo ne somniavit quidem. Imo vero, quod pace eorum dictum sit, κόπος est radix sive thema, ut τόπος, ψόφος, δόλος, φόνος, δνόφος, κόρος, πόθος, μόγος, κλόνος, λόφος, θόλος, λόχος, et alia multa. Jam quod dicturus sum fortasse non animadvertisti, certe nemo alius quod sciam. Syllaba ista κεπ omnino a linguæ Græcæ genio aliena est—addo, et Latinæ.—Σκεπ quidem admittunt, sed cedo mihi κεπ vel in principio vel in medio vocabuli, et viceris. Unica vox est

κέπφος. verum non *kepfos* pronunciabant sed *Keffos*. Ita Σάπφω non efferimus *Sapfo*, sed *Saffo*. Jam in Latinis nulla syllaba est *cep* natura brevis—*cepa* et *cepisti* est κηπ. *Auceps* et *princeps* est κεψ: in casibus obliquis, *principis*, *forcipis*, quia *forcepis* et *princepis* linguæ natura non ferebat. Certe quantivis pretii est hæc observatio, et necessum est ut repudies sententiam tuam de κέπω. Quod ad Philostratum et Hesychium attinet, decrevi, et stat sententia, ubi semel pertexui quod ad Malelam exorsus sum, humanioribus literis nuncium mittere. Saltem in aliquod tempus ex manibus deponam; et nescio an unquam postea potestas erit aut animus ea studia revisendi. R. B.

Ubi Dodwelli tuamque sententiam audivero, erit quod de ἠρικεπαῖος tecum velim—Illud de κεπ satis arguit aut ἠρικαπαῖος scribendum esse, aut verbum esse barbarum.

X. Ri. Bentleio Edv. Bernardus s.

Ἀγαπητὲ, εὔχομαί σε εὐοδοῦσθαι περὶ πάντων καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή.

Scis autem qua malignitate dubitabat olim Philo ille Herennius de Hecatæi scripto historico, aut potius de ipsius Judaismo: adeo favit ille toto opere genti invisæ satis eo ævo et contemptæ. Imo adhuc levior esse debet Scaligeri magni suspicio. Addo his a Flavio Josepho laudari eundem Abderitæ librum in re Abrami, quem tu reprobas; idque antequam suas ediderat de eo conjecturas Herennius Byblius. Nosti etiam πολυκηδεία et πολυκαρδία legi in illo carmine ab aliis; ne πολλοὶ iterum urgeam. Facile ergo et æquum voculam unam mutare, ut feci in χαλκίων, quam ad veteratores integrum ablegare. Deinde Clemens ille, infinitæ lectionis vir, et Græcorum dramatum studiosissimus rimator, Sophoclem Sophoclem appellat, citatque toties umbram ejus. Ἤρα autem denotare ἦαρ καὶ ἀέρα, item αἶνον, ἀλκὴν, βοήθειαν, et, quod volui maxime, τὸ χαρίεν, ut ἐπίηρα, χαρίτια, εὐάρεστα, Hesychius nos ambos docuit: necnon in composito ἠριγένειαν, abs ἀὴρ aut ἦαρ aut ἦρ, vario etymologorum animo construi. Cur non idem et mihi licuit? Veruntamen præter canones veteres facis, quo κόπος a κόπτω deducis. Exitus enim ille—πτω nunquam non παραγωγὴν aut τὸ περιττὸν indicat. Ita

πέτω, πίπτω: θήπω, θάπτω, et τάφος et ταφός. Non mihi crede, crede potius antiquo literatori: ἀπὸ τοῦ βλάβω, βλάβη. εἰ γὰρ ἦν ἀπὸ τοῦ βλάπτω, ὤφειλεν εἶναι βλαβὴ, ὡς σκάπτω σκαφή. Quare a κέπω ego extrusi κόπος, ut a πένω, ἐνεργῶ καὶ κάμνω, πόνος: πόκος a πέκω, non a πέκτω: σκόπος a σκέπω, non a σκέπτω: τόκος a τέκω, non vero a τίκτω. Uno verbo; cuncta in πτω exeuntia sunt pleonastica et aflectatione quadam adscita, non simplicia et primi commatis. τύπος denique, quod urges, est vox princeps, non nata a τύπτω. Plurima vero ex illis nominibus qui thematica esse arbitraris, causam certam habent et originem. Ut ψόφος a ψέφος et ψέφω, a φένω, τὸ φονεύω, venit φόνος et φέννος, ut λόγος a λέγω, λόχος *ordines*, λέχος, λέγω. δόλος a δέλω, quod est δελεάζω, alia forma inversa: Æolum δνόφος νέφος commune: πόθος ζήτησις, a πεύθω aut πείθω, ut grammatici prisci voluere. Vereor tamen ut illa sententia tua, κεπ neque in sermone Græco neque in Latino tolerari, fundamentum idoneum habeat. Multa sane in utraque dialecto hodie non leguntur, quæ tamen legi poterant, sonoritate et syllabismo salvis. Imo Fabius monet, et cum Fabio nescio quot lapides, e et i facile permutare inter Latinos. Cur ergo, a κεφαλὴ cum venerit *caput*, æque non scriberemus *occeput* et *occiput*, et ἡμικέφαλον *sinceput* et *sinciput*. Verum de turpissimo (quod satis intelligis) Orphei deo Ericepæo jam satis. Non possum tamen non mirari te de Plinii, l. 16. 33. *Tarentinam* cupressum contra Catonem in Rusticis et laudatum ab eo Manium Pescennium, dimovere aut corrigere. *Ænariam* etiam frustra mutas: Pithecusa enim insula vix apta minus huic soboli, quam sua Creta Rhodusve.[1] Hesychius præterea in voce non nostra charta scripta tuendus, Λυδιάζων, ὁ χορεύων κατὰ vel διὰ τοὺς Λυδοὺς, οἱ συνουσιάζουσι μὲν, διεσκευασμένοι δ' εἰσίν. nosti parœmiam de mollissima gente.[2]

[1] Plinius VI. 33. de *Cupresso* loquens *Huic ait, patria Insula Creta, cum Cato Tarentinam eam appellat, credo quod primum eo venerit, et in Ænaria Succisa regerminet.* Pro *Ænaria* Bentleius Epist. ad Mill. p. 476. Ed. Lips. legit *Tarra*, et emendationem suam contra hanc Bernardi objectionem defendit.

[2] Bentleius emendat Λυδίζων, et omnia dilucide explicat in Epist. ad Mill. p. 479. Mire hallucinatus est Bernardus. Tres sequentes objectiones, quibus in Epistola proxima respondet Bentleius, respiciunt ad Epist. ad Mill. p. 480.

Post καθωσίωσε leges κατέλευσε. Præterea Suidas te jubet utraque vocabula εὐηρότατον et εὐήροτον retinere. Hesychius tamen, nomini comparato duo significata plane diversa adscripsit, ab aëre et ab aratro: cujus obsecro injura? Legendum porro in eodem grammatico ἀντὶ δ' ἐνεγκόμεθα, ἐναντιούμεθα. Ἀχινάων dein, ἀχινάδων cecidit a diversa lectione codicis Homerici, aut ab insularum istarum nomenclatura, jam exiguo differenti. Cætera equidem laudo et te digna esse scio.

Vides quam propera hæc ad te scripsi, non ut valetudinem tuam interturbarem, verum ut ostenderem te posse horas alias studiis theologorum, quæ sunt præcipua et principibus viris dignissima, alias grammaticis concedere. Cave hos dimittas unde et in S. Biblia utilitas aliqua conferri potest, ut melius ipse nosti. Nisi mea verba apud te valeant satis, hortatorem etiam excitabo, proximum tibi et charissimum; ne forte tædio nescio quo tam elegans eruditio sæculo subtrahatur. Vale.

Mart. 5, 9°.

XI. Clarissimo et Amicissimo viro Ed. Bernardo R. Bentleius.

Nunc eo tandem deventum est, ubi mihi consilio et auxilio tuo est opus; siquidem omnia in Corollario diligenter retracto et corrigo. Proinde enixe te rogo ut pergas de me bene mereri, et indicare locos in epistola nostra, qui tibi de mendo vel comperti vel suspecti sunt; simul etiam ut significes an bona tua venia liceat mihi hunc appendicem celeberrimo tuo nomine honestare.

Principio, de ἠρικεπαῖος admonebo κεπ syllabam alienam esse et a Græco sermone, et a Latino; et propterea id verbum barbarum mihi videri. Tu certiorem me fac, an aliquid hic tuum interponi velis. De suspecto loco Sophoclis ex Hecatæo, quid si in hunc modum pertexam quod exorsus sum? "Vir Cl. Ed. Bernardus per literas me monuit, Non oportere temere doctrinam et judicium Josephi, Clementis, et aliorum in dubium adducere: nam in illis versibus.

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[1] Operæ pretium erit hæc et nonnulla eorum quæ sequuntur, comparare cum Addendis ad Epist. ad Mill. p. 528. ubi eadem fere, verbis tamen subinde immutatis, disserit Bentleius, et opiniones suas contra Bernardi objectiones, suppresso tamen objectoris nomine, defendit.

Θνητοὶ δὲ πολλὸν καρδίᾳ πλανώμενοι
Ἱδρυσάμεσθα πημάτων παραψυχὴν
Θεῶν ἀγάλματ' ἐκ λίθων καὶ χαλκέων
Καὶ χρυσοτεύκτων ἢ 'λεφαντίνων τύπους.

ex aliis editionibus substitui posse πολλοὶ καρδίᾳ vel uno verbo πουλυκερδία et ex conjectura χαλκίων a χάλκιον. Equidem tam acri et subacto judicio plurimum attribuo: neque meum hoc unquam affirmabo esse verius quam illius. Pauca tamen in contrariam partem hic dicam, non certandi studio—οὐχ οὕτω μαίνομαι, sed ut secundam responsionem eliciam qua Vir Cl. extra omnem controversiam causam hanc statuat. Itaque θνητοὶ πολλοὶ ἱδρυσάμεσθα *nos multi mortales* vix satis ornate dici videatur pro Attica elegantia Sophoclis. Quod si πουλυκερδίᾳ reponas primo πουλυ in tragœdiæ diverbiis locum non habet, nam est ἰακόν. deinde πουλυκερδείᾳ dicitur non ίᾳ—quo pacto spondæus erit in sede quarta qui ferri non potest. Denique alienissimum est a sententia, nam quid est *prudentia* sive *astutia errantes*. Homer. ἀλλ' ὁ μὲν ἤν ἄλοχον πολυκερδείῃσιν ἄνωγε. Nihil autem magis in Deorum contumeliam dici potuit, quam eos ἐκ χαλκίων *æneis numulis* sive contusis lebetibus et aliis æramentis conflari: neque verum hoc erat, nec in scena impune Sophocli futurum. Quædam editiones sic exhibent: ἐκ λίθων τε καὶ ξύλων cui lectioni favet Clemens in Pædagogo, λιθίνοις καὶ ξυλίνοις καὶ ἐλεφαντίνοις ἀγαλματίοις καὶ γραφαῖς προσανέχοντες. Sed sane laterem lavamus: neque enim tam humilia et pedestria verba Sophocleo cothurno sunt digna, neque pura et Attica oratio est καρδίᾳ πλανώμενοι. Certe homo Judæus se prodit suo indicio tanquam sorex. Nimirum ea phrasis est Hebraica Psalm. 94. (et ep. ad Hebr.) Ἀεὶ πλανῶνται τῇ καρδίᾳ, καὶ αὐτοὶ οὐκ ἔγνωσαν τὰς ὁδούς μου. Esaiæ 4. ἡ καρδία μου ἀεὶ πλανᾶται. Cedo mihi gentiles qui ita loquuntur. Ipsa quoque sententia ex SS. tralata est. *Revera unicus est deus, creator totius mundi: nos vero* καρδίᾳ πλανώμενοι *statuas et idola Deorum constituimus.* Deut. 30. Si adversum fuerit cor tuum (ἡ καρδία σου) et audire nolueris, et (πλανηθεὶς) errore deceptus adoraveris deos alienos. Imo enimvero nego illa ἢ χρυσοτεύκτων ἢ 'λεφαντίνων τύπους sermonem esse bene Græcum. Græci dicerent τύπους χρυσοτεύκτους

θεῶν non —των. Sic εἰκόνας χαλκὰς Ὀλυμπιονικῶν non χαλκῶν. Artemidorus χάλκεαι γὰρ εἰκόνες τῶν ἐλευθέρων ἀνατίθενται. Epig. Εἰκόνι μαρμαρέῃ στήσαμεν ἀνθύπατον non—ρεον. Ita passim et vulgo, ut putidum sit plura testimonia afferre. Neque aliter Latini: Lucretius. *Si non aurea sunt juvenum simulachra* —non *aureorum.* Plin. 34. 7. *Lignea potius aut fictilia deorum simulacra in delubris dicata.* Juvenalis. *Effigies sacri nitet aurea Cercopithèci*—non *aurei.* Horat. *Lanea, et effigies erat altera cærea.* Idem. *Quid referam quo pacto in imagine cerea Largior arserit ignis.* et *An quæ movere cereas imagines.* Itaque ista Judaica est potius quam Græca locutio. Oracula Sibyllina, lib. 3. καὶ ξυλίνων λιθίνων τε θεῶν εἴδωλα καμόντων, pro ξύλινα. Quis neget in eodem ludo edoctos fuisse hunc Oraculorum fictorem, et commentitium istum Hecatæum? Si enim vicero de versibus male Sophocli attributis; etiam illud evidentissime constabit, quod olim Philo Herennius et nuper Jo. Scaliger suspicati sunt, Librum illum de Judæis Hecatæo inscriptum, ab ipsis Judæis Hellenistis fuisse confictum.

P. Λυδίζων &c. Verba cl. B. *Hesychius sic restituendus:* Λυδιάζων ὁ χορεύων κατὰ τοὺς Λυδοὺς, οἱ συνουσιάζουσι μὲν, διεσκευασμένοι δ' εἰσιν. *nosti paræmiam de mollissima gente.* Ut nihil aliud dicam, Λυδιάζων vox nihili est, etsi eam repræsentent Suidas et Photius. In hujuscemodi verbis αζειν dicitur quando ι vel υ præcedit terminationem nominativa pluralis ejus nominis unde istud declinatur, ut Κορίνθιοι, κορινθιάζειν. Ἴσθμιοι, ἰσθμιάζειν. Χῖοι, χιάζειν. Σίφνιοι, σιφνιάζειν. Λέσβιοι, λεσβιάζειν. Αἰγύπτιοι, αἰγυπτιάζειν. Πάριοι, ἀναπαριάζειν. alias ιζειν Λάκωνες, λακωνίζειν. Κίλικες, ἐγκιλικίζειν. Κρῆτες, κρητίζειν. Μῆδοι, μηδίζειν. Σκύθαι, σκυθίζειν. Φρύγες, φρυγίζειν, φρυγιστί. Λυδοὶ[1] (*Lydi* inquam non *Lydii*) λυδίζειν et λυδιστὶ, non λυδιάζειν neque λυδιαστί. Hæc quidem certissima. De mea emendatione videbunt eruditi: ego nullum verbum facio.

P. 33. Cl. B. sic legit. καθωσίωσε, κατέλευσε, κατέθυσε. Accederem si scirem quo auctore dixerit καθοσιοῦν esse *lapidibus aliquem appetere.*

[1] Λύδιος quidem legitur, verum haud ἐθνικὸν est sed κτητικόν. Atqui non dicitur a Μηδικὸς, μηδικίζειν, neque a Κιλίκιος, κιλικιάζειν, aut Φρύγιος, φρυγιάζειν, neque a Λύδιος, λυδιάζειν.—*Bentl.*

P. 33. Verba Cl. B. *Suidas te jubet utraque vocabula retinere* εὐηρότατον *et* εὐήροτον. *Hesychius tamen nomini comparato duo significata plane diversa adscripsit ab ære et ab aratro: cujus obsecro injuria?* Suidas sic: Εὐηρότατον τὸ καλὴν ἔχον γῆν, τὸ κάλλιστον τῆς γῆς. Εὐήροτον τὸ καλῶς ἠροτριωμένον. Quæ verba satis ostendunt et mendi vetustatem, et emendationis meæ præstantiam—nam nisi ego desipio, sic in comparatione formandum est: εὐήροτος, εὐηροτώτερος, εὐηροτώτατος, non εὐηροτότατος. Quod si reponas apud Suidam εὐηροτώτατον, jam secundum seriem literarum post εὐήροτον veniret. Ergo, quocunque te vertas, hallucinatio Suidæ est, qui sine dubio sua male confinxit ex Hesychianis, vel illis unde sua hausit Hesychius.

P. 33. Verba Hesychii: Ἀντιδι. ἀντινιενέγμεθα. Legit Cl. B. Ἀντίδ' ἐνεγκόμεθα, ἐναντιούμεθα. Sed hac ratione literarum ordo nimium quantum perturbatur, ut alia taceam. Liquido dejerare possis Hesychium scripsisse ἄντινι, et illud ἀντιδι ex correctore esse. Sed emendator iste, quicumque fuit, κακῷ κακὸν ἰάσατο—Scriptura a prima manu fuit in hunc modum; Ἀντιηνέγμεθα, ἠναντιώμεθα. Hesychius, qui, ut videtur, non leviter tum lippiebat, sic legit et descripsit; ἀντινινέγμεθα. νι et η ne apice quidem differunt. Nihil hac conjectura certius. Ἀντιηνέγμεθα, (ab ἀντιφέρομαι) ἠναντιώμεθα, verbum Ionicum. Idem Hesychius, ἀντιφέρεται, ἐναντιοῦται, et ἀντιφέρεσθαι, ἐναντιοῦσθαι. Suidas: Ἀντιφέρονται, ἐναντιοῦνται. Sed ἀντιδιαφέρομαι nusquam lego.

P. 36. Verba Cl. Bern. "Αχινάων, ἀχινάδων *accidit a diversa lectione codicis Homerici, aut ab insularum ipsarum nomenclatura tam exiguo differenti.*" Sed amabo quis eam variam appellationem memoriæ prodidit, atque adeo quis eum locum Hesychii de Echinadibus interpretatus est, antequam hæc mea Epistola in lucem ederetur.

Atque hæc quidem his vel similibus verbis commode edi possint. Tu etiam atque etiam considera an præstabilius sit hæc in publicum prodire, quam Vulcano tradi—Ego quidem nihil antiquius habeo quam te colere et observare, itaque fiet quod jusseris; sive, quod opto, plura adnotata his addere velis, sive hæc ipsa celari aut concerpi.

Quæso mihi memora editiones et paginas Theodoreti et aliorum qui de Jubale illud commemorant. Frustra enim quæro.

De Tarentina cupresso vide quam inique mecum agas. Verba mea, si bene memini, sic habent, *Si vellem hariolari conjectura*, et, *Joco potius et dicis causa hoc dictum existima, quam quod in ea sim sententia.*[1] Tu tamen exorere qui semel atque iterum mihi istud exprobes, tanquam si serio dixissem. Nihil tamen affers interea, quo minus etiam ridens verum dixerim.

Quod ad *Ænariam* attinet; nega si potes Plinium vertisse eum locum Theophrasti, aut Solinum ex Plinio sua expressisse. Cur non ad ista respondisti? Quod si feceris, paratus sum sententiam mutare. Sin vero, ὃ γέγραφα, γέγραφα.

De κάπος ingenue fateor te omnes meas rationes perturbasse. Si enim κάπος est κάψα (atque utinam extaret exemplum) nullam interpretationem tuæ isti prætulerim. Hesychius: Θήκια, καψία, et Κάμψα, θηκίον. Et Suidas, Κάψα, θήκη. Achmet autem in Oneirocriticis, p. 174. folliculum illum palmæ vocat Θήκην. Ἔλαβεν, ait, ἐκ τῆς θήκης τοῦ σπόρου τῶν φοινίκων. Non tamen repudio emendationem illam Dioscoridis et castigationem Plinii, quanquam vulgatam lectionem in Dioscoride confirmari videam ab Oribasio Latino. Omnino majore vi opus est, ut de ea sententia dejiciar. Καὶ ταῦτα μὲν δὴ ταῦτα. Noli committere ut sine literis tuis huc veniat a vobis tabellarius. Intra mensem opinor, licebit te convenire Oxonii et colloqui. Recto tamen itinere ad Vigorniam pergimus, dolituri quod non detur diutius frui jucundissima tua consuetudine. Cura valetudinem tuam, et nos ama·

XII. Ri. Bentleio v. cl. Edv. Bernardus s.

Meditatius equidem, Vir charissime, et rara conjectura facere debeo, quicquid publica causa scribo. Libelli igitur tui recentes madentesque paginas cum nuperrime te rogante perlustrarem, nihil sane theatro Seldonio aptum cogitavi, sed facilia omnia et proxima apud animum meum ita margini apposui. Quorsum autem conjectanea tam confusa, indigesta, et primi impetus in vulgus jam protinus emitterem? Horum sane non

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[1] Verba ejus, prout leguntur in Epist. ad Mill. p. 477. sic se habent: "Dicerem etiam, si animus esset hariolari conjectura, similitudinem verborum Catoni imposuisse, cum cupressum Tarentinam appellaret. Siquidem urbs Cretæ Τάρρα, Tarentum autem Τάρας vocantur.—*Verum hoc obiter, et magis joco dictum existima, quam quod in ea sim sententia.*"

pauca ultimis tuis epistolis acute, ut soles, et recte refutasti. Quinetiam, quod ad cætera attinet, nisi tu forte suaseris, nullo meo studio ipsa defendam. Majora nunc me vocant, Cleri Christiani novum o decus et venerandum, et ab omni scena Græca alienissima. E libris etenim veterum Judæorum, et ab interpretamentis πατροπαραδότοις ut Χριστόν τε εἶναι καὶ παθητὸν τὸν Ἰησοῦν adstruam et convincam, id jam ago. Quapropter conjecturis nostris refellendis inhibere te nolo, ne epistolæ tam doctæ ac luculentæ coronis statim accedat, neve Malelas sive sophista ille Johannes confestim in aciem sæculi exeat. Vale, Vir doctissime, et in hunc sinum lætus devola. Diem illam vehementer opto. Ox. Mart. 26, 91. Piam illam familiam mea causa saluta; cujus moram mavult plurimo Oxonia quam transitum.

XIII. Ri. Bentleio v. cl. Edv. Bernardus s.

Dum forte Epistolam ad Millium nostrum, aut potius librum illum tuum absolvis, aut alia ipse facis, taces de meis, aut differs in tempus vacuum. Ego interim, qui mea omnia infra publicum commodum considere cupio, tua adhuc perlustrare pergo, dum a Seldonio sudant. Quapropter p. 45. malo legi cum Cedreno et excerptis Latinis Scaligeri Πετισώνιος ὁ καὶ Φαραῶ, quam velut inter lepida Malelæ proferre tam antiqui ævi Regem Comicum.[1] Pagina eadem e misero Johanne miserrima traduxit Scholiastes ille Stanleii aut Bullengeri; *Themis* enim et *Minos* tamquam Tragœdiæ inventores, cogente Malela, inducuntur, pro bonis fœminabus *Themide* et *Phemonoë*, quibus carmen epicum scriptores eruditi quam vetusti imprimis tribuunt. Αὐλέας autem nomen tertium Malelæ esto fingentis, qui et eundem illum in auctoribus suis sapientissimis allegat.[2] Pag. 46. Citatur septimus Pollucis hisce verbis. τὸ ὄνομα ἐπενδύτης λεπτέον ἐκ τῶν Σοφοκλέους Πλυντριῶν, Πέπλους τενίσαι λινοπλυνεῖς τ' ἐπενδύτας.

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[1] Verba sunt Malelæ, τῶν δὲ Αἰγυπτίων ἐβασίλευσε Πετισσώνιος ὁ κωμῳδὸς Φαραώ. unde Bentleius eruit ὁ τῷ Μωσεῖ Φαραώ.

[2] Auctor Vitæ Æschyli apud Stanleium docet tres fuisse principes Tragicos Θέσπιν, Μιμῶα, Αὐλέαν, quorum loco Bentleius substituit Θέσπιν, Ἴωνα, Αἰσχύλον, et hanc emendationem præstanti eruditione confirmat.

καὶ Θέσπις δέ που φησὶν ἐν τῷ Πενθεῖ, Ἔργῳ νόμιζε νευρίδας ἔχειν ἐπενδύτην. "De quo versu, ais, cum nihil in præsentia succurrat, quod mihi satisfaciat, ejus emendationem in aliud tempus differam. Sophocleum illum sine mora expediam. Πέπλους τε νῆσαι λινοπλυνεῖς τ' ἐπενδύτας: de quo (emendato) ausim tibi asseverare."[1] Vide jam vir charissime, quam levi manu utrique versus restituuntur. Sophocleum quidem ex dialysi sola Πέπλους τε νίσαι λινοπλυνεῖς τ' ἐπενδύτας: voce vero corrigitur Thespianum: Ἔργῳ νόμιζε νεβρίδ' ἔχειν ἐπενδύτην. *Tu Bacchi gestamen gerere ipse gestis rebus ostende.* Attamen de verbo Homerico νίζω, *eluo*, ἀποπλύνω, nulla dubitatio est, quin *Lotricibus* illis Sophoclis bene conveniat. Pag. 48. in versu Alphabetico pulchre emendasti, ζβυχθηδόν. Verum statim pono βέδυ, ζάψ, χθὼν aut χθὼμ, hoc est, *aer*, *aqua*, *terra*, loco tuorum βέδυ, ζὰμψ, χθώ. Hæ enim postremæ voces nullibi leguntur. At vero ν ante πλ et similia μ ipsius sonum recipere et in MSS. optimis formam ejus notum satis. Præterea ζὰψ terque quaterque occurrit in stromate Clementis et toties absque μ ἐπενθέτῳ. Scias denique simili modo in Alphabetis suis colludere Arabas et Judæos. Pag. 52. et aliis, ob verba non sua vapulat malus ille Malelas. Dein p. 53, de Lucifero immutas, quod sincerum est: ait enim Ion, ἀοῖον ἀεροφοίταν Ἀστέρα μείναιμεν, *matutinum per aera gradiens astrum præstolemur.*[2] Judicabis autem ipse, recte ego an secus Ionis hos elegos constituerim, ὁ δὲ χρυσὸς (pro χρυσοῦς) Οἶνον ἔχων Χῖον νιζέτω εἰς ἔδαφος. *Aureum autem poculum, quod vinum fert patrium aut Chium ad fundum evacuetur eluatur et abstergatur.* Tu alio modo. Pag. 55. ὑπο ἀϊδροφῶντι, ἀϊδρίων ἀναιρετικῷ, scribe potius ordine alphabetico ἀΐδρει φωτὶ ἀνδρὶ ἀπείρῳ, ex Homeri Il. Γ. 219. et parce obsecro tuo Hesychio. Pag. eadem in Ἐῤῥωπίζομεν, βαιὸς pro βέβαιος legerat Palmerius ingenio quo solet uti. Tua βέβαι et γέλγη paucis placebunt eo loco.

Pag. 57. Εὐβοΐδα μὲν γῆν λεπτὸς Εὐρίπου κλύδων.
Βοιωτίας ἐχώρισ' ἀκτῆς, ἐκτεμὼν
πρὸς Κρῆτα πορθμόν.

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[1] His literis, ut opinor, lectis scripsit Bentleius "De quo ausim tibi *firmissime* asseverare."

[2] Emendat Bentleius Ἀμεροφοίταν.

Recta sunt illa Ionis. Portus enim Chalcidicus contra Cretam aperitur. Imo vero ad eam plagam maxime hiat Euripus. Pag. 58. Ἀπῆξε πέμφιξιν οὐ πέλας πόρου sic reformo, Ἀπῆξε πέμφιξιν Ἰοῦς πέλας πόρου. Erat enim Bosporus, quis nescit, Ἰοῦς πόρος. Vel valeat magis prior et verior tuarum emendationum. Pag. 59. Facilius est εἶτ' vel εἶδ' ἄνθη πέμφιγες ἐπιτρύουσι θανόντα, *velut caducis floribus obmurmurant et lamentantur nimbi.* Vale vir politissime et me ama. Oxoniæ, XI. Kl. Aprilis, A. D. CIↃIↃCXCI.

XIV. Cl. et am. viro Bernardo R. Bentleius.

Diu est, ut vides, quod ad te scripseram; hactenus tamen cessavi eas mittere, partim tædio horum studiorum, maxime autem quod meo uti consilio decreveram, neque quenquam amicorum his nugis immiscere. Nunc autem has illæ comitantur ne me ulla ex parte officio deesse conqueraris. Ut respondeam ad novissimas tuas, principio, joco te illam sententiam protulisse puto de Themide et Phemonoe. Themin istam ipse in meis attigi, quæ non fœmina est, sed dea Τιτανὶς Promethei mater. Nimium recedis a vulgata lectione Jo. Malelæ, et toto quidem cœlo a sententia. Quid multa? Audi Tzetzem in Prolegomenis ad Lycophronem: Τραγωδοὶ δὲ ποιηταὶ, Αἰσχύλος, Σοφοκλῆς, Εὐριπίδης, Ἀρίων, Θέσπις, Φρύνιχος, Ἴων, Ἀχαιός. Scis quam facilis erratio est in MSS. ομ et σπ, Θέσμις [vel Θεόμις] pro Θέσπις. Legis deinceps: Πέπλους τε νίσαι, λινοπλυνεῖς τ' ἐπενδύτας. Bis falleris—νίζω non habet futurum neque alia tempora quæ inde formantur: sed mutuum sumit νίψω. Quod si haberet, sine dubio primam syllabam corriperet. Dixi in epistola de κτενίσαι a κτενίζω. Hom. Il. ω. Ὁπλίσαι ἠνώγει, πείρινθά τε δῆσαι ἐπ' αὐτῆς —Itaque accedes ad emendationem meam νῆσαι, quod verbum bifariam accipi potest. 1. pro ὑφαίνειν. unde Homerus Od. ή. Ἔνθ' ἐνὶ πέπλοι Λεπτοί, εὔνητοι: quos Sophocles εὐυφεῖς vocat in Trach. φέρεις μοι τόνδε γ' εὐϋφῆ πέπλον. Vel 2. νῆσαι, σωρεῦσαι, *accumulare, condere, et reponere vestem,* ut mos erat antiquorum. Hom. Od. β. ὅθι νητὸς, χρυσὸς καὶ χαλκὸς ἔκειτο, Ἐσθῆς τ' ἐν χήλοισιν, ἅλις τ' εὐῶδες ἔλαιον. et Il. ζ. Αὐτὴ δ' ἐς θάλαμον κατεβήσατο κηώεντα, Ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι. et Il. ω.

Ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέωγεν, Ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους &c. Porro emendas Ἔργῳ νόμιζε νέβριδ' ἔχειν ἐπενδύτην. Idem profecto mihi in mentem venerat, merito vero repudiavi. Quis enim sensus et sententia? ἔργῳ νόμιζε frustra interpretaris *rebus gestis ostende.* Potius legis ζὰψ et χθὼν vel χθὼμ quam mecum sentias. Cur istud obsecro? Nempe ζὰμψ et χθὼ non alibi leguntur. Legas illud fragmentum Porphyrii a me editum et sententiam mutabis. Ibi bis ψθὼ legitur in ipso MS^to^: itaque certissimum est legendum esse ζὰμψ nisi literam M desiderari velis. Imo vero ζὰμψ et ζὰψ promiscue et scribi et pronunciari potuerunt. Non λήψεται et λήψονται semper in MS^to^ Alexandrino et vetusto illo Cantabrigiensi λήμψεται et λήμψονται exarantur? non κάψα et κάμψα apud Hesychium et Suidam?—Scio ν ante β μ π hodie efferri tanquam μ. τὸν πίθον *tom pithon* τὸν πόκον *tom pocon.* Nulla tamen vox apud Græcos in μ literam exire potuit; ut tu scis ipse. Pergis Ionis elegos corrigere—χρυσὸς Οἶνον ἔχων Χῖον νιζέτω εἰς ἔδαφος. νιζέτω passive accipis pro *evacuetur, eluatur, abstergatur.* Sane si hujuscemodi emendationes tibi belle procedunt, *Nil intra est oleam, nihil extra est in nuce duri.* Ipse, si bene memini, sic legebam: ὁ δ' ἕκαστος Οἶνον ἔχων χειροῖν ἰζέτω εἰς ἔδαφος. Possim etiam propius accedere ad receptam scripturam hoc modo: ὁ δ' ἐρυθρὸν Οἶνον &c. οἶνος ἐρυθρὸς familiare epitheton apud Homerum. Αὖταρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρόν. Libentissime etiam legeris ἀνδρὶ φῶτι, ἀνδρὶ ἀπείρῳ. Non me fugerat iste locus Homeri—Illam tamen correctionem merito contempsi præ mea altera: mirum enim quantum discrepant ἀνδρὶ ἀπείρῳ et ἀϊδρίων ἀναιρετικῳ. Illa nihil concinnius neque propinquius dici potest. Provoco ad aliorum judicia. Paucis, ais, placebunt βέβαι et γέλγη. Ego vero paucis lectoribus, nedum approbatoribus contentus ero: in quibus te, Vir præstantissime, magnopere numerari velim. *Me raris juvat auribus placere.* Videor mihi illud probe scire, βαιὸς esse vocem poeticam, neque Hesychio in enarratione usurpatam esse. Quid de σῆτρα et σήγιστρα? An et ibi Palmerius palmam mihi præripuit? Tuum denique est illud Ἀπῆξε πέμφιξιν Ἰοῦς πέλας πόρου. Qualis, dii boni, versiculus! in tertia sede trochæus, in quarta spondæus. Restat

unus et alter locus, de quibus, etiam si charta non deficeret, melius esset tacere quam dicere.

Raptim.

XV. BENTLEY TO BERNARD.

Jan. 26, ½.

MY DEAR FRIEND,

I PAID one pound to Mrs. Reims according to your order. I cannot express my thankfulness to you, that you will so much engage yourself for me, as to ask that favour of Mr. Spanheim.* I could have wisht you would have made use of Gronovius, who is used to such things; and the other, they say, is a very high and proud sort of a blade. But you know best whom you have the most interest with. I will draw up the passages as soon as I can, and send them to you. I told you that Sir Ed. Sherburn had lent me the whole apparatus of Gas. Gevartius: which I will look all over. I expect not much upon the author himself. All the drift I perceive is for his VINDICIÆ MANILIANÆ to prove the author of our poem to be Theodorus Manlius, Consul. A. C. 399. Among Sir Edward's own papers I find the *Collationes ex MSS. Cod. Pithœi* upon the first book: this he tells me he borrowed of you, being Scaliger's edition with those variations in the margin. I was very glad to hear this, assuring myself that altho' you did not send it me before, either that you had forgot it, or being displaced could not readily find it, yet you would not let me long want any help that you could assist me with. I find by what Sir Edward hath transcribed of it was no very old book, being of the last rate of books, equal to the *Codex Palatinus*, that of C. C. C. and your own in 4to. and those from whence the editions were printed: the second rate is an Italian MS. whose variations are written by Js. Vossius in the Bononian edition: this I call a young *Gemblacensis:* being between the recentest and it: it confirms the Gembl. in hundreds of places, for which before we had but one witness. The 1st rate are,

* The request alluded to seems to have been, that Spanheim would send a collation of particular passages in Vossius's MS. of Manilius, at Leyden, for the use of Bentley, who was then intent upon publishing that poet.

Vossius's own MS. now at Leyden, and the most sovraign copy of Gemblau. But however, though I do not expect much from the Pithœan MS; yet I would by no means miss the occasion of both approving my diligence to the world, and of publickly acknowleging my very great obligations to yourself: and therefore I entreat you to search every corner of your library till you can procure this book for,

Dear Sir, your ever obliged and affectionate,

R. BENTLEY.

XVI. BENTLEY TO BERNARD.

REV. Feb. XI.

I AM afraid my last never came to your hands: which gave you an account how I had paid 20s. to your niece, and begged of you the loan of the *Codex Pithœanus Manilii.* Sir Ed. Sherburn was so kind as to lend me all he had amassed together, towards an edition of that author; amongst which I found Collations *ex codice Pithœi* upon the first book, which he told me he was obliged to yourself for. 'Twas a printed edition (he thinks Scaliger's in 4to.) with those variations in it, *manu Pithœi.* I beg of you to supply me with it now, tho' I had it not at first, whether by being misplaced or forgot. I have now in my hands a noble fragment of Eusebius about Daniel's weeks, Gr. *ex Bibliotheca Viennensi.* It is about 12 pages 4to. of my writing, and in it there is a passage of 2 sides ἀντολεξεὶ ἐκ πέμπτου τῶν χρονογραφιῶν τοῦ Ἀφρικάνου, upon the same subject. I know you are curious about this argument: if you have never seen it (not being yet printed) and have any mind to it, I will take care to send it to you speedily, being very glad of any opportunity of shewing how much I am your obliged and affectionate Friend,

R. B.

XVII. BENTLEY TO BERNARD.

REV. May the 28th.

I AM very glad of the news of your Manilius, and expect it with impatience. At last here is come to town the *Paradise Terrestre* of Mr. Huet. If you would have it, I can buy it for

you, and send you it by Mr. Hody the next week. The School-master of Hackney is unknown to me, if you please to write to him directly, and appoint him to deliver or send them to me, they shall be conveyed to you, as soon as you will. *La Crose*, or his continuator, have translated a passage out of the *Ouvrages des Scavans* relating to my fragments of the Greek poetry. But the whole is but an *excerptum* out of my Epistle to Dr. Mill; where I say that I had formerly such a design, but it must now ly by the walls. After Philostratus and Manilius, I shall consider of your advice about the στρωματεύς. I cannot think that I should do well to balk the proofs of a Deity to attack either Theists or Jews. The Jews do us little hurt; and perhaps to bring their objections into the pulpit, and the vulgar language, out of their present obscurity, would not do well: and few would care to hear or read such discourses. Of all the parts of my task, that shall be the last that I will meddle with. And then for Theists you say, they have books written, but Atheists have only talk. Must we then pass by the Atheists, against the judgment and command of my Hon^blo^ Benefactor, who hath put them in the very first place as the most dangerous enemies? Atheism is so much the worse that it is not buried in books, but is gotten εἰς τὸν βίον; that taverns and coffee-houses, nay Westminster-hall and the very churches are full of it. A sermon therefore must be *contra malos mores*, not *malos libros*. But are the Atheists of your mind, that they have no books written for them? Not one of them but believes Tom Hobbes to be a rank one; and that his corporeal God is a meer sham to get his book printed. They understand the Cabbala well enough: that all that is but juggle; and that a corporeal infinite God is downright nonsense. I have said something to this in my first sermon, and I know it to be true by the conversation I have had with them. There may be some Spinosists, or immaterial Fatalists, beyond seas; but not one English Infidel in a hundred is any other than a Hobbist; which I know to be rank Atheism in the private study and select conversation of those men; whatever it appear to be abroad. I am told by my patrons, that hereafter all my discourses may be reprinted in 8vo. if this be, I must add a preface, &c.: and should

be glad in the mean time to have your remarks upon each, of any mistakes I may have made, or any things obscurely or imperfectly handled. In your last you seem to hint, that the astrological notion of our origin is a fancy of my own, and that nobody ever believed it. But 'tis your happiness, that you have not known by conversation what monsters of men have been of late days. You know the ground of the old ones, that derived us out of the soil from mechanism or chance, was that equivocal generation of frogs and insects, and plants *sine cemine:* to that they said when the earth was fresh and vigorous that more perfect animals were produced out of her. Now, therefore, because the generations of plants and insects are reduced to the starry influences, they carry in consequence the production of ourselves to the same cause. Besides Cardan, Cæsalpinus and Berigardus, &c. do in express words ascribe it to planetary influences: and 'tis now the reigning opinion of the most learned living Atheists among us; and therefore ought not to be past by. You say, *our fabrick being a portion of the world must have a like origin, 'and not descend from the stars, even in the opinion of God's enemies.* This arrangement is true: if the dispute was about the *materia* of human bodies. But now that we talk of the *forma* of it; it proves as well that the half pound of butter and pudding that we had at dinner, because they are portions of the world, were made at the same time with it. The γένεσις of animals was posterior to that of the stars in the opinions of all mankind; I do not mean the substance of animals, but their forms and textures that denominate them what they are:

But too much of our little concerns. We impatiently expect an account of affairs out of Flanders. All put up their *vota* for the success of the expected battle; which in all likelyhood will determine the fate of France.

I am your most obliged and affectionate
Friend and Servant,

R. Bentley.

To the Rev. Dr. Bernard,
in Holywell in Oxon.

SOPHRONIS SYRACUSANI FRAGMENTA.

ANTEQUAM cetera Mimographi fragmenta lectori ante oculus sistam, pauca quædam observare liceat. Ad n. XXXI. mentio facta est fabulæ cujusdam Epicharmi: titulus ejus erat *οἱ Θεαροί*, Dorice so. pro *Θεωροί*.—Sophronis *Ἄγγελος* laudatur a Germanico in Arat.—*ὁ παρὰ Σώφρονι ῥητορεύων Βουλίας οὐδὲν ἀκόλουθον αὑτῷ λέγει*, teste Demetrio de Eloc. 153. Minus recte igitur Erasmus reponi jubet *Βούνας* apud Zenob. II. 86. *Βουλίας δικάζει: ἐπὶ τῶν τὰς κρίσεις ὑπερτιθεμένων δικαστῶν· ἀπὸ Βουλίου τινὸς Ἀθηναίου· ὃς ἐπὶ τοσοῦτον ἀνεβάλλετο τὴν δίκην, ὥστε φθάσαι τελευτῆσαι πρότερον ἢ τὴν δίκην ἀποφήνασθαι.* Quæ quidem, si recte conjicio, explicatio est Grammatici, veram proverbii originem ignorantis. Mimum *Προμηθέα* memorat Grammaticus ap. Bekker. p. 85, 24. Tradit autem Joannes Lydus de Mag. Rom. p. 70. Persium mimos Sophronis imitatum fuisse.

Sophronis filius fuit Xenarchus, et ipse Mimographus: Photius; *Ῥηγίνους: τοὺς δειλούς· Ξέναρχος γὰρ, ὁ Σώφρονος τοῦ Μιμογράφου υἱὸς, ἐκωμῴδει τοὺς Ῥηγίνους ὡς δειλούς, ὑπὸ Διονυσίου τοῦ τυράννου πεισθείς.* Vid. Hermann. in Aristot. Poet. p. 94.

Ad Fr. XV. pro Suida citare debui Schol. in Aristoph. Ach. 3. unde sua hausit Suidas.

Referendum forte ad Fr. I. quod tradit Schol. in Aristoph. Vesp. 523. *ὁ δὲ Ἀπολλόδωρος καὶ ὅτι τὸ ποτήριον (τὸ τοῦ ἀγαθοῦ δαίμονος) μεστὸν πάλιν ἀνεπλήρουν, δεδήλωκεν ἐν τῇ δ' περὶ Σώφρονος.*

Fr. XXXIX. Verbum *κρατίζεσθαι* ducit Piersonus ad Moer. p. 212. a *κρᾶτις*, gramen semisiccatum, quæ tamen scriptura dubia auctoritate nititur; quum optimi grammatici habeant *κρᾶστις*. Ceterum in Nicandri Scholiasta editum est a Schneidero, *ἀεὶ δὲ πρόσω φύλλα ῥάμνου κρατιζόμεσθα.*

Fr. XLIX. vid. Bekker. Anecd. p. 1464. not.

Fr. LIX. οἶνον pro ὄνον præbet Etymologus MS. Leid. apud Bast. ad Gregor. p. 141.

Fr. LX. Hoc fragmentum dudum ante Toupium ad Sophrona retulerat Hemsterhusius ad Lucian T. I. p. 362, qui notat, "σκύταλα certe pro cervice vox Sicula, teste Hesychio, quem una litera corruptum emendabis, Σκύταλον, τράχηλον, Σικελοί."

In Fr. V. corrige ἢ κλιβανίτας. In XII. γλυκύκρεω.

LXXXIV.

Σύνθωκοι.

Hanc vocem ex Sophrone citat Pollux X. 5. Refer ad Ἰσθμιάζονσας: vid. fr. XXXIII. Ad eundem mimum referri debent, ut videtur, LXII. LXVII.

LXXXV.

Αἰ γὰρ ἄμιν τούτων μέλοι

Apollon. de Pronom. p. 383. B. sine nomine. Sophroni adjudicat Valckenaerius, in Adoniaz. p. 236. C. qui legit τωὐτῶ, *nobis utinam res eadem esset curæ cordique.*

LXXXVI.

Οὐ μάν τοι δίφρον ἐπημμένον ὑμῖν

Idem p. 384. C. Conf. XXXII. An legendum ἐπημένον pro ἐφημένον?

LXXXVI.

Ὅσαις ὔμιν αἰνέσω.

Idem. Ibid. ὅσαις Doricum fortasse pro ὅσας.

LXXXVII.

Αμανι ψιν γενομενα

Idem p. 386. B. Συρακούσιοι ψίν· αμανι ψιν γενομενα, Σώφρων. Sturzius, Ἄμιν ἢ ψιν γ. "Saltem corr. Ἀμῖν." Bekker. Sed recte Sturzius ἄμιν, secundum Apollonii monitum in p. 383. B.

LXXXVIII.

Πῶς ψε καὶ γινώσκωμεν;

Idem p. 388. A. Σφέ—ψέ Συρακούσιοι. Σώφρων. πῶς ψε καὶ γινώσκωμεν;

LXXXIX.

τίς μοι τὰ λᾷα ἐκτίλλει;

Idem de Adverb. p. 567, 7. καὶ δν τρόπον ἦν τι πάλιν ὄνομα τὸ λήϊος, ἀφ' οὗ λάϊος καὶ λάϊον καὶ λάϊα, καὶ ἐν συναιρέσει πάλιν τοῦ ᾱ λᾴα, τις μοι τὰ λᾶα ἐκτίλλει, Σώφρων. Hoc est quod Evangelistæ dixerunt τίλλειν τοὺς σταχύας. Matth. XII. 1.

XC.

Αἰ δὴ μὴ ἐγὼν ἔματτον ταῖς αὐταύτας χερσίν.

Idem de Pronom. p. 339. B. μόνη διπλασιάζεται παρὰ Δωριεῦσιν ἡ αὐτός ἐν τῷ αὔταυτος, αἰ δὴ μὴ ἐγὼν ἔματτον ταῖς αὐταύταις χερσίν, Σώφρων. MS. ἐγὼν μάθον. Correxit Valckenaer. in Adoniaz, p. 207. A. ἔματτον, "*nisi vero* (δὲ) *ego subegissem his ipsis manibus*. Doriensibus tribuere non debebat, quod unius legerat in Mimo Sophronis muliere congruum; αὐτὸ τοῦτο, et αὐτὰ ταῦτα eleganter a Græcis usurpantur. αὐταύταις χερσὶν una dixit Sophronea, ni fallor, muliercula."—"Mulierculam Sophroneam ista dixisse, non improbabile est: sed potuit etiam vir dicere; nec quidquam est, quod de sola nos muliere cogitare cogat. Ceterum cum αὔταυτος recte compares Latinum *ipsipsus*, quod in aliquot Plauti codicibus repertum Græcam illam vocem prorsus exprimit." *Bast.* ad Gregor, p. 365. In fragmento Pythagorei cujusdam apud Diog. Laërt. III. 107. πεπαίδευται γὰρ αὖ ταύτας ὕπο, Porsonus in Opusc. p. 277. legit αὐταύτας "quod Doriensibus idem est, quod ceteris Græcis αὐτὴ αὐτῆς."

XCI.

Suid. Πωλάς. ἀντὶ τοῦ πράσεις· ἔστι τὸ ὄνομα καὶ ἐν τοῖς Σώφρονος Ἀνδρείοις. Sic etiam Harpocrat.

XCII.

Photius Lex. Παμφάλνα. *τὸν πομφόλυγα.* Σώφρων. Scriptum fuisse suspicor *πάμφλαγα.*

XCIII.

Antiatticista, p. 93, 25. ed. Bekker. Ἐκποιῆσαι *ἀντὶ τοῦ* ἐκτελέσαι. Σώφρων.

XCIV.

Phrynichus apud Lex. Rhetor. p. 351, 12. ed. Bekker. Ἀθάρη *καὶ* ἀθέρα *καὶ* ἀθήρα *καὶ* ἀθάρα *τὸ αὐτό φασιν.— ἔστι δὲ ἡ χρῆσις τῆς λέξεως πολλὴ παρὰ τοῖς Ἀττικοῖς, κατὰ μὲν τὸ τέλος διὰ τοῦ ῆ προαγομένη, κατὰ δὲ τὴν μέσην διὰ τοῦ ᾶ. κατὰ δὲ πολλοὺς ἄλλους κατὰ μὲν τὸ τέλος διὰ τοῦ ᾶ, κατὰ δὲ τὴν μέσην, διὰ τοῦ ῆ. οὕτω δὲ καὶ Ἑλλάνικος καὶ Σώφρων ἐχρήσατο. ἐκτείνουσι δὲ καὶ τὸ ᾶ, ὡς ἀπὸ τοῦ ἀθήρα.* Schol. in Aristoph. Plut. 673. Ἀττικοὶ *διὰ τοῦ ῆ, ἀθάρης· Αἰολεῖς, ἀθήρας. ἡ δὲ κοινὴ διὰ τοῦ ᾶ, ἀθάρας.* Vid. Valckenaer. in Adoniaz, p. 205. B.

XCV.

Ibid. p. 428, 22. *παρὰ Σώφρονι ἀποκαδεῖ ἀντὶ τοῦ ἀσθενεῖ κεῖται.* Sic etiam Suidas, emendatus a Ruhnkenio apud Valckenaer. in Adoniaz. p. 203. A.

XCVI.

Suidas; Ἄσμα—*σημαίνει καὶ τὸ δίασμα. καὶ Σώφρων. καὶ ἄττεσθαι, ὃ ἡμεῖς διάζεσθαι. μεταβολῇ τῶν δύο σσ εἰς τὸ ζ ἐγένετο.* Valckenaer. *ibid.* p. 205. C. corrigit, *καὶ Σώφρων διάττεσθαι, ὃ ἡμεῖς διάζεσθαι.* Cum Suida tamen consentit Lex. Bekker. p. 452, 30. Equidem legendum suspicor, *καὶ Σώφρων δὲ ἄττεσθαι, ὃ ἡμεῖς διάζεσθαι.*

XCVII.

Τί *τυ ἐγὼν ποιέω;*

Apollon. de Pron. p. 328. B.

XCVIII.

Ἔτι μέθεν ἁ καρδία παδῇ.

Id. *ibid.* p. 343. C. Ἐμέθεν. πυκνῶς αἱ χρήσεις παρ' Αἰολεῦσιν—ἀλλὰ καὶ παρὰ Συρακουσίοις· ἔτι μέθεν ἁ καρδία παδῇ, Σώφρων Γυναικείοις. Vid. Koen. ad Gregor. p. 184. ed. 2.

XCIX.

Ἐμὲ δ' Ἀρχωνίδας ἴαλλε παρ' ὑμέ.

Id. *ibid.* p. 387. B. ὑμᾶς—Δωριεῖς ὑμέ· ἐμὲ δ' Ἀρχωνίδας ἴαλλε πὰρ ὑμέ, Ἀνδρείοις Σώφρων. Forsan corrigendum ἴαλε, ut in fr. VIII. Idem nomen esse Ἀρχωνίδας et Ἀρχώνδας notavit Valckenaer. ad Schol. in Eurip. Phoen. 1386. Ἀρχωνίδην memorat Isaeus de Cleonymi Haered. §. 8. Ἀρχώνδας forma erat Bœotica. Φαιδώνδας pro Φαιδώνδης apud Platonem legi debere monuimus in Mus. Crit. I. p. 259. Ἑρμαιώνδας Thebanus memoratur ap. Thucyd. III. 5. Παγώνδας *ibid.* IV. 91. Σκιρφώνδας *ibid.* VII. 30. Διαγώνδας Thebanus ap. Cicer. Legg. II. 15. Φιλώνδας Theocr. IV. 1. Ξενώνδης Harduin. Numism. vid. Index. Διώνδας (Atticus) Demosth. de Coron. §. 65. Χαιρώνδας *ibid.* Ὀρφώνδας Pausan. X. 7. Conf. Ruhnken. Hist. Crit. Orat. Græc. p. 100. not. Hemsterhus. ad Vitam Arati, ed. Ernest. Harles. ad Demosth. de Coron. p. 134. Boissonad. *Notice des MSS.* &c. X. 2. p. 165.

C.

Ὁ μισθὸς δεκάλιτρον.

Pollux IV. 24. καὶ μὴν οἵ γε Δωριεῖς ποιηταὶ τὴν λίτραν ποτὲ μὲν νόμισμά τι λεπτὸν, λέγουσιν, οἷον ὅταν Σώφρων ἐν τοῖς Γυναικείοις Μίμοις λέγῃ, ὁ μισθὸς δεκάλιτρον· καὶ πάλιν ἐν τοῖς Ἀνδρείοις, Σῶσαι δὲ οὐδὲ τὰς δύο λίτρας δύναμαι.

CI.

Σῶσαι δὲ οὐδὲ τὰς δύο λίτρας δύναμαι.

Pollux l. c. Photius, Λίτρα: ἦν μὲν καὶ νόμισμά τι, ὡς Δίφιλος· ἐπὶ δὲ τοῦ σταθμοῦ Ἐπίχαρμος καὶ Σώφρων ἐχρήσαντο· Σοφοκλῆς δὲ λιτροσκόπον φησὶ τὸν ἀργυραμοιβόν, ἀπὸ τοῦ νομίσματος. Hesych. Λίτρα. ὀβολός· οἱ δὲ, νόμισμα παρὰ Σικελοῖς· οἱ δὲ, ἐπὶ σταθμῶν. οἱ δὲ Ῥωμαῖοι, διὰ τοῦ β, λίβρα. Vid. etiam in v. Λιτροσκόπους. Antiatticista Sang. p. 105, 32. Λίτρα: ἦν μὲν καὶ νόμισμα Σικελικόν· ὅτι δὲ καὶ ἐπὶ τοῦ σταθμοῦ, Ἐπίχαρμος Ἐλπίδι ἢ Πλούτῳ. Hoc loco non repetam quæ scripsi in Diario Classico, a. 1811. p. 383, tantum notabo Dupinii errorem, qui Ulpiani verba ad Demosth. Olynth. II. καὶ οἱ μῖμοι σωφρόνων σπουδαῖοι, reddidit, '*l'imitation des caractères decens n'a rien que d'honorable*,' quum manifesto legendum sit, οἱ Μῖμοι Σώφρονος.

CII.

Λοξῶν τὰς λογάδας.

Etymol. M. p 572, 47. Σώφρων ἐν Θυννοθήραις (Vid. fr. XXII.) λοξῶν τὰς λογχάδας. Manifesto corrigendum λογάδας, *obliquans oculos*, sicut etiam apud Callimach. *ibid.* (Fr. CXXXII.)—ὅστις ἀλιτροὺς Αὐγάζειν καθαραῖς οὐ δύναται λοχάσιν edidimus λογάσιν. Nicand. Ther. 292. πάρνοψι φάη λογάδας τε προσεικής. Vid. notata ad Callim. Epigr. XXII.

CIII.

Schol. Eurip. Phœn. 3. ἔθος δὲ τοῖς ποιηταῖς θηλυκῶς λέγειν τὰς ἵππους. Σώφρονι, τὰν ἵππον. Vide notata ad Callim. H. in Dian. 17.

CIV.

Photius, Ὀγκίαν: τὸν σταθμόν. Σώφρων καὶ Ἐπίχαρμος.

CV.

Ἐνθάδε ὦν κἠγὼ παρ' ὔμμε τοὺς ὁμότριχας ἐξορμίζομαι, πλόον δοκάζων· πόντιαι γὰρ ἤδη τοῖς ταλίκοισδε ταὶ ἄγκυραι,

Demetr. de Eloc. 151. Schneiderus conjicit ὄτριχας, ex Etymol. M. 637, 21. Ὄτριχας, οἰετέας, καὶ ὄπατρας: οἱονεὶ ὁμοετέας καὶ ὁμοιότριχας, καὶ ὁμοπάτρας. (Glossa est in Homer. Il. B. 765.) sed non opus est correctione. Hesych. ὁμόπτεροι: ὅμοιοι, ὁμότριχοι. Nota rariorem vocem δοκάζων. Pulcherrima allegoria de sene mortem expectante.

CVI.

Athenæus VII. p. 312. C. Ἐπίχαρμος δ', ἐν Μούσαις, χωρὶς τοῦ σ μυραίνας αὐτὰς καλεῖ οὕτωσὶ λέγων, Οὔτε γόγγρων τις παχήων, οὔτε μυραινᾶν ἀπῆς. ὁμοίως δὲ καὶ Σώφρων.

CVII.

Ἦ ῥα κάλως ἀποκαθάρασα ἐξελεπύρωσεν.

Apollon. de Adv. p. 580, 30. τὰ εἰς ῶς λήγοντα ἐπιῤῥήματα κοινολεκτούμενα δυσὶ τόνοις ὑποπίπτει. ἢ γὰρ βαρύνεται—ἢ περίσπασται,—καὶ ἔτι παρὰ Δωριεῦσιν ἔνια ὀξύνεται, ὥστε κατ' ἔγκλισιν ἀνεγνώσθη ἤ ῥα κάλως, κ. τ. λ.

"Videtur agi de homine, quem mulier omni pecunia probe emunxit." *Schaefer.* "a λέπυρον, *cortex, putamen*, recte derivatur λεπυρόω, ἐκλεπυρόω, etsi hæc verba in Lexicis frustra quæras." *Bast.*

CVIII.

Apollodorus ap. Stob. Ecl. Phys. p. 129, 25. Γοργύραν τοῦ Ἀχέροντος γυναῖκα προσανέπλασαν ἀπὸ τοῦ γοργῶς φαίνεσθαι τοῖς πολλοῖς τὰ ἐν Ἅιδου. καθὸ δὴ καὶ αὐτοῦ τούτου τιθήνην ὁ Σώφρων μορμολύκαν ὠνόμασεν.

Vid. Diar. Class. l. c. p. 389. Futilis est Apollodori etymologia. γοργύραν dixerunt Acherontis feminam a γοργύρη *locus subterraneus, carcer profundus.* Angl. *a dungeon.* Lex. Seguier. p. 231. Γοργύρα: ὑπόνομος, δι' οὗ ὕδατα ὑπεξήει. καθόλου δὲ ἔλεγον οὕτω τὰς δυσζητήτους κατασκευὰς, καὶ μὴ ἐπ' εὐθείας. ὁ δὲ Ἀλκμὰν διὰ τοῦ ε γέργυρα ἔφη. Vid. ad Hesych. v. Γέργυρα. Jungermann. ad Polluc. IX. 45.

CIX.

Κινήσω δ' ἤδη καὶ τὸν ἀφ' ἱερᾶς.

Eustath. ad Iliad. Z. p. 633, 57. ὁποίαις (γραμμαῖς) ἔπαιζον οἱ κυβεύοντες, ὧν μία τις μέση γραμμὴ ὠνομάζετο ἱερὰ, ἐπειδὴ ὁ ἡττώμενος ἐπ' ἐσχάτην αὐτὴν ἵετο. ὅθεν καὶ παροιμία, κινεῖν τὸν ἀφ' ἱερᾶς, ἐπὶ τῶν ἐν ἀπογνώσει, δεομένων βοηθείας ἐσχάτης· χρῆσις δὲ ταύτης καὶ παρὰ Σώφρονι ἐν τῷ, κινήσω καὶ τὸν ἀφ' ἱερᾶς. ἔνθα λέιπει τὸ, πεσσὸν, ἢ λίθον.

CX.

Πῦς ἐς μυχὸν καταδύῃ;

Ammon. de Diff. v. p. 122, pro ἐς τινα μ. Sophronis locum corruptum esse judicat Valckenaerius. Legendum puto πυΐ, pro ποΐ, sicut Aeolenses dicebant τυΐδε. Vid. ad Sapphonis fragmenta Mus. Crit. I. p. 4.

CXI.

Ἀργυρίων δεήσῃ.

Schol. Aristoph. Nub. 754. ἀργυρίων: οὕτως ἡ γραφὴ ἀργυρίων παρὰ Φρυνίχῳ κεῖται· ὅτι οἱ Κωμικοὶ πληθυντικῶς φασίν· οἱ ῥήτορες ἑνικῶς· καὶ Σώφρων πληθυντικῶς· Ἀργυρίων δεήσῃ. Antiatticista Bekker. p. 79, 20. Ἀργύρια: πληθυντικῶς, οὐχ ἑνικῶς. Πλάτων Κλεοφῶντι.

CXII.

Ὁ δ' αὖ Φαλῆς κατακυπτάζει.

Schol. Aristoph. Ach. 262. περισπωμένως δὲ τὸ Φαλῆς ἀναγνωστέον, ὡς Ἑρμῆς· οὕτως Ἀττικοί· παρὰ Δωριεῦσι δὲ βαρυτόνως. Ὁ δ' αὖ Φαλῆς κατακυπτάζει. οὕτω Σώφρων ἐχρήσατο. Conf. fr. LXII.

CXIII.

Scholiasta Pindari ad Nem. l. 1. tradit Sophrona Dianam vocasse ἀτρέστην.

CXIV.

Πατάνα αὐτοποίητος.

Pollux VI. 90. *patina nativa, non arte facta,* Sed vera lectio, ut videtur, datur ab eodem, X. 107. ἡ μὲν πατάνη, Σώφρονος εἰπόντος ἐν Νυμφοπόνῳ, πατάν' αὐτοπάγητος. Sic enim ex codice Vossiano restituit Hemsterhusius.

CXV.

Idem X. 175. Βαίτας δὲ τὰς τῶν ἀγροίκων διφθέρας ἐν τοῖς Γυναικείοις Μίμοις ὁ Σώφρων ἐκάλεσεν. Herodot. IV. 64. πολλοὶ δὲ αὐτέων ἐκ τῶν ἀποδερμάτων καὶ χλαίνας ἐπείνυσθαι ποιεῦσι, συῤῥάπτοντες κατάπερ βαίτας. Eodem sensu, quo Sophron, vocem usurpavit Theocritus, poeta Siculus, Id. III. 25. V. 15.

CXVI.

Photius, Κάρκαρον: τὸ δεσμωτήριον. οὕτως Σώφρων. Vox Sicula, unde Latinorum *Carcer*.

CXVII.

Εἰ τὰ τῶν χοιραγχᾶν.

Apollon. de Adv. p. 622. προσκεῖται Δώρια μὲν τὰ τοιαῦτα μεταποιούμενα (ex adverbiis sc. in οῦ) εἰ τὰ τῶν χοιραγχᾶν· πεῖ γὰρ ἀ ἄσφαλτος· (fr. XXXVI.) Priora, quæ citantur etiam, p. 625, 9. Sophroni adsignavit Bastius ad Gregor, p. 352. Sylburgius conjicit vocem χοιραγχᾶν Herculem significare, qui

porcum Erymanthium strangulavit. Bastius legi posse censet, *εἰ τατῶν χοιράγχαν*, i. e. *οὗ ζητῶν χοιράγχην*.

CXVIII.

Hesych. *Ἀλικαύων. ὁ Ποσειδῶν. Σώφρων.* Guyetus ducit at *ἅλς, ἁλικός*. Forsan verbum fuerit *καύω*, unde *καύηξ mergus*. Callimachus fr. CLXVII. *δύπται δ' ἐξ ἁλὸς ἐρχόμεναι Ἔνδιοι καύηκες*.

CXIX.

Hesych. *Διατελείαν. τὸ ἄπρακτον, παρὰ Σώφρονι. τινὲς δὲ γράφουσι Διαγγελίαν*. Glossarum, ut videtur, confusio est.

CXX.

Hesych. *Κατάστικτον. ποικίλον. καὶ Σώφρων, κεντήματά φησι*. Idem. *Παραστίζουσα—Σώφρων δὲ κεντήματά φησιν*; scil. puncta quæ nominibus in quovis catalogo apponebantur.

CXXI.

Σάρον.

Hesych. *Σάρον—βαρυτονητέον, ὡς παρὰ Σώφρονι*.

CXXII.

Ὡς σκανὰς πορεύσῃ ἐν τῇ ἀσπίδι.

Hesych. *Σκανα...νται, ἐπιχαλκ...π Σωφρονίωσκανὰς πορεύσῃ ἐν τῇ ἀσπὶδι*. Locus fuit in urbe *ἡ Ἀσπὶς*, cujus quidem mentionem alicubi me vidisse memini; in marmore quodam, ni fallor.

CXXIII.

Κύμβου ἔχον ὄγκον.

Schol. Nicand. Ther. 526. *ὅσον κύμβοιο: ἤγουν ὀξυβάφου—καὶ τὸ παρὰ Σώφρονι κύμβον ἔχον ὄγκον. ἀντὶ τοῦ σκυφοειδοῦς ποτηρίου—ὅσον ἂν χωρῇ κυβοειδὲς (κυμβοειδὲς) ποτήριον*.

CXXIV.

Παιδικὰ ποιφύξεις.

Id. 179. τὸ δὲ ποιφύζειν πολλαχῶς λέγεται· καὶ ποτὲ μὲν ἐπὶ τοῦ ἐκφοβεῖν, ὡς Σώφρων ἐν Μίμοις· παιδικὰ ποιφύξεις· ποτὲ δὲ ἐπὶ τοῦ πνεῖν, ὡς Εὐφορίων· ζεφύρου μέγα ποιφύξαντος. Schneiderus edidit ex MSStis παιδικοίς.

CXXV.

Βλέννῳ θηλάμονι.

Athen. VII. p. 288. A. Βλέννος. τούτου μέμνηται Σώφρων ἐν τῷ ἐπιγραφομένῳ Ὠλιεὺς τὸν ἀγροιώταν· Βλέννῳ θηλάμονι, ἔστι δὲ κωβίῳ τὴν ἰδέαν παράπλήσιος. Insertum oportuit hoc fragmentum post XXI.

CXXVI.

Ὅμα τέκνων θὴν δευομένα.

Plutarch. περὶ τοῦ Ει ἐν Δέλφοις. p. 386. D. καὶ τοῦ εἴθε τὴν δευτέραν συλλαβὴν παρέλκεσθαί φησιν, οἷον τὸ Σώφρονος, Ὅμα τέκνων θὴν δευομένα· καὶ τὸ Ὁμηρικόν, Ὡς θὴν καὶ σὸν ἐγὼ λύσω μένος.

CXXVII.

Hesych. Ἀγροπήγη. παροιμία ἐπὶ τῶν λιπαρῶς προσκειμένων. ὁ δὲ Σώφρων, τὰ πλεῖστα μέρη λέγει μετὰ τῶν ὀρῶν, καὶ τὰ πρότερα τοῦ ἀγροῦ. καὶ ζάπλουτοι, ἀγροῦ πηγαί. Veram lectionem ἀγροῦ πυγή indicavit Stephanus. Locum corruptum non expedio.

CXXVIII.

Hesych. Ἀδαΐα: εἰς κόρον ἄγοντα. παρὰ τὸ ἄδειν. ὁ δὲ Σώφρων τὸν ἀηδῆ, ἀδανὸν ἔφη.

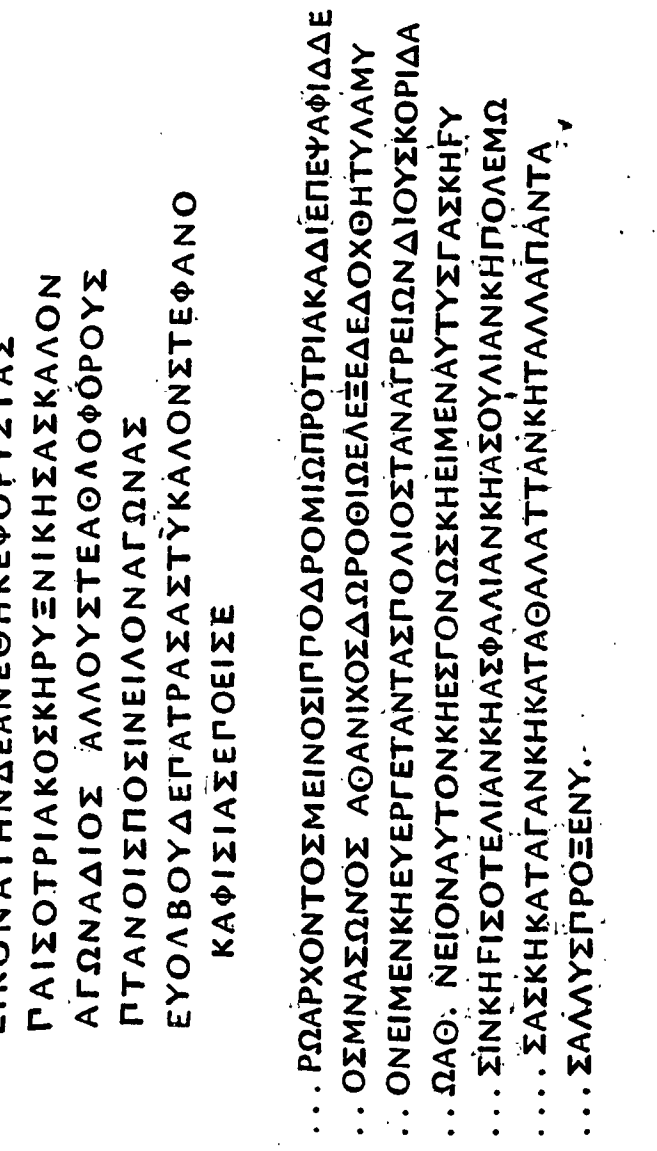
Ad fr. XC. hæc adjiciantur ex Porsoni Schedis. "Αὐταυτὸν Archytas Stobæi CXIV. p. 589, 11. Inscriptio ap. Dorvill. ad Charit. p. 168. ταῖς αὐταύτας χερσὶν Sophron Apollonii Dyscoli apud Valck. ad Theocr. p. 206. ubi male αὐταύταις."

To the EDITOR *of the* MUSEUM CRITICUM.

I BEG leave to offer for insertion in the Museum Criticum, some Inscriptions, which I copied in Bœotia, and which, with one exception, have not, I believe, yet been published.

W. MARTIN LEAKE.

I.



II.

. . ΣΑΡΧΟΝΤΟΣΟΜΩΛΩΙΩΤΡΙΣΚΗΔΕΚΑΤΗΕΠΕΨΑΦΙΔΔΕ
. . ΟΥΡΡΑΝΔΡΟΣΔΑΜΟΚΛΕΙΟΣΕΛΕΞΕΔΕΔΟΧΘΗΤΥΔΑΜΥΠΡΟΞΕ
. . ΕΥΕΡΓΕΤΑΝΤΑΣΠΟΛΙΟΣΤΑΝΑΓΡΕΙΩΝΔΙΟΓΕΝΗΝΙΑΡΟΚΛΕΙΟΣ
. ΤΟΝΚΗΕΣΓΟΝΩΣΚΗΕΙΜΕΝΑΥΤΥΣΓΑΣΚΗΓΥΚΙΑΣΕΠΠΑ
. . ΛΙΑΝΚΗΑΣΦΑΛΕΙΑΝΚΗΑΣΟΥΛΙΑΝΚΗΠΟΛΕΜΩΚΗΙΡΑΝΑΣ
. ΑΓΑΝΚΗΚΑΤΑΘΑΛΑΤΤΑΝΚΑΘΑΠΕΡΚΗΤΥΣΑΛΛΥΣΠΡΟ
. . ΕΡΓΕΤΗΣ

Α Γ Α Θ Α Ρ Χ Ο

ΑΜΙΝΟΚΛΕΙΟΣΑΡΧΟΝΤΟΣ
ΕΠΕΨΑΦΙΔΔΕΟΡΣΙΜ
ΕΛΕΞΕΔΕΔΟΧΘΗΤΥΔ
ΤΑΣΠΟΛΙΟΣΤΑΝΑΓΡΕ
ΧΑΛΚΙΔΕΙΑΑΥΤΟΝΚΗΕΣ
ΚΙΑΣΕΠΠΑΣΙΝΚΗΓΙΣΟ
ΚΗΚΑΤΑΓΑΝΚΗΚΑΤΑΘ
ΙΩΣΑΣΚΗΤΑΛΛΑ
ΝΥΣΚΗΕΥΕΡ

I

. . . . . ΤΩΠΡΟΞΕΝΙΑΑΛΛΑΛΚΟ
. . . . . ΡΜΟΓΕΝΗΣΘΙΟΔΩΡΟΣ
. . . . ΗΜΕΝΑΥΤΥΠΟ
. . ΑΛΚΙΔΕ
ΕΥΕΡ

III.

ΘΙΟΣ

ΤΙΟΥΧΑΝΑΓΑΘΑΝΑΛΕΥΑΡΑ
ΧΟΝΤΟΣΕΔΟΞΕΤΥΔΑΜΥΕ .
ΧΟΜΕΝΙΩΝΑΓΕΔΙΚΟΝΔΑ
ΦΙΤΑΟΗΟΛΕΙΑΑΠΑΛΕΞΑΝ
ΔΡΕΙΑΣΠΡΟΞΕΝΙΟΝΕΙΜΕΝ .
ΗΕΥΕΡΓΕΤΑΝΤΑΠΟΛΙΟΣΕ [1] .
ΧΟΜΕΝΙΩΝΚΗΑΥΤΟΝΚΗΕΣ .
ΟΝΩΣΚΗΕΙΜΕΝΑΥΤΥΓΑΣ
. . ΓΥΚΙΑΣΕΠΑΣΙΝΚΗΑΣΦΑΛΙ [2]
. ΚΗΑΤΕΛΙΑΝΚΗΑΣΟΥΛΙΑ .
ΗΚΑΤΑΓΑΝΚΗΚΑΤΑΘΑΛΑΤ
. . ΝΚΗΠΟΛΕΜΩΚΗ . . . . ΑΣΙΩ
. ΑΣΚΗΤΑΑΛΛΑΟΠΟΤΤΑ
ΤΥΣΑΛΛΥΣΠΡΟΞΕΝΥΣ . .
ΕΥΕΡΓΕΤΗΣ

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[1] A more recent copy by Mr. Cockerell confirms the accuracy of ΤΑ ΠΟΛΙΟΣ.

[2] Upon referring to No. II. it will be seen that this word is there twice written with a double Π—ΕΠΠΑΣΙΝ.—The accuracy of the present copy, however, is supported by that of Mr. Cockerell. We find another instance of the word occurring with a single Π in an inscription copied by Pococke at Thebes in the year 1740, which being a decree of the same form as the present, but differing somewhat in dialect, I subjoin for the sake of the comparison, having first altered a few letters in Pococke's copy, the correction of which (with the exception of the words ΙΡΑΝΑΣ ΙΟΣΑΣ) is rendered easy by the inspection of Nos. I. II. III.

AT THEBES.

ΘΕΟΣ ΤΥΧΑΝ . . . . ΑΡΧΟΝΤΟΣ ΕΔΟΞΕ ΤΟΙ ΔΑΜΟΙ ΠΡΟΞΕΝΟΝ ΕΙΜΕΝ ΒΟΙΩΤΩΝ ΚΑΙ ΕΥΕΡΓΕΤΑΝ ΝΩΒΑΝ ΑΝΑΞΙΟΥΒΩ ΚΑΡΧΑΔΟΝΙΟΝ

Θεὸς τύχην ἀγαθήν· Ἀλεύου ἄρχοντος, ἔδοξε τῷ δήμῳ Ὀρχομε-
νίων Ἀγέδικον Δαφίτου Αἰολέα ἀπὸ Ἀλεξανδρείας[3] πρόξενον
εἶναι καὶ εὐεργέτην τῆς πόλεως Ὀρχομενίων καὶ αὐτὸν καὶ
ἐκγόνους καὶ εἶναι αὐτῷ γῆς καὶ οἰκίας ἔμπασιν[4] καὶ ἀσφάλειαν
καὶ ἀτέλειαν καὶ ἀσυλίαν καὶ κατὰ γῆν καὶ κατὰ θαλάσσην
καὶ πολέμου καὶ εἰρήνης οὔσης[5] καὶ τὰ ἄλλα ὁπόσα τοῖς ἄλλοις
προξένοις καὶ εὐεργέταις.

No. I. therefore, with the assistance of the other inscriptions, which follow it, may be restored, with the exception of some of the proper names in the decree, as follows:

Εἰκόνα τήνδ' ἀνέθηκε Φορύστας παὶς ὁ Τρίακος
Κῆρυξ νικήσας καλὸν ἀγῶνα Διός,

ΧΑΔΟΝΙΟΝ ΚΑΙ ΕΙΜΕΝ ΟΙ ΓΑΣ ΚΑΙ ΦΟΙΚΙΑΣ ΕΠΑΣΙΝ ΚΑΙ ΑΤΕΛΙΑΝ ΚΑΙ ΑΣΟΥΛΙΑΝ ΚΑΙ ΚΑΤΑ ΓΑΝ ΚΑΙ ΚΑΤΑ ΘΑΛΑΤΤΑΝ ΚΑΙ ΠΟΛΕΜΩ ΚΑΙ ΙΡΑΝΑΣ ΙΟΣΑΣ ΒΟΙΩΤΑΡΧΙΟΝΤΩΝ .

In Pococke's copy the letters following ΠΟΛΕΜΩ are thus written ΚΑΙΡΑΕΚΣΙΟΣΑΣ.

[1] Αἰολεὺς ἀπ' Ἀλεξανδρείας,—a native of Alexandria Troas. Pausanias in several places speaks of the people of Troas as a part of the Asiatic Æolenses, who had the same Thessalian origin as the Bœotians. In the Orchomenian inscription beginning Οἵδε ἑνίκων τὸν ἀγῶνα τῶν Χαριτησίων, are the names of an Αἰολεὺς ἀπὸ Μουρίνας and of an Αἰολεὺς ἀπὸ Κύμης.

[2] The extraordinary word, of which I suppose ἔμπασιν would be the form in common Greek, appears to be derived from the root ΠΑΩ, and to mean the right of acquiring or possessing property. M. Boissonade (Class. Journal, No xxxiv. p. 393), alludes to some remarks, which he has made upon it in his notes on Herodian, but I have not seen them.

[3] That the four letters wanting to fill up the vacancy in the 13th line, ΙΡΑΝ, appears from No. II, which confirms also the following word, as being ΙΩΣΑΣ, but for these two words and their explanation, I am indebted to the Rev. P. P. Dobree, (see Clarke's Travels, 8vo. Ed. Vol. VII. p. 195.)

Ἄλλους τ' ἀθλοφόρους πτανοῖς ποσὶν εἵλον ἀγῶνας,
Εὐόλβου τε πάτρας ἄστυ καλὸν στεφανῶ
Καφισίας ἐπόεισε

..... ρω ἀρχοντος μεινος Ἱπποδρομιω προτριακαδι ἐπε-
ψαφιδδε
..... ος Μνασωνος· Ἀθανιχος Δωροθιω ἐλεξε δεδοχθη τυ
δαμυ
προξενον εἰμεν κη εὐεργεταν τας πολιος Ταναγρειων Διου-
σκοριδα
..... ω Ἀθανειον αὐτον κη ἐσγονως κη εἰμεν αὐτυς γας
κη Fυ-
-κιας ἐππασιν κη Fισοτελιαν κη ασφαλιαν κη ασυλιαν κη
πολεμω
κη ἰρανας ἰωσας κη κατα γαν κη κατα θαλατταν κη ταλλα
παντα
καθαπερ κη τὺς ἀλλυς προξενυς

And the part in the Bœotian dialect may be represented in common Greek, as follows:

Κηφισίας ἐποίησε
..... ρου ἄρχοντος, μηνὸς Ἱπποδρομίου πρὸ τριακάδι ἐπε-
ψήφιζε
..... ος Μνήσωνος· Ἀθήνιχος Δωροθέου ἔλεξε· δέδοχθαι
τῷ δήμῳ
πρόξενον εἶναι καὶ εὐεργέτην τῆς πόλεως Ταναγραίων Δι-
οσκορίδην
..... ου Ἀθηναῖον, αὐτὸν καὶ ἐκγόνους· καὶ εἶναι αὐτοὶς
γῆς καὶ οἰ-
κίας ἔμπασιν καὶ ἰσοτελείαν καὶ ἀσφάλειαν καὶ ἀσυλίαν καὶ
πολέμου
καὶ εἰρήνης οὔσης καὶ κατὰ γῆν καὶ κατὰ θάλασσην καὶ τὰ ἄλλα
πάντα
καθάπερ καὶ τοῖς ἄλλοις προξένοις

IV.

ΜΝΑΣΙΝΩΑΡΧΟΝΤΟΣΑΓΩΝΟ
ΘΕΤΙΟΝΤΟΣΤΩΝΧΑΡΙΤΕΙΣΙΩΝ
ΕΥΑΡΙΟΣΤΩΠΑΝΤΩΝΟΣΤΥΔΕ
ΕΝΙΚΩΣΑΝΤΑΧΑΡΙΤΕΙΣΙΑ
ΣΑΛΠΙΓΚΤΑΣ
ΦΙΛΙΝΟΣΦΙΛΙΝΩΑΘΑΝΕΙΟΣ
ΚΑΡΟΥΞ
ΕΙΡΩΔΙΑΣΣΩΚΡΑΤΙΟΣΘΕΙΒΕΙΟΣ
ΠΟΕΙΤΑΣ
ΜΗΣΤΩΡΜΗΣΤΟΡΟΣΦΩΚΑΙΕΥΣ
ΡΑΨΑϜΥΔΟΣ
ΚΡΑΤΩΝΚΛΙΩΝΟΣΘΕΙΒΕΙΟΣ
ΑΥΛΕΙΤΑΣ
ΠΕΡΙΓΕΝΕΙΣΗΡΑΚΛΙΔΑΟΚΟΥΞΙΚΗΝΟΣ
ΑΥΛΑϜΥΔΟΣ
ΔΑΜΗΝΕΤΟΣΓΛΑΥΚΩΑΡΓΙΟΣ
ΚΙΘΑΡΙΣΤΑΣ
ΤΕΛΟΧΟΣΑΣΚΛΑΠΙΟΓΕΝΙΟΣΑΙΟΛΕΥΣΑΠΟΜΟΥΡΙΝΑΣ
ΚΙΘΑΡΑϜΥΔΟΣ
ΔΑΜΑΤΡΙΟΣΑΜΑΛΩΙΩΑΙΟΛΕΥΣΑΠΟΜΟΥΡΙΝΑΣ
ΤΡΑΓΑϜΥΔΟΣ
ΑΣΚΛΑΠΙΟΔΩΡΟΣΠΟΥΘΕΑΟΤΑΡΑΝΤΙΝΟΣ
ΚΩΜΑϜΥΔΟΣ
ΝΙΚΟΣΤΡΑΤΟΣΦΙΛΟΣΤΡΑΤΩΘΕΙΒΕΙΟΣ
ΤΑΕΠΙΝΙΚΙΑΚΩΜΑϜΥΔΟΣ
ΕΥΑΡΧΟΣΕΥΡΟΔΟΤΩΚΟΡΩΝΕΥΣ

The preceding, which is from Orchomenus, and has been published by Dr. E. D. Clarke, is here inserted, because it differs in no less than six places from Dr. Clarke's copy. It may be right to add that Dr. Clarke's Orchomenian inscription in the common dialect, beginning ΟΙΔΕ ΕΝΙΚΩΝ ΤΟΝ ΑΓΩΝΑ ΤΩΝ ΧΑΡΙΤΗΣΙΩΝ, differs not from my own copy of that inscrip-

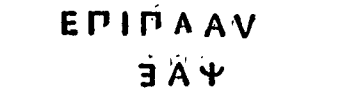
tion in a single letter. I disagree however with him in regard to the vacancy which he supposes at the end of the 12th line ΑΠΟΛΛΟΔΟΤΟΣ ΑΠΟΛΛΟΔΟΤΟΥ ΚΡΗΣ, and where he supplies the supposed vacancy so as to make the last word ΚΡΗΣΑΙΟΣ. It rather seems that the line is complete, and that Apollodotus was a Cretan. The word also at the end of the 19th line, wanting a few letters, should evidently be supplied ΚΑΛΧΗΔΟΝΙΟΣ and not ΚΑΛΧΗΔΟΝΟΣ. This word, it may be observed, is an instance among many others, of an accordance between ancient coins and inscriptions, in opposition to our copies of ancient authors. In the latter the name of the city is usually Χαλκηδων: on the coins, as in the inscription ΚΑΛΧ. Herodotus however is to be excepted from the authors. He writes ΚΑΛΧ.

V.

ΚΤΕΙΣΙΑΟΑΡΧΟΝΤΟΣΒΟΙΩΤΥΣ
ΕΡΧΟΜΕΝΙΥΣΔΕΚΑΡΑΙΧΩΕΡ
ΜΑΙΩΠΟΛΕΜΑΡΧΙΟΝΤΩΝΑΝ
ΤΙΓΕΝΙΔΑΟΕΥΚΡΑΤΙΔΑΟ
ΚΑΦΙΣΟΔΩΡ. ΑΡΙΣΤΩΝΟΣ
ΤΙΜΟΜΕΙΛΩΚΑΦΙΣΙΩΝΟΣ
ΓΡΑΜΜΑΤΙΔΔΟΝΤΟΣΤΥ
ΠΟΛΕΜΑΡΧΥΣΑΙΩΝΟΥΣΙΩ
ΚΑΛΛΙΜΕΛΙΟΣ

These lines are from Orchomenus, and are taken from the middle of a long and extremely mutilated inscription.

VI.



VII.

VIII.

IDANE⊕EKENA⊕ANAI

IX.

At Tanagra.

HΣXINAΣ

X.

Near Tanagra.

HIΠΠAϷΨIA

XI.

At Thespiæ.

EΦIΠΠOS

XII.

Near Thespiæ.

ΦIΛIΠΠA

Between Thespiæ and Thisbe, each on a separate stone.

XIII.

.....ΔINOS

XIV.

VEV . INAS

XV.

APIΣΣTOΦANNΣ

XVI.

NIKOMAΨOΣ

XVII.

XVIII.

ΕΠΙΘΕΟΓΙΤΟΥΗΡΕΩΙ

XIX.

At the Grove of the Muses of Helicon.

ΕΠΙ
ΕΥΚΑΡΠΩC

XX.

At Thespiæ.

..ΜΓΟΡΙΣ
ΕΠΙ
ΧΑΡΙΚΛΕΩ
ΗΡΩΙ

XXI.

ΕΠΙ	ΗΡΩ
ΔΙΟ	ΑΓΑ
ΝΥCΙ	Φ
Ω	Ω

The *heroic* monuments are generally accompanied with the figure of a horseman: here it is between the two columns of letters.

XXII.

At Skimatári near Tanagra.

ΕΠΙΛΑΙΔΙ

XXIII.

ΕΓΕΙΡΙΧΑ

XXIV.

At Orchomenus.

ΚVᐅΙVVΕ

XXV.

At Orchomenus on one and the same stone.

ΕΠΙΒΑΚΕVFΑΙ

ΕΠΙᐅΕψΣΟΝΙ

XXVI.

Near Thespiæ.

ΤΙΜΩΝ

ΧΗΡΕ

VI. and VII. were found near Harma, VIII. at Thisbe. VI. is upon a square *stele* having a rude moulding at the base, and is evidently of a very remote antiquity. VII. is probably somewhat less ancient, not being written Βουστροφηδόν, like VI. To the right the stone is broken. If we suppose these two inscriptions to be read in the common dialect, thus, VI. Ἐπὶ Πλαύχᾳ, and VII. Αἰσχρὼν Δασαιγίτου Διονύσῳ, we seem to have the origin of the ΑΕ diphthong of the Latin or Æolic of Latium; for certainly in the two first names, and probably in the third also, the ΑΕ of the original would have been ΑΙ in the common language; and it is further remarkable, that the ΟΕ of VII. would have been ΟΙ in Attica, or after the Archonship of Euclid, ΩΙ.[6] At a later period the ΑΙ would have been Η, as we see by the Orchomenian and Tanagræan inscriptions, par-

[1] Something of this kind occurred in the Etruscan, the affinity of which with the Æolic Greek has been proved by Lanzi. He instances several words, in which the diphthong AI in the Latin, was AE in the Etruscan. In these same Latin words the use of AE was afterwards substituted for that of AI; but it may have been nothing more

ticularly by the word ΗΣΧΡΙΩΝΟΣ for ΑΙΣΧΡΙΩΝΟΣ in one of the Orchomenians just given, and by ΕΝΓΕΛΑΤΙΗ for ἐν Ἐλατείᾳ in that of the British Museum, which begins with ΑΡΧΟΝΤΟΣ ΕΝ ΕΡΧΟΜΕΝΥ ΘΥΝΑΡΧΩ. In No. VIII. we have an instance of the use of ΑΙ for the dative feminine: for here we have ΑΘΑΝΑΙ in the dedication of Idan to Minerva; and this inscription, although probably much less ancient than VI. and VII. is evidently of a high antiquity. It may not be uninteresting to remark, that the dedication of Æschron to Bacchus appears to have been brought from the temple of Bacchus at Tanagra, the remains of which are at no great distance from the place, where the inscription was found. The worship of Bacchus at Tanagra is mentioned by Pausanias, and among the ruins of Tanagra, I observed the foundations of a large temple, with many fragments of black marble, of the same kind, as that upon which the dedication of Æschron is written.

I had occasion to remark in the course of my travels in Greece, that each province besides its peculiarity of dialect, had its particular fashion in monumental inscriptions. In Attica the name of the person's father (or of her husband, if a woman) with that of his demus, is invariably mentioned. A similar method is the most common in every part of Greece, but it will be seen from the preceding inscriptions, that the deceased's name in the nominative without any adjunct was customary in Bœotia.

No. X. is the only instance I found in this province of the use of Η for the aspirate, which like the ⋟ of the same inscription, of ΑΕ≍Ψ⋟ΟΝ, and of XVII, are remains of the Æolic alphabet, from which the Latin was taken.—The same is to be said of the ν of XIV. and XXIV.—of the V of XIV, XXIV, and XXV, and of the digamma in ΒΑΚΕVFΑΙ of No. XXV. I found Ψ and ψ used for Chi in some very ancient inscriptions of Athens as they are in X, XVI. and XXV.—ψ ≤ for Ξ

more than the resumption of the more ancient form. Lanzi mentions one Etruscan word, PVEMVN (ποιμὴν) where the VE (the Etruscans had no O), corresponded to the OI of the Greeks.

ROYAL ASIATIC SOCIETY
LIBRARY
OF THE
BOMBAY
BRANCH
OF THE

The following Inscription I copied from a large block of stone in the wall of a Church which stands amidst the ruins of Acrephiæ, a Bœotian city at the foot of Mount Ptoüm, about three miles from the Eastern side of the lake Copais.

N. B. *The asterisks express the exact number of letters in the hiatus, the dots are used where the number is uncertain.*

ΤΩΝΔΑΠΑΝΗ
ΛΙΝΩΝ·ΑΝ·ΟΝ
ΤΗΕΟΡΤΗ
ΛΕΙΚΑ ΤΟΙΣΣΘΑ·ΤΟΙΣΑΓΩΝ
ΚΗ ΠΑΣΙΝΜΟΝΟ··ΑΠΡΕΠΤΟΣΑΠΟ
ΡΩΝΤ ΗΝΤΕΙΜΗΝΤΑΥΤΗΝΗΡΙΣΤΙΣΕΧ
ΑΠΕ···ΑΤΟΣΕΝΤΩΓΥΜΝΑΣΙΩΜΗΔ
ΕΝΟΙ ΑΥΤΩΝ ΛΟΥΔΕΤΩΝΠΑΡΕΝ ΜΟΥ
ΣΙΝΕ ΘΕΟΙΚΑΙΤΟΣΤΟΝΠΟΛΛΑΠΙΣΝΟΥ ΣΑΙ
ΗΘΟΣ ΩΝ ΤΗΝΑΡΧΗΝΤΗΝΜΕΓΙΣΤΗΝ ΔΙΕΑ
ΨΥΧΑΝ ΡΟ ΤΗΣΑ ΑΡΤΟΙ ΣΕΒΑΣΤΟΙΣΙΕ ΟΘΙΝΗΣ
ΜΙΑΝΗΜΕΡΑΤΗΝΠΟΛΙΝΕΠΙΤΕΛΩΝ·ΟΝΑΣ ΟΜΕΝΟΝΠΑ ΕΝΤ·
ΓΥΜΝΑΣΙΩΤΩ ΥΠΕΡ·ΑΛΛΟΝΤΩΝΔΑΠΑΝΗΜΑΤΩΝΕΚΑΛΑΣ ΕΩΣΤΟ Ο
·ΟΝΟΜΑΤΟΣ ΝΑΛΛΑΚΑΤΑΣΚΕΥΑΣΕΠΕΡΙΤΟΝΣΕΝΟΔΟΝ· ΣΚΕΥΗ
ΜΕΓΙΣΤΟΥ·ΑΙ ΟΣΟΝΤΟΣ ΑΘΗΤΗΝΧΘΡΑΝΧΘ·ΙΤΟΣΠΑΡΑΛΕΛΕΙΠ
ΤΗΣΚΟΝ ΣΕΩΣΟΝΤΗΣΔΟΣΕΙΤΟΥΟΛΟΝΕΠΙΚΕ·ΑΣΘΗΝΑΙΚΑΙΟΝΙΟΘΗ
ΝΑ·ΜΟΝΟΣΠΡΟΕΝΟΗΣΕΝΠΡΟΣΜΕΙΝΑΣΚΑΙΚΑΤΩΡΘΩΣΑΤΟΥΠΕΡΕΣ
ΧΑΙΔΑΜΝΑΡΙΑΟΥΣΗΣΤΗΣΕΠΙΣΚΕΥΗΣΕΠΑΔΕΚΑΣΤΑΔΙΟΥΣ ΗΔΗΔΕΤΟΜΕΓ
ΑΟ·ΡΟΝΤΗΣΕΠΙΘΗΜΗΣΕΙΤΕΙΝΕΞΑΙ·ΤΟΒΟΩΤΙΩΝΟΥΠΟΤΟΥΠΡΕΣΒΙΑΣ··ΤΟΥ
ΜΕΝΗΣΙΠΡΟΣΤΟΝΣΕΒΑΣΤΟΝΕΝΤΣΤΩΝΔΙΩΝΑΙΠΑΝΕΛΛΗΝΩΝ
ΣΥΝΕΔΡΙΕΝΑΡΕΙΠΟ··ΠΝΤΕΣΥΝΕΛΘΟΝΤΕΣΤΟΝΔΙΟΝΥΣΟΝΗΚΟΝΠΡΕΣ
ΤΩΝΕΚΤΩΝΠΟΛΕΩΝΚΑΙΠΑΝΤΩΝΑΡΧΟΝΤΩΝΜΕΝΩΝΚΑΙΕΠΙ·ΑΛΟΥΜΕΝΩΝΠΑΝΤ
ΕΝΕΛΑΣΣΟΝΙΘΕΜΕΝΟΣΕ·ΕΑΥΤΟΥΠΡΟΣΥΜΟΤΑΤΑΕΠΙΔΕΔΕΣΤΟΤΗΝΤΡΕΣ
ΒΙΑΝΤΗΣΕΤΟΥΣΘΗΣΤΩΝΘΕΟΥΣΤΙΜΩΝΕΠΙΤΟΥΣ·ΕΝΕΤΟΥΣΦΡΟΝΗΜΑΤΟΣ·ΑΙΤΟ
ΜΕΓΑΛΟΨΥΧΟΝ ΑΔΩΡ ΝΙΠΡΕΣΒΥΣΙΝΘΑΥΜ···ΙΟΣΟΥΝΕΠΙΤΟΥΕΟΙΣΧΑΙΑΠΟ
ΔΟΧΗΣΑΣΘΩΜΕΝΤΟΙΣΠΑΝΕΛΛΗΣΙΝΕΙΤΕΙΜΑΣΕΑΛΛΗΝΑΡΡΥΠΟΜΕΝΟΣΚΑΙΔΙ
ΑΤΗΣ ΦΘΙΣΗΣΕΠΙΣΤΟΑΗΣΥΠΑΥΤΩΝΠΡΟΣΤΗΝΠΟΛΙΝΗΜΩΝ ΤΕΛΕΣΑΣ
ΔΕΤΗΝΠΡΕΣΒΕΙΑΝΜΕΤΑΠΑΝΑΛΛΗΝΕΘΝΩΝΚΑΙΤΟΛΠΟΡΙΜΑΕΝΕΚΩΝΔΑΡΑ
ΕΛΛΗΝΕΣΜΕΤΑΤΕΝΤΥΝΗΣΠΕΡΙΤΟΝΤΟΤΕΘΕΙΟΝΟΝ
ΠΑΜΒΟΙΩΤΩΝΣΥΝΕΔΡΙΟΝΥ ΕΝΟΝΤΗΝΑΥΤΕΠΑΝΓΕΑΤΟΝΧΑΡΙ·
ΚΑΙ···ΝΟΙΑΝΤΕΙΜΑΣΤΗΝΘΙΣΑΝΤΟ ΣΠΡΕΠΟΥΣΑΣΚΑΙΑΠΕΤΕΙΛΑΝΗΡΟΣ·
ΤΗΝ···ΑΙΝ·ΜΩΝ ΕΠΙΤΑΔΕΚΑΤΑ·Δ ΣΚΑΙΚ·ΜΑΙ·ΥΚΑΡΙΣΤΟΝΠΡΑΓΑ·Α
ΑΙΚΑΙΑΥΤΑΙ ΜΑΣΙΝΚΑ ΛΕΙΤΕΙ·ΚΑΙΕΙΚΟΝΩΝ
ΤΕΙΜΙΤΑ·ΥΤΟΝ ΥΠΕΡ ΔΕΤΗΜΕΛΟΨΥΧΙΑΚΑΙΑΡΕΤΗΠΑΝΤΑΣΤΟΥΣ
ΤΕΙΜΙΤΑ ΕΑΥΤΟΝΠΡΟΣΤΟΝΗΛΟΔΟΣΟΝ ΦΙΛΑΓΑΘΟΝΤΑΙΣΕΠ··
ΛΗ·ΟΙΣΔΑΝΑΙΣΕΙΣΦΙΛΟΠΑΤΡΙΔΙΚΑΙΕΥΡΓΕΤΗΣΙΝΟΜ···ΟΜΕΝΟΣΕΓ··ΑΟΙΠΟ
ΤΟΣΓΑΡΗΔΗΤΡΙΑΚΟΝΤΑΕΤΗΤΟΥΤΩΝΠΤΟΙΩΝΑΓΩΝΩΣΑΤΑΤΑΘΗΣΑΓΩΝΟΘΕ
ΤΗΣΠΡΟΣΘΥΜΟΤΑΤΑΕΠΕΔΕΣΑΤΟΝΗΛΟΔΟΣΟΝΕΚΔΕΤΩΝΔΑΜΩΝΑΡΧΑ
ΟΤΗΤΑΤΟΥΔΑΓΩΝΟΣΤΟΝΔΙΟΜΕΓΑΛΩΝΠΑΤΡΩΝΚΑΙΚΑΛΛΙΣΤΗΣΕΝΕΛΛΗΣΙ
ΓΕΝΟΜΕΝΟΣΑΝΑΛΑΒΩΝΤ·ΤΗΝΑΡΧΗΝΤΗΝΘΕΣΠΙΤΕΛΕΙΤΑΣΕΥΣΙΑΣΚΑΙ
ΤΑΤΟΥΘΕΟΥΜΑΝΤΕΙΑ ΕΣΤΙΝΔΡΧΟΝΤΑΣΚΑΙΣΥΝΕΔΡΟΥΣΑΤΕΤΡΑΚΙΣΕΠΕΝΤΑ
·ΙΣΜΕΓΑΛΟΜΕΡΕΣΙΑ···ΝΟΙΣΚΑΙΤΗΝΠΟΛΙΝΑΡΙΣΤΙ·ΩΝΕΠΙΠΕΝΤΑΕ··ΑΝΜΗΔΕ
ΜΙΑΝΥΠΕΡΘΕΣΙΝΠΟΙΗΣΑΜΕΝΟΣΕΝΤΟΙΣΧΡΟΝΟΙΣΤΟΥΣΔΙΑΤΟΥΤΟΥΣΕΠΑΔ·
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To face page 562.

[illegible] ΤΩΝ Λατρων [illegible]
[illegible] ΤΟΥΣ Δελφικους [illegible]
[illegible] ΤΟΥΣ Δελφικους ΑΓΩΝΑ [illegible]
[illegible] ΤΟΥΣ ΠΥΘΙΟΥΣ ΑΓΩΝΑΣ
[illegible] ΤΟΥΣ ΠΥΘΙΟΥΣ ΑΓΩΝΑΣ
[illegible] ΚΑΙ ΤΟΥΣ ΑΓΩΝΑΣ ΤΟΥ

in the name of Dexon in XXV. is found also in a fragment, which I copied at Athens, beginning ΕΔΟΧΣΕΝ ΤΕΙ ΒΟΥΛΕΙ, as well as in the monument of the Athenians who fell at Potidæa, now in the British Museum. XVII. and XXIV. appear to be names of women in the nominative Φράσση, Κυδίλλη, although the Η seems singular in the Bœotian dialect, for the fem. nom.—Ἠσχίνας and Χῆρε in IX. XXVI. are examples of the conversion of *αι* to *η* similar to those already given from Orchomenus and Tanagra; the former (IX) is very ancient, but XXVI. appears to be an example of the use of the Bœotic dialect in the time of the Roman Empire. —I might here observe, that some of the inscriptions of Orchomenus in the provincial dialect appeared to me from the form of the characters, and other indications, to be of an age posterior to that of Alexander.

Remarks *on the foregoing* Inscriptions.

I. It is observable, that, although in their prose inscriptions the Bœotians used their own provincial dialect, in Elegiac verse they retained the common Greek language. Corinna wrote in Bœotian, *οὐ τῇ φωνῇ τῇ Δωρίδι, ὥσπερ ὁ Πίνδαρος*, says Pausanias, *ἀλλὰ ὑποῖα συνήσειν ἔμελλον Αἰολεῖς*. I conceive that the true reading of the 3d and 4th lines is this, *Ἄλλους τε ἀθλοφόρους πτανοῖς ποσὶν εἶλεν ἀγῶνας, Εὐόλβου τε πατρᾶς ἄστυ καλὸν στεφανοῖ*. Simonid. LXIII. *Κάλλιστον μὲν ἰδεῖν, ἀθλεῖν δ' οὐ χείρονα μορφᾶς, Ἐκ πατέρων ἀγαθῶν ἐστεφάνωσε πόλιν*.

Μεινος for *μηνός*. This occurs in Dr. Clarke's Orchomenian inscription. So in No. IV. *χαριτεισιων, θειβειος*; In Aristoph. Ach. 914. the Bœotian asks, *τί ἀδικειμένος*; *ibid.* 911. *Θείβαθεν*.

Προτριακάδι on the twenty-ninth of Hippodromius; which month answered to the Attic Hecatombæon.

Επεψαφιδδε for *ἐπεψήφιζε, was Epistates*, or *President*, whose office it was *ἐπιψηφίζειν, populum ad suffragium ferendum vocare*. Duker in Thucyd. VI. 14. In No. V. we have *γραμματίδδοντος*. The Laconians used *δδ* for *ζ*. In Aristoph. Ach. 883. the Bœotian

says, Πρέσβειρα πεντήκοντα Κωπάδων κορᾶν, Ἔκβαθι τᾶδε, κἠπιχαρίττατ τῷ ξένῳ. Perhaps we should read κή τι χαρίδδω, for καί τι χαρίζου *Ibid.* 947. μέλλω γέ τοι θερίδδεν. Eldik. Suspic. p. 19, reads κῆτι χαρίττευ. In a Bœotian inscription given by Dr. Clarke, Vol. IV. p. 169, we found ιαρειαδδοντος for ἱεράζοντος, but in the 9th line is κατασκευάττη for κατασκευάζει.

Αθανιχος. This appears to have been a Bœotian form of proper names. In Aristoph. Ach. 954. the Bœotian addresses Ismenias by the name Ἰσμήνιχε. In No. XXIII. occurs the feminine form Ἐλειρίχα. These are diminutives: as ὅσσιχος for ὅσος, Theocrit. IV. 55. See Koen and Schaefer ad Gregor, p. 293. The same person is called Ἀμύντας in Theocrit. VII. 2. and Ἀμύντιχος in v. 132. In an inscription given by Dr. Clarke, p. 163. a Bœotian is called Αβιριχος, which seems to be a corrupt word.

Τυ δαμυ. The usage of υ for ω was Æolic. The Bœotians used it also for οι. Apollon. Dysc. de Pronom. p. 364. B. Εμοί—Βοιωτοὶ διὰ τοῦ ῡ, ΕΜΥ', συνήθως, καθότι καὶ τὸ καλοί καλύ. So we have below αυτυς for αὐτοῖς; in Inscr. II. we have Fυκιας for οἰκίας, and αυτυ for αὐτῷ. The word κυλα, which signifies *the hollows round the eyes*[1], seems to have been the same word as κοῖλα; an objection is, that κύλον has its first syllable short. See Ruhnken ad Timæi Lex. p. 169, who writes κῦλα. Valckenaer, ad Theocrit. I. 38, thinks that κυλοιδιᾶν was anciently written κοιλοιδιᾶν. In Dr. Clarke's Orchomenian inscriptions, Vol. IV. p. 152, occurs θυναρχω for θοινάρχου, λυπον for λοιπόν.

κη for καί. So δεδύχθη for δεδύχθαι. A cognate dialectical variety is the Doric ην for αῖν, in the infinitive of verbs in άω. In No. IV. Δαμηνετος for Δημαίνετος. In Dr. Clarke's Orchom. Insc. p. 154. Fελατιην for ἐλατεαίῳ.

Διουσκοριδα. One would have expected Διοσκουρίδα.

Αθανειον, for Ἀθηναῖον. The contrary change was more common in Doric; αἴθε, κλαῖς, for εἴθε, κλείς. We have in Inscr. II. Ταναγρειων for Ταναγραίων.

Εσγονως. This form occurs here and in No. II. III. I am not aware of its existence in any Greek author; it seems to have been used for ἐγγόνους rather than for ἐκγόνους.

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[1] Καὶ κοῖλαι βλεφάρων ἰοτυπεῖς βάσιες. Rufinus in Athol. VII. 128.

Αυτυς for αὐτοῖς, as above τυ δαμυ.

Fυ. This word was evidently Fυκιας. So in the next line Fισοτελιαν. Yet there are not wanting those, even in the present day, who deny that the Digamma was a character in use amongst the Æolic tribes. The following word was επτασιν, which as Col. Leake remarks, is an extraordinary form of ἔμπασιν, *the right of acquiring or possessing property*. The usual phrase in inscriptions is γῆς ἔγκτησιν. See Alberti on Hesych. v. Ἐμπάσεις, ἐγκτήσεις. The oldest example is, I believe, in the Byzantine decree quoted by Demosthenes (de Corona p. 191. ed. Harles) δεδόχθαι τῷ δάμῳ τῷ Βυζαντίων καὶ Περινθίων Ἀθηναίοις δόμεν ἐπιγαμίαν, πολιτείαν, ἔγκτασιν γᾶς.

Fισοτελιαν, for ἰσοτέλειαν, the privilege of paying equal taxes with the citizens, whereas the μέτοικοι paid more; Hesych. Ἰσοτέλεια, Ἰσοτελεῖς: μέτοικοι, ἴσα τοῖς ἀστοῖς τέλη δίδοντες, where see Alberti.

Ἀσουλίαν for ἀσυλίαν, so in No. III. τιουχαν, in IV. καρυξ, Κουζικηνος, Μουρινας, Πουθεαο. λιγουράν Corinna ap. Apollon. Dysc. de Pron. p. 325, πουκτεύει, *ead. ibid.* p. 355. ὠνούμηνεν *ead. ibid.* p. 358. οὐμές for ὑμεῖς, p. 379. σουν for σύν, Dr. Clarke's Inscription. So for κύνες, κῦμα, the Bœotians said κοῦνες, κοῦμα, "Iste vel scribendi modus, vel pronunciandi potius literam υ, metro nihil prorsus nocebat, nec e brevi syllaba faciebat longam: vid. Herodian. in Aldi Hortis Adon. p. 211. in." Koen. ad Gregor. p. 388. ed. 2. But if so, we ought to write κούνες, not κῦνες. Schol. in Dionys. Thrac. p. 779, 31. Δέον δέ ἐστι ζητῆσαι, εἰ ἄρα τὸ ō, τὸ προτιθέμενον παρὰ Βοιωτοῖς τοῦ ῦ, δύναμιν ἔχει στοιχείου. Καὶ ἔστιν εἰπεῖν ὅτι οὐκ ἔχει δύναμιν στοιχείου, ἀλλὰ φθόγγος μόνον ἐστίν. ὅτι γὰρ οὐκ ἔχει δύναμιν στοιχείου, δῆλον, εἴγε προσερχομένου τοῦ ῦ τὸν αὐτὸν χρόνον φυλάττει. καὶ γὰρ ὥσπερ τὸ κύνες συνεσταλμένον ἔχει τὸ ῦ, οὕτω καὶ τὸ κούνες συνεσταλμένην ἔχει τὴν κοῦ συλλαβήν. "Sic, quamquam omnes diphthongi natura longæ sint, non dubitaverunt etiam breves vocales, quæ quidem diphthongorum pronunciationem haberent, diphthongis exprimere. Quod factum videmus in lingua Bœotorum, omninoque Æolensium, qui quum litterum υ ut Latinum *u* pronunciarent, ου scribebant non solum ubi longa esset ista littera, ut in φοῦσα pro φῦσα, κοῦμα pro κῦμα, sed etiam ubi corriperetur, ut in λιγουρὸς pro λιγυός, θουγάτηρ pro θυγάτηρ, κούνες pro κύνες. Ita enim scribendum in Etym. M. p. 632, 53. non κοῦνές. Vide Koenium ad Gregor. Cor. p. 179. Scholiastem Hephæstionis, p. 62. et Priscianum, lib. i. p. 554, allatum a Bentleio ad Fragm. Callim. CCLVIII. Villoisoni proleg. ad

Hom. p. 49. Iidem Bœoti quum αι ut η pronunciarent, dixere λεγόμενη, ποιούμενη, teste Eustathio, p. 365, 28. nihil mutato propter longam vocalem accentu." Hermann. de Em. Gr. Gr. p. 6. The same thing is observable of the Attic forms in εως and the compounds of κερας in ως. The form φοῦσα occurs in a fragment of Corinna before referred to; Μέμφομαι δὲ καὶ λιγουρὰν Μυρτίδ' ἰώνγα, Ὅτι βανὰ φοῦσ' ἔβα Πινδαρίοιο ποτ' ἔριν. I will take this opportunity of correcting another fragment of the same poetess, quoted by Apollonius in the same page; ἴωνει ηδ' ἡρώων ἀρετὰς χειρωάδων. Sturz proposes, ἰώγει οὐδ' ἡρώων ἀρετὰς χειρωΐδων. I am doubtful as to the first words; but am pretty certain of the true mode of correcting the others: I would read, ἰὼν ἤειδον ἡρώων ἀρετὰς χὴρωΐδων. "I was singing the virtues of heroes and heroines." The Bœotians seems to have pronounced the upsilon, as the modern Italians pronounce their *u*; while the Athenians and Ionians pronounced it like the French *u*. The Laconians said δίφουρα for γέφυρα. See not. in Hesych. v. Σιορ.

Και ταλλα παντα. So in Marm. Oxon. CLVI. ὑπάρχειν δὲ αὐτοῖς καὶ τὰ ἄλλα πάντα ὅσα δέδοται καὶ τοῖς ἄλλοις προξένοις καὶ εὐεργέταις.

No. II. Θυρρανδρος may be the remains of Θουρρανδρος, for Θυρσανδρος, although I do not remember to have met with such a name.

Δαμοκλειος for Δημοκλέους, so Ιαροκλειος for Ἱεροκλέους, Αμινοκλειος for Αμεινοκλέους, Χαλκιδεια for Χαλκιδέα, Ηολεία for Αἰολέα. In Dr. Clarke's Orchomenian tablet, Χηρωνεια for Χαιρωνέα, and Φωκειι for Φωκεῖι.

Ευεργετης for εὐεργέταις. So Corinna ap Apollon. Dysc. p. 396. C. εὐωνυμιης πηδεγον θέλωσα φίλης ἀγκάλης ελησθη. Bekker reads παῖδα Fον, and ἑλέσθαι, but we may preserve the Bœotian forms, and read πῆδα Fεὸν θέλωσα φίλης ἀγκάλης ἑλέσθη, for παῖδα Fεὸν θέλουσα φίλαις ἀγκάλαις ἑλέσθαι. In Etym. M. p. 32, 6. παληὸς, ἀρχηὸς, Ἀχηὸς, are given as Bœotian forms. In Aristoph. Ach. 900, should be written Ἀθάνης.

Ορσιμ seems to be the remains of Ὀρσίμαχος.

Ιωσας, for ἑούσας, as θιως for θεούς. Fετια for ἔτεα in Dr. Clarke's Inscription. So ἀμίων, ὑμίων, for ἡμέων, ὑμέων.

No. III. Θιος for θεος, as in No. I. Διωροθίω. So afterwards Σωκρατιος, Κλιωνος, for Σωκράτεος, Κλέωνος. Apollon. Dysc. p. 395. A. ἐπὶ ταύτης τῆς λέξεως (τεος) Βοιωτοὶ μεταβάλλουσι τὸ ε εἰς τὸ ι, καθὸ καὶ τὸ θεός—θιός. Hesych. Θῖος. θεός. Κρῆτες. The Laconians

said σιός. And in the copies of Aristophanes Ach. 905. the Bœotian says νεὶ τὼ σιώ.

Τιουχαν for τύχαν. This insertion of the ι is remarkable. In an Inscription given by Gruter, p. cccc. Spon. x. p. 343. we have, ἀγαθῇ τύχῃ δεδόχθαι. Other inscriptions are headed with the form τυχη αγαθη. e. g. Muratori, p. 566. No. 2.

Ερχομενιων for Ὀρχομενίων an Æolism; as πρές, ἔδοντας, ἐδύνας, for πρός, ὄδοντας, ὀδύνας. See Matthiæ G. G. §. 24. Koen. ad Gregor. p. 598, and Mr. Walpole's notes on the Orchomenian Inscriptions in Dr. Clarke's Travels, Vol. IV. p. 152.

Δαφιταο for Δαφίτου, from Δαφίτης. Etymol. M. p. 11, 11. ἀγκυλομήτου κοινῶς· Δωρικῶς ἀγκυλομήτα· Βοιωτικῶς δὲ καὶ Αἰολικῶς, ἀγκυλομήταο. So in No. IV. Ηρακλειδαο for Ἡρακλείδου.

Προξενιον for πρόξενον. I do not remember to have seen this Bœotian usage of ιος for ος noticed by Grammarians. We have one instance of it in the fragment of Corinna, quoted above, Πινδαρίοιο for Πινδάρου. See above, τιούχαν. So in the Inscription quoted in the note Βοιωταρχιοντων, and in No. IV. αγωνοθετιοντος.

Τα must be an error of the stone-cutter for τας, as επασιν is for επτασιν.

Οποττα for ὁπόσα. I have not met with another instance of this.

No. IV. This very curious inscription is full of Bœotian forms, Αγωνοθετιοντος has been already compared with Βοιωταρχιοντων.

Ευαριοστω seems to be an error, for ευαριστω.

Τυδε for οἵδε. See the note on τυ δαμυ. No. I.

Ενικωσαν for ενικησαν. Corinna in Apollon. Dysc. p. 358. has νίκασ'. In Dr. Clarke's Orchomenian inscription, p. 152. is σουγγραφως for συγγραφάς, accus.

Ειρωδιας Σωκρατιος Θειβειος, i. e. Ηρώδης Σωκράτεος Θηβαῖος. Dr. Clarke's copy has Ειρωδας, which, we suspect, is right. According to the analogy of Χαλκιδεια and other forms we should expect Σωκρατειος.

Ποειτας—αυλειτας. Elmsl. ad Aristoph. Ach. 914. "ἀδικείμενος pro ἠδικημένος Bœotice dictum statuunt grammatici: quod si verum est, eodem jure pro αὐληταὶ v. 862. et γενήσεται v. 895. scribendum erit αὐλειταὶ et γενείσεται." αὐλειταί is probably right; but not γενείσεται,

although we have in this inscription περιγενεις for Περιγένης. In the next line is written μηστωρ, not μειστωρ. In Dr. Clarke's Inscription, p. 154. is επιδει κεκομιστη for ἐπειδὴ κεκόμισται.

Ραψα͵Fυδος, for ῥαψα͵Foιδός. So αυλα͵Fυδος, τραγα͵Fυδος, κωμα͵Fυδος. This insertion of the digamma in ἀοιδός appears to verify the etymology of αειδω given by Eustathius, viz. from α, intensive, and εἴδω, *I know*, which was anciently ͵Fειδω.

τελοχος. Dr. Clarke has ΑΓΕΛΟΧΟΣ. The following names have been already noticed.

In the Vth inscription we find αρχοντος governing a dative case; Κτησίου ἄρχοντος Βοιωτοῖς, Ὀρχομενίοις δὲ Καράχου Ἐρμαίου. So αρχοντα Ερχομενιως in Dr. Clarke's inscription, p. 154. See Matthiæ G. G. §. 338. *a*. In lines 5, 6. surely it should be ΚΑΦΙΣΟΔΟΡΩ—ΤΙΜΟΜΕΙΛΩ; the names of two of the Polemarchs. The latter name occurs in Dr. Clarke's Orchomenian tablet, p. 152. Καλλιμελιως appears to be put for Καλλιμελέος, the genitive of Καλλιμελης: but in Dr. Clarke, p. 163, we have Διοκλης Καλλιμηλου Θηβαιος.

VII. I read Αισχρωνδας Αιλιτ, rather than Αἰσχρων Δασαιλίτου. The Bœotian form of proper names in ωνδας is well known. See the note on Sophron, Fr. XCIX.

It may be remarked, in conclusion, that we ought to be very cautious, how we proceed to determine peremptorily the orthography of Greek words, upon the authority of ancient inscriptions, which are so extremely inconsistent with one another, and even with themselves. In the long inscription, which immediately follows these remarks, we have τειμαις, πολειταις, αξιωθις, διπνον, and other anomalies. In some instances the iota is added to the dative cases in φ and η, in others it is omitted; sometimes it is both inserted and omitted in one and the same inscription. I do not therefore consider, that the occurrence of the form πανδημει, in the long inscription, proves any thing more, than that the concluding syllable in πάνδημι was pronounced long. For the same reason it does not follow, that διτρεφὴς was ever written διειτρεφὴς by a Greek poet, because we find this latter form in an inscription. We have abundant proof, that the stone-cutters were in many cases as ignorant or as careless as the copiers of MSS.

C. J. B.

EMENDATIONES

IN ANTHOLOGIAM GRÆCAM.

QUÆ sequuntur Emendationes, scriptas repperi in margine exemplaris editionis Stephanianæ Anthologiæ Græcæ. Liber olim erat in Bibliotheca Claudî Groularti; ejusdem forte, qui memoratur in Miscellaneis Litterariis Vigneulii Marvillii, si bene memini; ubi narratur, sectatorem quendam, vel amicum ejus, olim sic eumverbis Horatianis compellasse;

in publica commoda peccem,
Si longo sermone morer tua tempora, GROULART.

Quis vero has correctiones, quarum nonnullæ omnino præstantes sunt, margini adleverit, plane nescio.

C. J. B.

P. 1. 5, 4. Λαῶν τερπομένων ἱερὸν στόμα.
" Ἴλαρον Aur."

P. 3. 4, 3. — πάντα δ' Ἔρωτες
Καὶ πόθος.
" τᾶδε δ' Aur."

P. 4. 5. Ἀνέρα τις λιπόγυιον ὑπὲρ νώτοιο λιπαυγὴς
Ἦγε, πόδας χρήσας, ὄμματα χρησάμενος.

" ἦρε." Hanc correctionem firmare videtur versus qui mox sequitur, Τυφλὸς γὰρ χωλοῖο κατωμάδιον βάρος αἴρων.

P. 5. 3. Ἀμφοτέρους ἀδικεῖς, καὶ Πλουτέα καὶ Φαέθοντα,
Τὸν μὲν, ἔτ' εἰσορόων, τοῦδ' ἀπολειπόμενος.
" A. τὸν δ' ἀπολ."

Ibid. 5, 5. Ἐτμήθη δ' ἀπὸ τῆς στιβαρῆς γόνυ.
" ὑπὸ."

7. 4, 1. Μόχθος ἐμοῦ γενετῆρος ἀμύμονος οὐ τέλος εὗρεν.
" γενετῆρος ἀρήϊος."

Ibid. 6. Καὶ Τροίης πτολίεθρον ἀρήϊον ἐξαλαπάξω.
" ἀρήϊος."

P. 8. 7, 1. Μακύνου τείχη, Ζεῦ Ὀλύμπιε, ῥέξε Φίλιππος
Ἄμβατα.

" Aur. ῥέζε Φιλίππῳ Ἄβατα." Edidit Jacobsius ex Cod. Palatino, πάντα Φιλίππῳ Ἄμβατα.

P. 9. 4. Ὀθρυάδην Σπάρτης τὸ μέγα κλέος, ἢ Κυνέγειρον
Ναύμαχον, ἢ πάντων ἔργα καλιπτολέμων;

" Aur. ἔργον ἅλις πολεμων. (dein) λείπει ἡ ἀρχὴ καὶ τὸ τέλος." Dein novum Epigramma inchoare monet, inserto, " Ἄδηλον."

Ibid. 5. Αἴαντος παρὰ τύμβον ἀταρβήτοιο παραστὰς
Φρὺξ, ἐπέων κακῆς ἦρχεν ἐπεσβολίης.
" καινῆς."

P. 12. 2, 3. Οὕτω καὶ σοφίης πόνος ὄρθιος.
" ὁδός."

P. 15. 2, 5. Εἶπεν, ἐμοὶ καὶ νῦν πλείων τόπος.
" πόρος copia."

P. 27. 3, 2. Φρίσσουσαν πυκνοῖς κῶμον ὑπὸ ζεφύροις.
" κῶνον." " ita Scal." Kidd.

P. 29. 2, 7. Καὶ πάλιν εἰς ἀΐδην ἐκολάζετο.
" ὀκλάζετο." Ingeniosa quidem correctio; sed dubito de ὀκλάζεσθαι, forma deponente. Quid est εἰς ἀΐδην ὀκλάζετο? Narratio est de homine quodam, cujus oculus a lapide quem in cranium conjecerat, elisus est. Reisigius conjicit εἰς ἄτην ἐκολάζετο, vel εἰς ἀΐδην κωμάζετο, aut etiam κοιλάζετο!

P. 35. 5. Αὐτὸ τὸ πῦρ καύσειν διζήμενος οὗτος, ὁ νύκτωρ
τὸν καλὸν ἰμείρων λύχνον ἀναφλογίσαι.

"Οὗτος ὁ πῦρ καῦσαι διζήμενος, οὗτος ὁ νύκτωρ." Optima correctio. Hoc autem epigrammate recens quidam sophista dilatavit brevius illud, quod est in Anthol. T. II. p. 689. Jacobs.

Οὗτος ὁ τὸν δαλὸν φυσῶν, ἵνα λύχνον ἀνάψῃς,
δεῦρ' ἀπ' ἐμᾶς ψυχᾶς ἅψον· ὅλος φλέγομαι.

P. 36. 4, 2. Μηδ' ὀλίγῳ παύσειν ὕδατι πῦρ ἀπνεές.
"ἀφανές."

P. 38. 7, 3. Ἔμπης Κεκροπίης ἐπιβήμεναι ὄφρ' ἐν ἐκείναις
Δήμητρος μεγάλας νύκτας ἴδῃς ἱερῶν,

"ὄφρα κ' ἐπαινῆς." Sic Scalig. ad Tibull. p. 168. Jacobsius legit ὄφρ' ἂν ἐκείνῃ. An corrigendum ὄφρ' ἐν Ἀθήναις?

P. 43. 3, 3. Ἧς αἰδὴν μέλλοντα προέφρασεν εὔστοχος ὠδίς.
"εὔτοκος."

P. 44. 5. Ὠκείαις ἐλάφοισι κύων ἰσάμιλλα δραμοῦσα,
ἔγκυος ἡλκώθη παιδοπόρον γένεσιν.
"ἠμβλώθη."

P. 53. 4, 4. Καὶ θριδάκων οὔλων ἀφροφυῆ πέταλα.
"ἀκροφυῆ, ἢ ἁβροφυῆ." ἀκροφυῆ Scaliger, monente Kiddio, ἁβροφυῆ Meinecke. Utraque correctio epitheti elegantiam perdit. Lactucæ folia, luce privata, teneritudinem et candorem contrahunt: aptissimeque dici possunt ἀφροφυῆ.

P. 54. 1. Τέρπης εὐφόρμιγγα κρέκων σκιάδρσιν ἀοιδός.
"εὖ φόρμιγγα." Sic etiam Jacobs.

P. 59. 4. Δίου Ὀρειβασίου, τὸν ἀθανάτην διὰ τέχνην
πολλάκι δειμαίνουσα, μίτους ἀνεβάλλετο μοῖρα.

"Βίβλος Ὀρειβάσιοιο." Epigramma inscribitur εἰς τὴν Ὀρειβασίου βίβλον. Sic Leon Philosophus Anthol. Pal. II. p. 67. Βίβλος μηχανική. Κύρινος δέ μιν ἐξεπόνησε, et, Βίβλος Θέωνος καὶ Πρόκλου, τῶν πανσόφων.

P. 62. 6. Οἰκτείρω σέο κάλλος, ἐπεὶ Διός ἐσσι γενέθλη·
εἰσορόω γὰρ ἄγαλμα διοτρεφές· ἀτρεκέως γὰρ
Τρωσί τε καὶ Δαναοῖσι μάχη δεκέτηρος ἐτύχθη.
ποῦ Διὸς αἰγιόχοιο τεοῦ γενετῆρος ἀρωγαί;
" ἀτρεκέως δ' εἰ Τρωσί τε καὶ Δαναοῖσι μάχη δεκέτηρος ἐτύχθης."

P. 75. 2. 5. Ἦν ὄντως μερόπων χρύσεον γένος, εἶγ' ἀπὸ χέρσου
τηλόθεν ὡς αἴδης πόντος ἀπεβλέπετο.
" εὖτ' ἀπὸ χέρσου." Sic etiam conjecit Jacobsius.

P. 76. 4. Ἤδη μὲν Ζεφύροιο πλοητόκου ὑγρὸν ἄημα
Ἠρέμα λειμῶνας πιτνεῖ ἐπ' ἀνθοκόμους.
" χλοητόκου." Conjici etiam posset ποητόκου.

P. 77. 2. Εὔδια μὲν πόντος πορφύρεται.
" εὐδιάων." Sed non opus est correctione. Theætetus Scholasticus in proxima pagina. Ὑπνώει δὲ θάλασσα φιλοζεφύροιο γαλήνης Νηοφόροις νώτοις εὔδια πεπταμένης.

P. 90. Penult.—ὃν οὐ μία πατρὶς ἀοιδὸν
κοσμεῖται, γαίης δ' ἀμφοτέρης κλίματα.
" ἀμφότερα Aur."

P. 97. 6, 2. Τὴν πάρος εὐπύργοις τείχεσι κληζομένην.
" κλειομένην Aur."

P. 99. 3. ὑπὲρ νώτου δ' Ἑλλὰς ὅλη δύεται.
" ὑπὲκ νώτου." Sic conjicit Jacobsius.

P. 101. 3, 2. Σάρδιες, ἃ βασιλεῖ Περσὶς ἐν Ἀσιάδι.
" βασιλίς."

P. 102. 6. Ἡ πρὶν ἐγὼ Περσῆος ἀκρόπτολις αἰθερίοιο,
ἡ πικρὸν Ἰλιάδαις ἀστέρα θρεψαμένη.
" Ἀτρέα."

P. 105. 1. Ἢ μεθύεις ὄμβροιο, καὶ οὐ νύμφαισι διαυγὲς
νᾶμα φέρεις, θολεραῖς δ' ἠράνισ' ἐν νεφέλαις.

"ἡ ῥανὶς." "ita. Scal." K. Jacobsius dedit ἠρανίσαι, *a nubibus accepisti mutuo.*

P. 111. 4. Καὶ σὺ, Τύχη, λοιπὸν μεταβαλλομένη καταπαίζου,

"καταπαύου."

P. 136. 6, 3. Τοῦτο βαφεὺς ἐβόησε, τὸ μηκέτι κουρέα τέμνειν
μήτε κόμην λευκήν, μήτε μελαινομένην.

"ἐνόησε." "Ita. Scal." Kidd. Jacobsius edidit, ex Brunckii conjectura, ἐπόησε.

P. 137. 2, 3. Καλλιμάχου στρατιῶται, ὃν ὡς ὅπλον ἐκτανύσαντες,
οὐδ' αὐτοῦ κείνου γλῶσσαν ἀποστρέφετε.

"οὐτιδανὸν κείνου."

P. 138. 5. Γραμματικὸς Ζήνων, ὃς ἔχει πώγωνα, Μένανδρον,

"Γραμματικοῦ Ζήνωνος ἔχει πώγωνα Μένανδρος," "Ita Scal." Kidd.

P. 146. 4. Post v. 4. novum Epigramma inchoare docet, inserto lemmate, εἰς τὸ αὐτό.

P. 162. 6, 3. Χαίρω νὴ τὸν κλῆρον, ὃν εὐκλήρησας ἐν ἄθλοις.

"λῆρον, ὃν εὐλήρησας."

P. 177. 4, 6. Παισὶ καναστραίοις μαρναμένειν ἐθέλω.

"μάρναμαι ἦν." Hermannus et Jacobsius μάρναμαι ἢν ἐθέλῃς.

P. 191. 3, 3. οὐκ ἔτι ταῦτο
Θνητὸν ἔφης.

"θνητὸς ἔφυς."

P. 193. 2. Παμμῆτορ .γῆ, χαῖρε· σὺ τὸν πάρος οὐ βαρὺν
εἰς σὲ
Αὐσιγένην, καὐτὴ νῦν ἐπέχοις ἀβαρής.
" Αυσιγένην No. proprium. καὐτὸν."

P. 194. 2. Τύμβε, τίς, ἢ πόθεν ἦν, δὲ τί; παῖς τίνος;
πόθεν ἦν; καὶ παῖς τίνος;

Ibid. 3. Ἀρχὸς Ἰωάννης Φαρίης ἀρετῶν ἱερείων.
" πατέρων." ἀρετῶν ἱερήων Pal. Conjicio ἐρατῶν.

P. 195. 4, 2. Ἀλλ' ἔτι σῆς ψυχῆς ἀγλαὰ πάντα μένει,
Ὡς ἔλαχές τ' ἔμαθές τε φύσεϊ μῆτιν πανάριστε.
" Ὅσσ' ἔλαχες." Et sic Brunck. Videtur autem legendum cum Jacobsio, Ὅσσ' ἔμαθές τ' ἔλαχές τε φύσει.

Ibid. 6. Εἰπὸν τίς, τίνος ἐσσί: τίνος πατρίδος; τί δὲ νικῆς;
" Εἰπὸν τίῳ, τίνος ἐσσί; τί νικῆς; τίς δὲ πατρίς σοι;
Nempe ut ordo quæstionis cum responsione concordet,
Κασμύλος, Εὐαγόρου, Πύθια πύξ, Ῥόδιος.

P. 196. 1, 3. εὔγυρον πάλην.
" εὔγυιον. Pindar γυιαρκέα."

Ibid. 3. Λητόϊος καὶ Παῦλος.
" Λευκόϊος."

P. 197. 2. Apollonidæ Epigramma,

Ἰχθυοθηρητῆρα Μενέστρατον ὤλεσεν ἄγρη,
δουνάκος ἱππείης ἔκ τριχὸς ἑλκομένη.
εἶδαρ ὅτ' ἀγκίστρου φόνιον πλάνον ἀμφιχανοῦσα,
ὀξείην ἐρυθρὴ φυκὶς ἔφριξε πάγην.
ἀγνυμένη δ' ὑποδύντα κατέκτανεν ἅλματι λάβρῳ,
ἐντὺς ὀλισθηρῶν δυσαμένη φαρύγων.

V. 2. " ἁλίης εὔτριχος ἑλκομένης." MSS. δούνακος ἐξαμίης, unde Schneiderus ἐξαμίτης, vel ἐξαμίτου. Sed omnino legendum δούνακος ἐξ ἅλμης εὔτριχος ἑλκομένη.

V. 4. "ἔθριξε." Sed non opus est. Hamo absorpto horruit.

V. 5. "ἀχνυμένη δ' ὀδύνῃσι." quam conjecturam Casaubono tribuit Jacobs. ὑπ' ὀδόντα Scalig. ὑπ' ὀδόντι edidit Jacobs. Ceterum integrum epigramma descripsi, ut rem satis miram exemplo non minus admirando illustrem. Quod sequitur, desumtum est ex ephemeride quadam recens edita, (*The St. James's Chronicle*, Aug. 16, 1823.)

"SINGULAR AND FATAL OCCURRENCE.—On Friday morning last, (8th inst.) a young man named Thomas Clements, lost his life in a manner as dreadful as it was extraordinary. He was fishing with a draw net, with some of his friends, near Elizabeth Castle, and taking a little sole out of the net, *he put it between his teeth to kill it;* when the fish, with a sudden spring" (ἅλματι λάβρῳ) "forced itself into his throat and choked him. The unfortunate man had just time to call for assistance, but it came too late: he expired in dreadful agony. *Jersey British Press.*" Similem historiam narrat etiam Leonidas Anthol. Pal. p. 287. n. 504.

P. 198. 1, 3. Καὶ τύμβῳ κρηπῖδα περίγραφε Περσικὸν Ἄρη,
Καὶ Ξέρξην.
"τύμβου κρηπῖδι."

Ibid. 3, 5. Ἔγγραφε καὶ Σαλαμῖνα.
"Ἔγγλαφε."

P. 202. 5, 5. Ναὶ μὴν ἀλλ' ἀρετή σε διακριδὸν ἅλις ἀείδει.
"ἀρετῆς—Ἅλις." Hæc est correctio Scaligeri, teste Jacobsio.

Ibid. 6. Τὴν ὀλίγην βῶλον, καὶ τοῦτ' ὀλιγήριον, ὦ ἄνερ,
Σῆμα ποτιφθέγξαι τλάμονος Ἀλκιμένευς.
"Τήνδ'."

P. 203. 5. Οἵδ' ἀΐδαν στέρξαντες ἐνύπνιον.
"ἐνόπλιον." Sic etiam Casaubonus in nota MSta apud Jacobsium.

P. 204. 2. Ἀλλ' εἰ μὴ θυμόν γε Λέων ἐμὸν ὡς ὄνομ' εἶχεν.

"λεόντιον." Hoc autem epigramma cum superiore connectendum esse monet. Vid. Gaisfordii Poet. Min. T. I. p. 370.

Ibid. 5, 5. Ἦν δ' ἐσορῇς ἐπ' ἐμεῖο * βόστρυχον, εἰκόνα θήρης,

"τανύτριχος εἰκόνα θηρός, ἢ πυροβόστρυχον, δασυ, βαθυ." i. e. δασυβόστρυχον, βαθυβόστρυχον. Jos. Scaliger ap. Jacobsium, ἐπ' ἐμεῦ εὐβόστρυχος. Et sic Brunckius: sed admodum ingratum sic fore concursum diphthongorum notat Jacobsius: qui tamen evitari potest, legendo, ἐπ' ἐμεῖ' εὐβόστρυχος. Sed rectius esset εὐβόστρυχου, neque enim dicebant Græci εὐβόστρυξ, sed εὐβόστρυχος. Ego tamen nihil horum verum puto; legendum enim suspicor δασύτριχος εἰκόνα θηρός.

P. 205. 2. Εὐθυμάχων ἀνδρῶν μνησώμεθα.

"Ἰθυμάχων." Contra in alio Simonidis epigrammate, XXXIII. ed. Gaisford. εὐθυμάχων pro ἰθυμάχων præbet Athenæus. Sed verum puto ἰθυμάχων. Forma epica erat ἰθύς, non εὐθύς.

Ibid. 3. Μνᾶμα τόδε φθιμένου Μενεδαΐου εἵσατο Δαμις.

"Σᾶμα ex Suida, v. δαφοινόν et v. μενεδάϊος, legendum, quod fere perspexit Kusterus ad locum posteriorem." Porsonus, teste Kiddio.

V. 4. ἐπὶ δ' ἀργαλέαν βῶλον ἔδευσε φόνῳ.

"αὐαλέαν, ἢ ἀργεῖαν." "De αὐαλέαν cogitabam. Eurip. Phœn. 1163. Ξηρὰν δ' ἔδευον γαῖαν αἵματος ῥοαῖς." Jacobs.

P. 208. 4. 5. Αὐλοὶ δ' ἄφθεγκτοι καὶ ἀπευθέες, οἵ σ' ἐνέπουσι
Κεῖσθ' ἐπεὶ * οὔθ' ἱρὸς οἶδ' Ἀχέρων.

"ἐπεὶ οὔτ' αὐλοὺς οὔτ' ἔρον οἶδ'."

P. 209. 1. Μνήμης Εὐβούλοιο σαόφρονος, ὦ παριόντες,
Πίνωμεν. κοινὸς πᾶσι λιμὴν αἰδης.

"Μνήμονες."

Ibid. 6. Τίς δαίμων Ἀργεῖος ἐπ' ἠρίῳ;

"Δάμων." Optime.

V. 3. ἢ τόδ' ἀληθὲς
Κεῖνος ὅδ' ἐστὶν ἀνήρ;
"τό γ'." Et hoc quidem verissime.

Ibid. 5. Μαντιάδης, ὦ ξεῖνε, καὶ Εὔστρατος, υἷες Ἀχέλλου.
"Ἀπέλλου."

P. 217. 1. Ἦν ἄρα Κανδαύλην παθέειν κακόν.
"χρῆν." Sic Casaubonus, et Opsopœus, ex Herodoto I. 8.

P. 219. 5. Ἰουλιανὸς μετὰ Τίγριν ἀγάῤῥοον ἐνθάδε κεῖται.
"παρὰ, ἢ κατὰ Τίγριν."

P. 223. 2. Τρεῖς ἐτέων δεκάδας, τριάδας, δύο, μέτρον ἔθηκαν
Ἡμετέρης βιοτῆς μάντιες αἰθέριοι.
Ἀρκοῦμαι τούτοισιν· ὁ γὰρ χρόνος, ἄνθος ἄριστον
Ἡλικίης· ἔθανεν χὠ τριγέρων Πύλιος.
"Ἀρκοῦμαι τούτοις· ὅδε γὰρ χρόνος."

P. 226. 2, 3. Η καλύβη καὶ δοῦμος ἐνέπρεπεν.
"Ἡ Κυβέλη καὶ δοῦπος." Κυβέλη Salmasius. (δοῦπος Scaliger) Contra in Epigrammate quod proxime sequitur Scaliger corrigit καλύβῃ pro Κυβέλῃ.

Ibid. 3. Ἡ κροτάλοις ὀρχηστρὶς Ἀριστιοῦ, ἡ περὶ πεύκαις
Καὶ Κυβέλῃ πλοκάμους ῥίψαι ἐπισταμένη.
"παρὰ πεύκαις." Ita Scaliger.

P. 229. 2. Μή σοι τοῦτο, Φιλαινί, λίην ἀποκαίριον ἔστω,
Εἰ μὴ πρὸς Νείλῳ γῆς μορίης ἔτυχες.
"ἐπικήριον." Sic Brunckius.

P. 230. 5. Duo epigrammata in unum coaluisse monet corrector anonymus; quorum prius desinit in v. εὑραμένη.

P. 234. 1. Ἥρπασας, ὦ ἄλλησθ' Ἀΐδη.
"ἄλλιστ', ἢ ἄπλησθ'." ἄλλιστ' Brunckius; ἄπλησθ' Scaliger.

P. 237. 2, 3. Αἰγιαλῷ δὲ νένευκεν, ἵνα στοναχῇσι θαλάσσης
Κυδαίνοιτο πάϊς τῆς ἁλίας Θέτιδος.
" Κυδαίνοιθ' ὁ πάϊς."

P. 238, 4. "Ἕκτωρ Αἴαντι ξίφος ὤπασεν, Ἕκτορι δ' Αἴας.
Ζωστῆρ'. ἀμφοτέρων ἡ χάρις εἰς θάνατος.
" εἰς θάνατον." Sic Opsopœus.

P. 241. 1. Ἀμπαύσει καὶ τῇδε θοὸν πτερὸν ἱερὸς ὄρνις,
Τᾶσδ' ὑπὲρ ἀδείας ἑζόμενος πλατάνου.

" Τᾷδ' ὑπὲρ ἀερίας." Jacobsius conjicit ἀγρείας, collato Leonida Tarentino, Τὸ σκύλος ἀγρείης τεῖνε κατὰ πλατάνου, ubi Bentleius olim correxerat ἀερίης, postea vero ἀγρείης retinendum judicavit. Vid. Mus. Crit. T. II. p. 432.

P. 248. 4. Ἰχθύσι καὶ ποταμῷ Κλειτώνυμον ἐχθρὸς ὅμιλος
Ὦσεν, ὅτ' εἰς ἄκρην ἦλθε τυραννοφόνος.
" ἄκτην."

P. 249, 6. 3. Εἰπεῖν Νικαγόρᾳ παίδων ὅτι τὸν μόνον αὐτῷ
Στρυμονίης ἐρίφων ὤλεσε πανδυσίη.

" Στρυμονίων." Recte omnino. Hædorum, quorum occasu procellæ Strymoniæ furunt. Callimachi Στρυμονίου Βορέαο contulit Jacobsius. Vid. quæ notavi ad Callim. Ep. xix. 6. de hædorum occasu. Schol. Theocrit. VII. 53. τῶν ἐρίφων δυνόντων, σφοδροὶ χειμῶνες γίνονται. Alius vero interpres, Ἔριφοι δέ εἰσιν ἀστέρες. ὅταν δὲ ἀνατέλλωσιν οὗτοι, ἀγριαίνεται ἡ θάλασσα. Sicut Horatius, *Nec sævus Arcturi cadentis Impetus, aut orientis Hædi.*" Utrumque verum. Servius ad Virgil. Æn. ix. 668. " Supra Tauri cornua est signum, cui Auriga nomen est. Retinet autem stellas duas in manu, quæ *hædi* vocantur, et capram—quarum et ortus et occasus gravissimas tempestates faciunt." Vid. Heynii notata.

P. 256. 5, 3. Ὦ Τιμηνορίδη, παιδὸς φίλου οὔποτε λήσῃ,
Οὔτ' ἀρετὴν ποθέων, οὔτε σαοφροσύνην.

"Οὔποτε λήξῃς." Sed hoc male Græcum est: forsan legendum λήξεις.

P. 264. 5, 3. Κτήτορος ἀγαθίοιο τεοῦ πέρδικα φαγοῦσα.
"Ἀγαθίαο." Sic Codex Palatinus.

P. 277. 5, 3. Ἀκμήν οἱ λύροεν μελίζεται ἀμφὶ Βαφύλλῳ
ἴμερα, καὶ κισσοῦ λευκὸς ὅδωδε λίθος.
"ἠρέμα."

P. 280. 1, 5. Σὸς δ' ἐπέων, Ἠρίννα, καλὸς πόνος οὔ σε γεγωνεῖ
φθίσθαι, ἔχειν δὲ χοροὺς ἄμμιγα Πιερίσιν.

"ἄγειν." Hanc correctionem verissimam judico. Apud Callim. Del. 279. πᾶσαι δὲ χοροὺς ἀνάγουσι πόληες, editio Veneta habet χοροὺς ἂν ἔχουσι. Dicebant Græci ἄγειν, ἀνάγειν, ἱστάναι, πέμπειν χορούς, sed non ἔχειν χορούς.

P. 287. 3, 3. Ὤλετ' ἐμᾶς ὠδῖνος ὁ πᾶς πόνος, εἰς πόνον, εἰς πῦρ.
"εἰς γόον, ἢ σπόδον." σπόδον Scaliger.

P. 285. 5. Γυμνικὸν αὖ ποτ' ἀγῶνα θεώμενον, Ἠλεῖε Ζεῦ,
τὸν σοφὸν ἄνδρα Θαλῆν ἥρπασας ἐκ σταδίου.
αἰνέω ὅττι μιν ἐγγὺς ἀπήγαγες—.
"εὖ ποτ' ἀγῶνα—ἀνήγαγες, ἢ ἐπήγαγες."

P. 286. 1, 9. Τὴν δ' ὀλίγην ὡς κεῖνος ἐς οἶκον ἐπήγαγε νύμφην.
"ὁμαλήν."

P. 288. 3. Ἡράκλειτος ἐγώ. τί με ὦ κάτω ἕλκετ' ἄμουσοι;
"τί μ' ἄνω κάτω."

P. 289. 5. Ἐνθάδε Γοργίου κυνικοῦ κεφαλὴ κατάκειμαι.
"Γοργίεω." Γοργίου ἡ κεφαλὴ Jacobs. Lemma epigrammatis hoc est: εἰς Γοργίαν τὸν ῥήτορα. Atqui Gorgias rhetor

non erat Cynicus. Legendum suspicor Γοργείη κυνικοῦ κεφαλή, ex Homerico, Il. E. 741. Ἐν δέ τε Γοργείη κεφαλή, δεινοῖο πελώρου.

P. 301. 3. Θαῦμ' ἀρετᾶς μορφὰν ὁ πίναξ ἔχει.
" Θυμαρέτας." Ita Scaliger.

P. 306. 2, 4. Τέχνᾳ δ' ἐξεπόνησεν ὄψιν ἔμπνοον,
" ἐπεξήνυσεν." Jacobsius edidit ἐζωπόνησεν ex libro Palatino; citans Dorvill. ad Charit. p. 769. qui contendit optimos poetas hoc sibi permisisse, ut vocales ante ζ corriperent. *Optimi* poetæ hanc certe licentiam non sumebant, nisi in fine vocabuli, ζ proximam vocem inchoante. Haud scio an non debeat tolerari etiam in Philippo epigrammatista.

P. 342. 4, 3. Τηνίδε πρὸς τὴν σχοῖνον ἐξἀμείβεο.
" σχῖνον."

P. 357. 1, 3. Ὅστις δ' οὐλοὸν ἦτορ, ἀπόστιχε· οὔποτε γὰρ σὴν
ψυχὴν ἐκνίψει σῶμα μιαινόμενον.
" οὐλοὸς — ἐκνίψεις σῶμα μιαινόμενος."

P. 371. 6, 4. Λερναίων ἀδύτων περιώσιος· ἀργεοφάντης.
" ὀργιοφάντης." Sic Brunckius.

P. 377. 1. Φύρμος με Φύρμον, πυρφόρος τὸν πυρφόρον,
ὁ παῖς ὁ ῥήτωρ τὸν πατέρα τὸν ῥήτορά.
" Φίρμος με Φίρμον, Πόρφυρος τὸν Πόρφυρον." Optime quidem, quod ad nomen Φίρμος adtinet. De Πορφύρῳ dubito.

P. 405. 2. 5. Οὕνεκεν ἱππόσυνης φιλοκέρτομος ὥλετο τέχνη.
" φιλοκέντορος." Ingeniose; nescio an non vere.

P. 413. 2, 2. Εὐστιβὲς αἰθυίαις ἰχθυβόλοισι λεπάς.
" ἰχθυβόροισι." Sic etiam Huetius. Mox corrigit λίνου pro λίνον, sicut et Brodæus et Salmasius.

P. 429. 5, 2. Καὶ δρεπάνην καυλῶν ἄσκυλον ἐκτομίδα.
" ἀγκύλον." Sic etiam Brunckius.

P. 473. 5, 3. Λήγω δ' οὔποτ' ἔρωτος· ἀεὶ δέ μοι ἐξ Ἀφροδίτης
ἄλγος, ὁ μὴ κρίνων κοινὸν ἄγοντι πόθος.
"Ἄλγος ὀμῆ κιρνῶν κοινὸν ἄκοντι πόθος." Scaligeri correctio; non autem ὁ μὴ κιρνῶν, quod ait Jacobsius. ἄκων primam producit.

ANIMADVERSIONES

IN SAPPHONIS FRAGMENTA.

Quum Lesbiæ reliquias in primo hujusce Operis fasciculo ederem, paullo inclementius locutus sum de opera ab Henrico Volgero in Sapphonem posita; quod quidem hodie non sine dolore confiteor; dum ad errores quosdam, in istis fragmentis tractandis a me ipso admissos, corrigendos accedo.

I. 7. Interpunge cum Hermanno El. Doctr. Metr. III. 16. πατρός τε δόμον λιποῖσα, χρύσεον ἦνθες Ἄρμ' ὑποζεύξασα. non δόμον χρύσεον, (etsi non ignoro Ζανὸς πολύχρυσον οἶκον) sed potius χρύσεον ἅρμα. Sophocl. Œd. Col. 693. χρυσάνιος Ἀφροδίτα.

7. Hermannus, τᾶς ἐμᾶς αὐδᾶς ἀΐοισ' ἄπωτα, Æolice pro ἄπωθεν, quod unde hauserit nescio. Æolensis mutabant -τε in -τα, ut πότα pro πότε, &c. -θεν vero in -θα. Hoc tradit Apollonius de Adv. p. 604. et exempla recenset πρόσθα, ἔνερθα, ὕπισθα, ἔνθα, ὕπερθα. Hoc vero non fiebat in adverbiis quæ a nominibus formata sunt, e. g. οὐρανόθεν, ἄλλοθεν. Vid. eundem grammaticum, p. 563.

11. Hermannus, *ἀπ' ὀῤῥάνω αἰθέ|ρος δία μέσσω*, aitque, "nihil caussæ esse, quare quis in crasin offendat, quales apud Homerum, Pindarum, alios, sæpius inveniuntur." Bentleius certe non offendit, ad Iliad. B. 651. *Μηριόνης τ' ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ.* Sed non eadem est crasis vocalium *ω* et *α*, et vocalis *ω* cum diphthongo *αι*. Non nego *οι* vel *αι*, ante *ω* in initio proximæ vocis, vel elisionem vel crasin pati, ut in *οἴμοι ὡς, σοὐριζει*, sed res non omnino eadem est, quum *ω* est in fine, *αι* in capite vocis: quare dubito de correctione Aristoph. Av. 611. *βαβαί· ὡς πολλῷ κρείττους· οὗτοι τοῦ Διὸς ἡμῖν βασιλεύειν*, ubi *αἰβοῖ* ex cod. Ven. recipiendum statuit Hermannus El. Doctr. Metr. II. 33. 8. crasi facta. Synizesis quam tuetur Reisigius in Aristoph. Lys. 1171. *Οὐ τὼ σιὼ οὐχὶ πάντα γ', ὦ λυσσάνιε*, diversa est, quum *ω* et *ου* cognationem quandam inter se habeant. Fateor tamen, conjecturam meam, *θέρευς δία μέσσω*, non debere Sapphoni temere obtrudi. Porro etiam ex Æolensium consuetudine fuerit consonantes quasdam duplicare, ut in *φαεννός, πέῤῥοχος*, &c. nescio tamen quo auctore *ὀῤῥάνῳ* scripserit vir eruditissimus. Habemus quidem in Alcæi fragmento, *ἐκ δ' ὀρανῶ μέγας χειμών*, et in ipsius Sapphonis versu *ἐλθόντ' ἐξ ὀρανῶ*: sed habemus etiam in alio Alcæi fragmento ap. Apollon. Dysc. de Adv. p. 610. *γαίας καὶ νιφόεντος ὠράνω μέσοι.*[1] quare *ὠρανός* non minus Æolicum esse quam Doricum crediderim: vid. Bast. ad Gregor, p. 659.

15. *ἤρευ ὅττι τ' ἦν, τὸ πέπονθα, κὤττι*
δὴ τὲ κάλημμι.

Hermannus, *ἤρε, ὅττι δ' ἦν*. Non video quo jure in isto loco stare possit *δέ*. Mox *κὤτι δ' ἦν, τὸ κάλημι.* quod probo.

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[1] Alcæi esse discimus ex alio Apollonii loco, p. 588, 27. *τὸ γαρ παρὰ τοῖς περὶ τὸν Ἀκλαῖον μέσσοι δῆλον ὅτι κατὰ τὴν ἰδίαν διάλεκτον ἀνὰ λόγον βαρυνθείη ἄν.*

17. *κῶτι ἐμῷ μάλιστ' ἐθέλω γενέσθαι*
μαινόλᾳ θυμῷ, τίνα δ' αὖτε πείθω
κασσαγηνεῦσαι φιλότατα· τίς σ', ὦ
ψάπφ' ἀδικήει.

Ita Hermannus, qui suspicatur *ψάπφε* vocativum esse pro *Σαπφοῖ*, scil. *ὑποκοριστικόν*.

24. *ταχέως φιλάσει | κοὐκ ἐθέλοισαν,*

Emendatio est Schaeferi ad Dionys. Hal. p. 354. quam ignorabam quum hæc fragmenta aggressus sum.

II. *φαίνεταί μοι κῆνος ἴσος θεοῖσιν*
ἔμμεν ὠνήρ, ὄττις ἐνάντιός τοι
ἰσδάνει——

Correxeram *ἀνήρ*, quia *κεῖνος ἀνήρ* Græce dicitur, non *κεῖνος ὁ ἀνήρ*, quam observationem irridet Hermannus. Nunc dico, si retinendus est articulus, interpungi debere post *ἔμμεν*: Iliad N. 232. *Ἰδομενεῦ, μὴ κεῖνος ἀνὴρ ἔτι νοστήσειεν Ἐκ Τροίης.* Pindar Ol. IV. 9. *τίνα κεν φύγοι ὕμνον κεῖνος ἀνήρ.* Et sic passim Pyth. I. 82, &c. *κεῖνον ἄνδρα, κεῖνον πόνον, κείναν πόλιν, κεῖνο ἕρπετον, κεῖνο ἅμαρ.* Quare, etsi dici potest *ὁ ἀνὴρ κεῖνος*, dubito an quisquam eorum qui circa epica out lyrica versarentur, dixerit *κεῖνος ὁ ἀνήρ*. Quod si falsus sim, errorem, exemplis adductis, agnoscam. De Atticis autem non loquor.[2] Dedi autem *ὄττις* pro *ὅστις*, quia in alio loco dixerat Sappho *ὄττινας*; sicut Homerus *ὅτινας*, *ὅττευ* et *ὅττι*. Fateor autem, caussam mihi non liquere, quare Hermannus in me, hujusmodi Æolismos restituenti, tam acerbe invehat: etsi minime negaverim in istis fragmentis verborum formas nimis curiose a me immutatas fuisse.

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[2] Malim tamen in Aristoph. Pac. 651. legere, *οὐ γὰρ ἡμέτερος ἔτ' ἔστ' ἀνὴρ ἐκεῖνος, ἀλλὰ σὸς*, quam *ἐκεῖνος ἀνὴρ* cum Porsono (Opusc. p. 370.) et Dindorfio.

Recte tamen editum esse κῆνος, patet ex adnotatis ad Fr. VIII. Ipse Hermannus edidit ἰσδάνει, quod non majore auctoritate nititur quam πσυχρός et similia, siquidem Athenienses, quum veterem linguæ formam representari vellent, scribebant ΕΧΣΕΡΓΑΣΑΣΘΑΙ, ΑΝΕΓΡΑΦΣΑΝ, ΦΣΕΦΙΣΜΑ, ut videre est in lapide quodam apud Walpolium, *Memoirs of Greece*, I. p. 602. De usu digammi non est cur dubitemus, quum expressus sit in rhetra antiqua apud R. P. Knight, ut nihil dicam de recentioribus monumentis. Quod vero dixit Gregorius de Dial. p. 613. de Æolensibus, ἀντὶ τοῦ ξ, κσ προφέρουσιν, ξένος, κσένος, καὶ ἀντὶ τοῦ Ψ, πσ, Πέλοψ, Πέλοπς, dixit, uti par est credere, antiquiorum auctoritate motus. Id tantum innuit hoc præceptum, Æolenses veterem litterarum formam diu retinuisse, postquam apud alios duplices consonantes obtinuissent. Quare si Doriensium σδ hodie repræsentandum ducimus, quid caussæ est, quominus et Æolensium πσ et κσ retineamus? De ipsius Sapphus consuetudine nulla est controversia, quæ floruerit ante duplices litteras a Simonide inventas.

5. καὶ γελᾶϊς ἰμερόεν· τό μοι ἄμμαν
καρδίαν ἐν στάθεσιν ἐπτόασεν.
ὡς γὰρ εἰσίδω βροχέ', ὥς με φωνᾶς
οὐδὲν ἔτ' ἴκει.

Ita Hermannus. γελᾶϊς restituit auctoritate recentissimi grammatici fretus; media syllaba contra analogiam producta, quum ex formis ἐγέλασσε, ἀγέλαστος, γέλασμα, &c. pateat, vocalem characteristicam in hoc verbo brevem fuisse. Mox apud Longinum τὸ μοι τὰν. Dedi cum Boivinio τὸ μοί 'μάν. Tradit Apollonius Dyscolus Æolenses dixisse ἀμός et ἀμμός. In hoc loco, ob crasim prætulerim primam ex his formis. Sed stare potest 'μάν. Fr. x. ἐμοῖς. in tertio autem versu Tollii correctionem recte, ut opinor recepit Hermannus. Homer. Il. Υ. 423. αὖταρ Ἀχιλλεὺς Ὣς Fεῖδ', ὡς ἀνέπαλτο, καὶ εὐχόμενος Fέπος ηὔδα. Theocr. II. 82. Χὡς ἴδον, ὡς ἐμάνην, ὥς μευ περὶ θυμὸς ἰάφθη. III. 42. Ὣς ἴδεν, ὡς ἐμάνη, ὡς εἰς βαθὺν ἄλλετ' ἔρωτα.

Ipsi autem Hermanno debetur ὡς γὰρ εἰσίδω, de quo dubitare possumus.

9. ἀλλὰ καμμὲν γλῶσσα ϜέϜαγε.

Rectius Hermannus κὰμ μὲν, sicut Wolfius apud Homerum edidit κὰδ δέ. Etymologus, p. 412, 24. citat ex Hesiodo καμμὲν ἀρότρῳ Ἄξειαν, prout edidit Gaisfordius, Op. 437.

10. ὑποδεδρόμακεν recte tuetur scriptor ingeniosus in Diario Classico XLVI. p. 307. Quippe etsi recte dicitur ἔρευθος ἐπιτρέχειν, ut in locis citatis, et Arat. Dios. 102. Εἴ τί που ἦ καὶ ἔρευθος ἐπιτρέχει, exquisitius tamen dicitur flamma subtilis ὑποτρέχειν.

11. Assentior Hermanno retinenti ἐπιῤῥόμβεῦσι δ' ἀκουαί, quæ propius certe ad codicum scripturam accedunt quam βομβεῦσιν δ' ἀκοαί μοι, quæ est Manutii correctio. Hesych. Ῥόμβος. ψόφος.

16. φαίνομαι ..... Nomen Ἀτθί supplendum esse suspicatur Hermannus. l. c. Eandem conjecturam protulit V. D. supra laudatus, in Diario Class. quibus accedo.

17. ἀλλὰ πᾶν τολματόν, ἐπεὶ χλιαίνῃ
πᾶσ', ὁ θαυμάζοις ἂν ἴσως, ὑπ' αὐτῶ.

Hæc exsculpsit vir doctissimus ex codicum lectione ἀλλὰ παντόλματον. ἐπεὶ καὶ πένητα οὐ θαυμάζοις· ὡς ὑπ' αὐτὸ τὴν ψυχὴν, κ. τ. λ. et Vat. 2. ἀλλὰ πᾶν τολματὸν ἐπεὶ καὶ πένητα, οὐ θαυμάζοις, ὃς ὑπ' αὐτό. Mutationem καὶ πένητα in χλιαίνῃ πᾶσ', *lenissimam* vocat Hermannus. Parenthesin istam, ὃ θαυμάζοις ἂν ἴσως, Lesbia omnino indignam esse censeo.

Fr. IV. Dedi ὕσδων pro ὄσδων, Scaligero obsecutus: et sic legitur in Hermogenis Codice Paris, 1983. teste Bastio ad Gregor. p. 585. qui omnino consulendus est. Voces κῶμα καταῤῥεῖ illustrant Virgilii *fessos sopor irrigat artus.* Totum autem fragmentum comparari potest cum Spensero (F. Q. l. i. 41.) *And*

more to lull him in his slumber soft, A trickling stream from high rock tumbling down, And ever-drizzling rain upon the loft, Mixt with a murmuring wind, much like the sown Of swarming bees, did cast him in a swown.

Fr. VIII. Melius disposuit V. D. in Diario Class. l. c.

κῆνοι δ' ἄρα πάντες
καρχήσι' ἔχον καὶ ἔλειβον.
ἀράσαντο δὲ πάμπαν
ἐσλὰ τῷ γάμβρῳ.

Idem recte monet Fr. LXXXVII. in hunc modum distribui posse, ἐγὼν δ' ἐμαυτᾷ | τοῦτο σύνοιδα. et in LXXXIX. conjicit σοὶ δ' ἐγὼ λευκὰς ἐπὶ βωμὸν αἶγας.

Fr. XXVI. XXVII. Conjungit Hermannus (post Toupium) legitque,

εὐμορφοτέρα Μνασιδίκα τᾶς ἀπαλᾶς Γυριννῶς
ἀσαροτέρας, οὐδ' ἄμ' ὀπωραῖα, σέθεν τυχοῖσαν.

"Sic enim scripsisse videtur Sappho, semet ipsam consolans, exemplo Mnasidicæ, quam, licet et formosiorem et adhuc ipso flore ætatis gaudentem, superbius etiam tractaverit Gyrinno. Erat autem Gyrinno in iis, quas amabat Sappho, ut Maximus Tyrius refert, qui eam Gyrinnam vocat, XXIV. T. 1. p. 478. ed. Reisk. Adde Valck. ad Fragm. Callim. p. 150." Hoc monuit Toupius ad Longini locum. Ceterum me non fugisse hos versus choriambicos esse, satis liquet ex loco quem iis inter fragmenta Choriambica adsignavi.

Fr. XXX. 3. Hermannus, αἰδώς κέ τευς οὐκ εἶχεν ὄππατ'.

Cum Fr. XLVI. conferri potest Theocr. VII. 117. ὦ μάλοισιν Ἔρωτες ἐρευθομένοισιν ὁμοῖοι. Schol. ad Il. X. 68. et Villoison. ad Long. p. 53.

Fr. XLVIII. apud Hephæstionem scribitur, τί με Πανδιονὶς ὡράνα χελιδών. Equidem dedi. ὦ ῥαννὰ χελιδοῖ. "satis audacter," inquit Hermannus, "nec justo accentu." ὦ ῥαννὰ (debui

ὠραννὰ) sumsi ex Vossio, χελιδοῖ ex Gaisfordio. Hesychius, ab Hermanno laudatus: *ὠράνα, χελιδόνων ὀροφή.* Forte corrigendus, *ὠραννὰ χελιδοῖ, ὦ ἐρατή.* Quum vero ipsa Sappho usa sit verbo ἐραννὸς Fr. LI. et Simonides dixerit, *ἄγγελε κλυτὰ εἴαρος ἁδυόδμου κυανέα χελιδοῖ*, nescio an non recte dixerit vir primarius, me hoc fragmentum *audacter* tractasse.

LI. De hoc fragmento vid. Hermann. III. viii. 19.

LXV. ἔννη non ab ἐννέω vel ἔννημι, sed simplex verbum esse docet Hermannus.

LXXIII. Forte legendum Fῆρος ἄγγελ', ἱμερόφων' ἀηδών, vel ἀηδοῖ.

Fragmentis adjicio Apollon. de Syntaxi, p. 291. Bekker. *τό γε μὴν ἐρᾷν ὁμολογεῖ τὸ προσδιατίθεσθαι ὑπὸ τοῦ ἐρωμένου. διὸ καὶ δεόντως ἡ Σαπφὼ ἐπιτεταμένῳ μᾶλλον ὀνόματι ἐχρήσατο· ἐγὼ δὲ καὶ ἡ νοττῶτις ἐρᾶται.*

δὲ om. MS. B. dein κηνοττωτις habet A. Locus corruptus.

Item Chœrobosc. *περὶ τῶν εἰς ῶ.* p. 268.

μάλα δὴ κεκορημένη στοργᾶς.

Toup. ad Longin. Fr. III. corrigit Στοργῶς, vel Γοργῶς. Legendum puto *μάλα δὴ κεκόρημαι τᾶς Γοργῶς.*

In Alcæi Fragmento II. 4. "κάλω" inquit Hermannus "reposuit Blomfieldius, dissimulans, ut videtur, ducem sibi fuisse Schowium." Schowii Allegorias Homericas non nisi intra hos paucos menses oculis usurpavi; et dubito, num libellus iste cuiquam in his oris notus fuerit, quum Alcæum tractarem. Gaisfordius, qui hoc fragmentum citat ad Hephæst. p. 336. nihil de Schowii monito dicit. Ceterum in primo fragmento retineri posse γνόφαλλον, formam Æolicam, monuit Schweighæuser.

Hermannus corrigit *πὲρ μὲν γὰρ ἄντλος ἰστοπέδαν ἔχει*, ut in Fr. XI. Mox *τόδ' αὔτε κῦμα τῷ προτέρῳ νέον | ὁμοστιχεῖ.....* *παρέξει δ' | ἄμμι πόνον πολὺν.....ἀντλῆν.*

Heynii conjectura fuit ὁμοστιχεῖ. Atqui ὁμοστιχεῖν non valet *proxime sequi*, sed *simul ire*, quod cum epithetis προτέρῳ et νέον parum congruit.

Fr. XI. οἴκω τε πὲρ σῶ. V. D. in Diar. Class. l. c. legit πέρσω. Sed vere monuit Bastius, l. c. πὲρ Æolicam esse formam τοῦ περί. Nescio qua incuria factum est ut ediderim οἴκῳ τε πὲρ σῷ in dativo.

Fr. XIV. repetitur infra No. XLVII. Omittitur autem locus citatus ad Sapphon. XXX. Θέλω τι ⊢ειπῆν, ἀλλά με κωλύει | αἰδώς. Hoc monuit V. D. in Diario Classico.

Fr. XX. πλείαις κακκεφαλᾶς. Idem V. D. conjicit κακκαλάθους. Sed retineri potest πλείαις, Æolice pro πλέας. Il. κ'. 579. ἀπὸ δὲ κρητῆρος Ἀθήνῃ Πλείου ἀφυσσάμενοι. Constructio erit, κίρναις ἕνα καὶ δύο, ἔγχεε (κυλίχναις) πλείαις κὰκ κεφαλᾶς. Angl. *full up to the brim*. Od. Θ. 84. Πορφύρεον μέγα φᾶρος ἑλὼν χερσὶ στιβαρῇσι, Κὰκ κεφαλῆς εἴρυσσε, *over his head*.

Fr. XXV. ὤνθρωφ', οὗτος ὁ μαινόμενος. Lege, ὠνέρ, οὗτος ὁ μ. MSS. ὠνήρ. Vid. Dobræi Collat. Aristoph. Vesp. (p. 96.)

Fr. XXVII. in notatis lege, *sed* ἀκρήτου μένος.

Fr. XXXV. Voces Αἶαν τὸν ἄριστον citat grammaticus ap. Bekker. Anecd. Gr. p. 1183. accusativum, pro Αἴαντα. Quare delendum est punctum post Αἶαν.

Fr. XXXVII. citat Apollon. Dysc. de Synt. p. 92. ed. Bekker.

Fr. LV. Buttmannus ad Schol. in Od. Φ. 71. "Blomfieldius, apud quem hoc est Alcæi fragmentum 55. 'Forsan corrigendum ἄλλᾳ τὸ νόημα'. Videtur autem μυνάμενος Æolice dici pro μυνώμενος'. Verum utrumque mihi videtur: nam illud

nititur scholiastæ explicatione; verbum autem μύνομαι ex hoc tantum fragmento lexica intravit, in posterum omittendum. Accedunt rhythmi, qui optime claudunt metrum quale est illud ionicum Alcæi 'Εμὲ δειλάν."

Fr. LXXXVIII. Veram lectionem esse ὦ Εὐρυδάμαν, discimus ex grammatico in Bekkeri Anecd. Gr. p. 1183. ult.

Dixerat Alcæus κίνδυνι, dativum a κίνδυν, teste Choerobosco ap. Bekker. Anecd. Gr. Ind. v. Κίνδυν.

Schol. in Od. Λ. 521. ed. Buttmann. καὶ Ἀλκαῖός φησι τὸν Κήτειον, ἀντὶ τοῦ Μυσόν.

Dixi in p. 444. Villoisonum observasse scribendum esse Μυτιλήνη, non Μιτυλήνη: sed hoc jampridem monuerant Cellarius Geogr. III. 2. Duker. ad Thucyd. III. 20.

Ceterum Alcæi reliquias, non tamen emendatas, edidit Theod. Frid. Stange 1810. interque eas etiam quædam Alcæi comici. Librum non nisi intra has paucas dies vidi.

In Stesichori fragmentis nonnulla melius disposuit V. D. in Diario Classico, l. c. Malim tamen III. 1, sic ordinare,

> Ἀέλιος δ' Ὑπεριονίδας δέπας εἰσκατέβαινε
> χρύσεον, ὄφρα δι' ὠκεανοῖο περά-
> σας ἀφίκοιθ' ἱερᾶς ποτὶ βένθεα νυκτὸς ἐρεμνᾶς.

Rectissime conjungit V. 1. et 2.

In Fr. incert. 7. legendum puto αὐτόν σε πυλαίμαχε πρῶτον potius quam πυλάμαχε. Schol. Venet. ad Il. E. 31. tradi Stesichorum Martem πυλέμαχον vocasse; i. e. πυλαίμαχος. Absurde Hesychius, Πυλαίμαρχος: πολέμαρχος. καὶ ὄνομα κύριον. Confudit, ut opinor, duas glossas, Πυλέμαρχος: πολέμαρχος, Æolice scilicet; et Πυλαμι (i. e. Πυλαιμένης) ὄνομα κύριον. Suid. Πυλαιμένης: ὄνομα κύριον. (Il. B. 851.)

LECTORI.

Quæ sequuntur prolusiones, præfixæ sunt Indicibus Lectionum in Universitate litteraria Berolinensi institutarum annis MDCCCXII.—MDCCCXXIII. Has autem nobiscum communicavit auctor egregius, Augustus Boeckhius, eo consilio, ut ex iis vel unam vel plures, prout visum fuerit, publici juris faciamus; quod nostratibus non ingratum fore confidimus, qui nihil, quod a Boeckhio profectum sit, lectu indignum judicabunt. Nihil mutavimus: perorationes tantum omisimus, quibus academicos Berolinenses compellavit vir doctissimus.

Boeckhius de Ionicæ gentis Republica.

Vetustissimum institutum populorum Orientis, Indorum, Persarum, Aegyptiorum erat olim et nunc est in terris quibusdam, ut gentes eæ, ex quibus civitas conflata sit, genere, loco, moribus, connubio sejunctæ ac segregatæ, propriam quæque vitæ tenerent sectam, alia rebus divinis, alia militiæ, opificiis alia, alia agro colendo intentis usque eo, ut negotio, quod sit cuique tributum, immisceri ceteris nullo modo liceat. Sed ab horum populorum moribus sunt qui alienissimos fuisse putent Græcorum vel antiquissimos, quique negent committendum esse, ut elegantis venustæque nationis primordia Orientalium scilicit sordibus contaminentur ab iis, qui quum originem ejus ex Orientis incunabulis repetentes, tum priscam universam Græciæ eruditionem cultumque, fabulas religionesque plurimas, mysteria, lustrationes aliaque ejusmodi, postremo artes ipsas Orientis disciplinæ accepta referri contendentes, Græcorum detrahant et ingenio et honori. Quæ utut sunt, hoc certe infitiari neminem oportuit, priscæ Græciæ eadem fere, quæ Orientis, instituta

reperiri tam in rebus profanis quam in divinis: quod, licet non inauditum doctis, uno *Ionicæ* gentis monstrabimus exemplo, cujus rempublicam initio peræque invenias atque Orientis civitates constitutam.

Ionis, Xutho nati ex Apolline et Creusa Attica, quatuor feruntur esse filii, quos Euripides significat in Ione[1], his verbis atque ita scribendis:

> Τελέων μὲν ἔσται πρῶτος· εἶτα δεύτερον
> Ὁπλητες Ἀργαδῆς τ', ἐμῆς τ' ἀπ' Αἰγίδος
> Ἔμφυλον ἔζουσ' Αἰγικορῆς.

Ordine paullulum discrepante Herodotus[2] meminit eorundem Ionis filiorum, Τελέοντος sive Γελέοντος (dissentiunt enim scripti codices) καὶ Αἰγικόρεος καὶ Ἀργάδεω καὶ Ὁπλητος: ab iisque appellatos Atticæ populos sive tribus, quas φυλὰς vocant, Τελέοντας sive Γελέοντας, Ὁπλητας, Ἀργάδεις, Αἰγικόρεις, præter Herodotum et Euripidem contendunt Pollux[3] qui sua desumpsit ex Aristotelis Republica Atheniensium, et Stephanus Byzantius[4]. Quod qui credat, is nobis relegandus erit ad superstitiosos istos, quorum animus, commentis anilibus imbutus, pertinacissime inhæret traditis ab antiquitate fabulis, neque in mentem earum, dignissimam sane, quam data opera scrutemur, indagare valet altius. Quid quod veterum ipsorum prudentissimi perspexerunt, non ab Ionis prole, sed a vitæ generibus priscis Atticæ populis

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[1] Vs. 1579. Omnes libri veteres habent Τελέων; quod vero in nonnullis editionibus legitur Γελέων, est de conjectura Guil. Canteri N. L. V. 19. ex Herodoto hoc reponentis.

[2] V. 66.

[3] VIII. 111. Ἀπὸ δὲ τῶν Ἴωνος παίδων ἐπὶ Ἐρεχθέως Τελέοντες (ita scriptum ex codd.) Ὁπλητες, Αἰγικόρεις, Ἀργάδεις (in libris est Κάδεις). Monendum hoc loco germanas formas videri Αἰγικόρεις et Ἀργάδεις a singularibus Αἰγικόρης et Ἀργάδης, quæ sunt apud Herodotum, licet Euripides scripserit Ἀργαδῆς et Αἰγικορῆς, quod monstrant lectiones ed. Ald. Ἀργολῆς et Αἰγικορῆς. Αἰγικορεῖς tamen vocabantur tribules Αἰγικορίδος demi Attici. V. Steph. Byz. Et sane recentiori tempore Αἰγικορεὺς dicitur is, qui est ex populo Aegicorensium, ut in Marmore Cyziceno.

[4] V. Αἰγικόρεως (Αἰγικόρεις), ubi ordo populorum hic est: Αἰγικόρεις, Ἀργάδεις, Γελέοντες, Ὁπλητες.

indita fuisse nomina? ut Plutarchus tradit in Solone[5] ita scribens: καὶ τὰς φυλάς εἰσιν οἱ λέγοντες οὐκ ἀπὸ τῶν Ἴωνος υἱῶν, ἀλλ' ἀπὸ τῶν γενῶν, εἰς ἃ διῃρέθησαν οἱ βίοι, τοπρῶτον ὠνομάσθαι, τὸ μὲν μάχιμον Ὁπλίτας, τὸ δὲ ἐργατικὸν Ἐργάδεις· δνεῖν δὲ τῶν λοιπῶν Γεδέοντας μὲν τοὺς γεωργοὺς, Αἰγικόρεις δὲ τοὺς ἐπὶ νομαῖς καὶ προβατείαις διατρίβοντας. Ab hac sententia paullulum recedit Strabo[6], errore manifesto genera vitæ et tribus distinguens, ubi de Ione, Ὁ δὲ, inquit, πρῶτον μὲν ἐς τέσσαρας φυλὰς διεῖλε τὸ πλῆθος, εἶτα εἰς τέσσαρας βίους· τοὺς μὲν γὰρ γεωργοὺς ἀπέδειξε, τοὺς δὲ δημιουργοὺς, τοὺς δὲ ἱεροποιοὺς, τετάρτους δὲ τοὺς φύλακας. Nec omittendus est loco hoc Critias ille Platonicus[7], plura, quam arbitrantur vulgo, ex traditione pervetusta retinens, qui de rebus Atticæ antiquissimis, Ὤικει δὲ τότ', ait, ἐν τῇδε τῇ χώρᾳ τὰ μὲν ἄλλα ἔθνη τῶν πολιτῶν περὶ τὰς δημιουργίας ὄντα καὶ τὴν ἐκ τῆς γῆς τροφήν· τὸ δὲ μάχιμον ὑπ' ἀνδρῶν θείων κατ' ἀρχὰς ἀφορισθὲν ᾧκει χωρὶς, πάντα εἰς τροφὴν καὶ παίδευσιν τὰ προσήκοντα ἔχον, ἴδιον μὲν αὐτῶν οὐδεὶς οὐδὲν κεκτημένος, ἅπαντα δὲ πάντων κοινὰ νομίζοντες οὐτῶν, πέρα δὲ ἱκανῆς τροφῆς

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[5] Cap. 23. Γεδέοντας retinui ex fide librorum veterum: Canterus correxit Γελέοντας, H. Stephanus Τελέοντας. Nostram sententiam paullo posuimus infra.

[6] VIII. p. 383. C. Strabonem secutus fere videtur esse Universitatis nostræ litterariæ decus, B. G. Niebuhr Hist. Rom. T. I. p. 226. qui tamen quatuor Ionicæ gentis populos dicit esse Sacerdotum, Militum, Agricolarum et Pastorum, quum Strabo Pastores ignorans appellet quartam stirpem Opificum. Sic Geographus, si Τελέοντας putabat esse Agricolas, a ceteris scriptoribus in hoc uno discedit, quod Pastorum loco ponit Sacerdotes, annotante Musgravio ad Eurip. l. c.: quomodo tamen fieri potuerit, ut Αἰγικόρεις pro ministris sacrorum haberentur, prorsus non intelligo. An igitur statuendum est, Strabonem Τελέοντας pro Sacerdotibus, Αἰγικόρεις pro Agricolis habuisse? Immo is tribus Ionicas cum vitæ generibus non conjunctas, sed utraque plane diversa fuisse opinatus est, quod verba ejus ipsa declarant.

[7] P. 110. C.

οὐδὲν ἀξιοῦντες παρὰ τῶν ἄλλων δέχεσθαι πολιτῶν, καὶ πάντα δὲ τὰ χθὲς (in libris Reipublicæ, ad cujus præcepta hæc accommodata sunt) λεχθέντα ἐπιτηδεύματα ἐπιτηδεύοντες, ὅσα περὶ τῶν ὑποτεθέντων ἐρρήθη φυλάκων. Neque Athenis solum, sed etiam apud ceteros Ionicæ stirpis Græcos, ex matre Attica translatum valuit institutum hoc[8], ac Cyzici, in Milesiorum colonia, si non instituti ratio, certe nomina tribuum durarunt in Imperii Romani ætatem, qua ætate inscriptiones a Populo Cyziceno incidi jussæ, præter binas tribus recens additas, antiquas illas repræsentant Athenarum[9].

Fuere autem Ὁπλῆτες milites, quos Plutarchus ex recentiore usu ὁπλίτας vocat, Strabo φύλακας, Platonico genere dicendi in Republica, Timæo et Critia inprimis obvio; deinde Ἀργάδεις, qui aliis δημιουργοὶ dicuntur, sunt Opifices, dicti quasi Ἐργάδεις, quod nomen est apud Plutarchum: neque enim satis probabiliter interpreteris rusticos, licet Græcis ἔργου proprium fere sit de labore agris colendis impenso: Αἰγικόρεις autem non possunt esse alii, quam pastores pecudum, ut ovium et caprarum, quos consentaneum est dignitate ultimo fuisse loco habitos. At major difficultas est hæc, quinam fuerint Τελέοντες, iidemque hoc ipso nomine appellati sint an potius Γελέοντες aut Γεδέοντες. Locus est enim fere nullus, quin scripti editique libri varient in hoc vocabulo: in Euripide tantum et Polluce veteres codices primam scripturam tenent constantissime: apud Herodotum in duobus tantum scriptis, Askewiano et Passioneo, ac fortasse in Mediceo,

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[8] Testis est Herodotus V. 69.

[9] V. Caylus Recueil d'Antiq. T. II. tab. 59, et tab. 60, 61, 62. In altero marmore primo loco comparet ΑΙΓΙΚΟΡΕΥΣ quidam, deinde ΒΩΡΕΥΣ; mox ordine sequuntur ΓΕΛΕΟΝΤΕΣ, ΟΙΝΩΠΕΣ, ΑΡΓΑΔΕΙΣ, ΟΠΛΗΤΕΣ, ΑΙΓΙΚΟΡΕΙΣ. Post hos periit particula, in qua haud dubie nominabantur ΒΩΡΕΙΣ. [Præterea eadem illa Ionica tribus in Teiis inscriptionibus memoratur; altera Sherardiana est, in qua habetur ΗΦΥΛΗΗΓΕΛΕΩΝΤΩΝ: altera est ap. Pocock. Inscr. p. 37. 1. cf. ap Murat. T. II. p. DCXLIV. 5. sed in utroque exemplari corruptior etiam vox est. Nam Pocockius exhibet: ΗΦΥΛΗΕΕΟΝΤΩΝ, Muratorius: ΗΦΥΛΗΙΣΕΝΛΕΟΝΤΩΝ.]

Teleontis nomen reperitur[1], in plurimis comparet Geleon, perinde atque in Stephani Byzantii libris veteribus: ea vero scriptura, quam tertio loco posui, ex unius Plutarchi codicum vestigiis ducta est, et nostro quidem judicio debetur librariis, qui litteras simillimas Λ et Δ permutaverint, nec, quamvis Γεδεοντες possint haberi οἱ τὴν γῆν δαίοντες, vulgo dicti γερμόβοι, mereri videtur, ut ei diutius inhærescas. Sed scripturæ Γελέοντες insignem auctoritatem conciliat Marmor Cyzicenum, in quo hoc distincte exaratum cernitur[2]. Nihilo tamen magis germanum hoc nomen pronunciarimus; immo alterum Teleontis verum esse suscipimus demonstrandum. Quid vero mirum, si Cyziceni, tertii ab Attica coloni, antiquam vocabuli scripturam et rationem immutarint? cujus eos facinoris insimulare licet eo tutius, quod, qui factum sit, ut Teleontum nomen migrarit in Geleontum, conjectura, quæ paullo post afferetur, assecuti sumus veri simillima. Sed quid moramur diutius in marmoris tam recentis auctoritate infirmanda, neque ocius promimus argumentum longe firmissimum idque antiquitatis remotissimæ fide contestatum? Quippe Teleontis Atheniensis filium Butam, Zeuxippæ conjugem, cyclici jam poetæ celebrabant, ex quibus sua derivarunt Apollonius Argonauticorum scriptor[3], Apollodorus[4], Hyginus[5]. Estque is Iasonis æqualis laborumque socius: igitur quum Iason Aesonis filius, Crethei nepos, quartus sit ab Aeolo, Butas autem Teleontis Iasoni æquævus, liquet Teleontem, Butæ patrem, quem prisci canebant

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[1] Ex his recepit Gronovius, jubente olim Is. Casaubono ad Strab. l. c.

[2] "On lit distinctement sur le Marbre ΓΕΛΕΟΝΤΕΣ." Caylus l. c. p. 209. Adde Teium titulum supra allatum.

[3] Argon. I. 96. IV. 912. Priorem locum attulit Wesselingius ad Herodotum, sed eundem hunc esse quem Ionis filium, ne somniabat quidem. Aeniadem hunc Butam appellat Argonauticorum Orphicorum scriptor vs. 141. Valerius Flaccus patris nomen omisit. Alius est Teleon Locrus ap. Apollon. I. 72, 73. Val. Flacc. I. 402. et Hyginum. Ejus filius Eribotes, quem alii male Eurybaten vocant. Cf. Burm. Catal. Argon. h. v.

[4] Bibl. I. 9. 16.

[5] Fab. 14.

vates, non alium esse quam Ionis filium, nepotem Xuthi, quem Aeoli fratrem perhibebant fabulæ. Itaque in vetustissimis carminibus Teleontem, non Geleontem inventum esse constat: in quibus si fluctuasset lectio, non, opinor, dissimulaturi hoc fuissent fabularum scriptores diligentissimi.

Sed quodnam vitæ genus tributum Teleontibus est? Possis Sacerdotes interpretari, ob τέλη sive τελετάς: Strabonem tamen ne pro hac sententia afferas, obest id, quod is vitæ sectas a populorum divisione ex Ionis filiis nomina habentium separavit diserte. Illud gravius, quod Euripides, qui solus Ionis filios eo ordine appellat, quo ferebantur nati, Teleontem primum facit, deinde infert Hopletes, Argadenses et Aegicorenses. Quum enim necesse sit milites potiores habitos esse opificibus, opifices pastoribus: si Teleontes militibus ipsis dignitate præstabant, non alii possunt esse quam ministri rerum sacrarum, qui apud Orientales quoque populos primam constituunt classem. Accedit præterea Herodoti, Pollucis, et Marmoris Cyziceni auctoritas, in ceteris quidem populis ordinem instituentium varium, sed Teleontes uno consensu primo loco ponentium. Sed, quod Teleontum populus primus fuerit, inde non colligitur eos fuisse dignitate præcipuos: etenim etiam iis, qui ætate principes essent, primus poterat in fabulis locus dari. Principes autem ætate et indigenæ in singulis terris erant fere rustici, quibus victis agros colendos concedere solebant fortiores ac nobiliores advenæ, ea quidem conditione, ut ex fructibus tributa penderent victori, cujus rei nobile exemplum Thessalorum præbet Penestica gens. Ac sane hæc est vera ratio: non sacerdotes sunt Teleontes, sed rustici agri culturam exercentes atque inde tributa præstantes nobilibus (τελοῦντες), qui Eupatridæ posthac dicti sunt, tum autem Ὁπλῆτες: mansitque hoc institutum usque ad Solonis σεισάχθειαν[6].

[6] Plutarch. Solon. c. 13. ἅπας μὲν γὰρ ὁ δῆμος ὑπόχρεως ἦν τῶν πλουσίων· ἢ γὰρ ἐγεώργουν ἐκείνοις, ἔκτα τῶν γινομένων τελοῦντες, ἑκτημόριοι προσαγορευόμενοι καὶ θῆτες, etc. (adde Ruhnk. ap. Bekker. Schol. in Plat. p. 327.), de quo loco ex Schæferi sententia dixit Ed. Platnerus de gentibus Atticis earumque cum tribubus nexu p. 8. quem hic honoris causa appellatum volumus, quamquam multa parum distinxit et nonnulla omisit ad rem pertinentia vel maxime. Præterea memorabile apud Indos quoque veteres sextam frugum

Sic veterum judicabant ii, quorum sententiam Plutarchus illis, quæ supra apposuimus, tetigit verbis: sic recte Τελέοντες tertii sunt apud eundem Plutarchum, atque apud Byzantium Stephanum: sic intelligitur, cur Teleontum nomen mature depravatum sit in Geleontum. Etenim quum rustica fere plebs in hanc classem conscriberetur, poterat, permutatis litterarum formis affinibus, Γελέων, non Τελέων Ionis filius appellandus videri, tanquam Γέλεως sive Γεώλεως, hoc est λεὼς γεωργικός. Postremo ne hoc quidem negligendum, Teleontis filium esse Butam. Quodsi Teleontem tribus auctorem faciebant veteres fabulæ, necesse est ejus filios et nepotes gentium (γενῶν), quas unaquæque veterum tribuum habebat nonaginta, ternis phratriis divisas, habitos auctores fuisse: unde colligas Butadarum gentem tribui Teleontum esse annumeratam. Jam vero Butæ nomen, a bobus aratro junctis ductum[7], gentem Butadarum primitus fuisse rusticam declarat apertissime; unde rusticam judices Teleontum tribum necesse est: comprobatque hoc etiam Locrus ille Eribotes, Teleontis Locri filius, a pluribus scriptoribus inter Argonautas commemoratus. Atque indidem intelligitur, cur Butæ uxor dicta sit Zeuxippe: cui fabulæ similis illa, quæ Hopletis filiam Aegeo regi nupsisse tradebat[8]. Hi Butadæ, postquam antiqua tribuum ratio a Clisthene sublata est, pago (δήμῳ) nomen dederunt, ut Dædalidæ, Cothocidæ, Aethalidæ, Ionidæ, aliæque permultæ; sed germani Βουτείας gentiles, quo distinguerentur a ceteris tribulibus insititiis, Eteobutadæ appellari voluerunt, ut Eteocretes opponebantur advenis, qui nomen Cretense usurparant: ac retinuere Butadæ sacra sua rei rusticæ conjuncta in Diipoliis sive Buphoniis[9], similiter ac

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partem regis fuisse, ut legimus in Sacontala. Eadem autem priscorum Atticæ rusticorum tributa Plato significat in Critia.

[7] Βούτης est βούκολος. V. Hesych. et ibi intpp. Distinguebantur bubulci ab Aegicorensibus, ovium tantum et caprarum pastoribus, et rusticis adscribebantur. Auctor pagi dicitur Butas Pandionis apud Steph. Byz. h. v. eratque ejus ara in Erechtheo, Pausan. I. 26, 6. Athenis nomen migravit Miletum, unde Butas Milesius ap. Pausan. VI. 2, 17. quamquam hoc nomen late patebat in Asia minori aliisque terris.

[8] Apollod. III. 14. 6. Tzetz. ad Lycophr. 494.

[9] Hinc Βούτης ὁ τοῖς Διϊπολίοις τὰ Βουφόνια δρῶν ap. Hesych. ubi v. Intpp.

Buzygæ, sacræ arationis antistites[10], dicti a Buzyge sive Epimenide, qui primus boves aratores junxisse fertur, et Teleontibus haud dubie adscripti: cui tribui propriam arbitror fuisse Minervam Βούδειαν. Ejusdem populi gentes fuere Βρυτιάδαι, Εὐπυρίδαι, a vino illi, hi abs tritico appellati; ex Argadensium autem populo Dædalidæ aliæque plures gentes, quas nunc nihil afferre attinet, in pagos relatæ sunt; item Aegicorenses, quæ stirps tota in unum videtur pagum redacta esse; postremo ad Hopletum populum Philaïdæ, ex quibus est Pisistratus, Eurysacis posteri, inter quos est Alcibiades, et præter alias multas Codridarum regia stirps videntur esse referendæ, quemadmodum etiam apud Aegyptios ex Armatorum numero deligebantur reges.[11]

Itaque videmus Athenas ipsas, omnis humanitatis parentes, principio eadem utentes reipublicæ forma, quam Orientis nationes inde ab antiquissimis temporibus tenebant constantissime; sive a Cecrope Aegyptio, ut sunt qui putent, Athenæ traxerunt, sive Ionicæ gentis, antequam Atticam terram occuparet, propria fuit: quod multo magis probabile est, tum quod ab Ionis filiis appellati populi feruntur, tum quod ceterarum quoque Græcæ nationis gentium, atque adeo Romanorum, similem invenimus conditionem. De qua re hic non est agendi locus. Adultis vero jam Athenis Solon, quamquam sacratas vetustate tribus aut tollere ausus non est, aut non putavit tollendas esse,

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[10] V. Hesych. h. v. et intpp. Gens hæc est Buzygia, quod etiam lexica perspexerunt. V. H. Stephani Thes. L. Gr. T. I. p. 773. F.

[11] Post hæc non jam opus est mirificam refutare Tib. Hemsterhusii originationem in Wesselingii nota ad Herodoti locum proditam, qui Γελέοντας appellatos censet ab obsoleto γελέω, ut sint οἱ λαμπροί, *Nobiles, Splendidi, Eupatridæ:* etenim Hopletes potius Eupatridæ sunt, non Teleontes. Nec vacat nunc omnes omnium, qui antiquitatum Atticarum caput hoc pertractarunt, errores refellere, nec magis de aliis populi Attici divisionibus dicere, quæ partim fictæ sunt, partim non Ionicæ, partim famæ socordia parum accurate traditæ. De iis summatim dixit Pollux, atque, ut notos libros prætereamus, nuperrime data opera Ed. Platnerus in modo memorata commentatione.—[Hæc olim scripsi; sed nunc quoque, undecim annis post, licet plurimi eundem volverint lapidem, vix quidquam reperio, quod me, ut sententiam meam mutem, commoveri possit. Attamen alio loco, data facultate, universam tribuum, gentium ceterarum civium divisionum rationem denuo tractabo de industria.]

tamen senatu ex omnibus quatuor tribubus lecto et addita populi descriptione ex censu, ac remisso ære alieno, quo pauperes nobilibus obstricti erant, nomina tantum, non vim et rationem veterum tribuum reliquit, donec Clisthenes nomina ipsa abolevit. Nam ante Solonem haud ambiguum est senatores ex solis Eupatridis, qui Hopletum tribu continebantur, lectos esse; tributa autem non ex censu præstabantur, sed ab inferioribus exigebantur tribubus, inprimis abs Teleontibus. Non omnia tamen periere priscæ conditionis vestigia: agrorum enim divisionem, quam Plutarcho teste postulabat plebs in detrimentum Hopletum, quibus ut dominis obnoxii erant rustici, Solon non sustinuit facere: et Clisthenes phratorum et gentilium sodalitia cum antiquis tribubus rebusque sacris conjuncta religioni duxit dissolvere.

Scr. m. Februario a. MDCCCXII in Universitate litteraria Berolinensi.

(SEQUUNTUR duæ prolusiones, quarum in altera de vero pugnæ Marathoniæ die disceptatur, in altera autem de loco Herodoti VII. 137. ubi ἁλίεας de populo Haliensi intelligendum esse docet Boeckhius. Quartam vero prolusionem subjungimus.)

QUEM morem apud Graecos olim receptum, ut eos, qui in proeliis mortem gloriosam pro patria occubuissent, publica sepultura et titulo honorem apud posteros propagante ornarent, in prooemiis his haud uno loco illustravimus,[1] ejus nunc novum et memorabile documentum edere placet, quod carmini in Athenienses ad Potidaeam victores Visconti et Thierschii opera nuper evulgato simile, sed haud paullo antiquius est. Id in schedis Fourmonti ineditis immani barbarie foedatum in hunc fere modum repraesentatur:

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[1] In memoriam revocamus catalogum in prooemio indicis lectionum hibernarum MDCCCXVI.—MDCCCXVII. editum, quem etiam Clarkius Itinerar. P. II. S. II. p. 593 sqq. ex lapide nuperrime protulit. Cujus apographi varietates alio olim loco expendemus.

ΤΟΕΠΙΓΡΑΜΜΑΤΩΝΕΝΤΩΠΕΡΣΙΚΩΠΟΛΕΜΩΑΠΟΘΑ
ΝΟΝΤΩΝΚΕΚΕΙΛΙΟΝΩ.
ΕΝΤΑΟΛΗΡΩΩΝΑΠΑΔΟΜΕΝΟΝΔΕΤΟΧΤΟΝΩΕΛΛΑ
ΔΙΟΣΟΑΡΧΙΕΡΕΥΣΕΠΙΙΙΠΚΙΚ
ΦΗΝΑΙΣΤΟΥ.....ΝΝΙΟΙ.....ΕΠΙΔΙΩΝΣΕΙΜΕΝΩΝΚΑΙ
ΤΗΣΠΟΛΕΩΣΣΙΜΩΝΙΔΗΣ
ΚΑΛΑΔΙΚΑΙΜΕΓΑΡΕΥΣΙΝΕΛΕΥΘΕΡΟΝΑΜΑΡΑΞΙΝ
ΠΕΜΕΝΟΙΘΑΝΑΤΟΥΛΟΙΡΑΝΕΔΕΞΑΜΘΟΑΜΕ
ΤΟΙΜΕΝΥΠΕΥΡΟΙΑΚΡΙΠΑΧΩΕΝΘΑΚΛΑΕΙΤΕ
ΕΑΓΝΑΕΑΡΤΕΜΙΔΟΣΤΟΞΟΦΟΙΟΥΤΕΜΕΝΟΣ
ΤΟΙΔΕΝΟΡΙΜΟΙΚΑΛΑΣΤΟΙΔΕΝΠΡΟΣΘΕΣΑΛΑΜΕΙΝΟΣ
ΤΟΙΔΕΚΑΙΕΝΠΑΙΔΙΩΒΟΙΟΣΤ . ΩΟΙΤΙΝΕΣΣΕΤΛΑΝ
ΧΕΙΡΑΣΕΠΑΝΘΕΩΠΟΥΣΙΠΠΟΜΑΧΟΥΣΙΕΝΕ·
ΑΣΤΟΙΔΕΑΜΜΙΤΟΔΕΓΕΡΑΣΟΦΑΔΩΑΑΦΙΙ
ΝΕΙΣΕΟΝΕ ΣΤΟΡΟΝΛΩΟΔΟΚΩΝΙΑΟΡΩ
ΔΕΧΡΙΣΕ ΦΗΜΩΝΔΕ ΗΠΟΛΙΣΤΑΤΑΥΡΟΝΕ ΝΓΖΕΝ

Titulus hic Palaeochorae (ἐν παλαιῷ χωρίῳ) Megaridis repertus olim in sepulchro eorum fuit positus, qui bello Medico perierant; cujus monimenti Pausanias[2] meminit verbis his: Εἰσὶ δὲ τάφοι Μεγαρεῦσιν (sive Μεγαρέων) ἐν τῇ πόλει· καὶ τὸν μὲν τοῖς ἀποθανοῦσιν ἐποίησαν κατὰ τὴν ἐπιστρατείαν τοῦ Μήδου, τὸ δὲ Αἰσύμνιον καλούμενον μνῆμα ἦν καὶ τοῦτο ἡρώων, Ubi quod dicit μνῆμα ἦν καὶ τοῦτο ἡρώων, inde intelligitur etiam prius *heroum* monimentum Pausaniae videri: jam vero quum idem paullo post tradat, ex oraculo ea aetate, qua regium imperium Megaris sublatum esset, Aesymno Megarensi dato curiam illo esse loco exstructam, ut *heroum* sepulchrum intra ipsam curiam esset (ἵνα σφίσιν ὁ τάφος τῶν ἡρώων ἐντὸς τοῦ βουλευτηίου λένηται) patet hoc quoque Medicorum bellorum victoribus dicatum monimentum aut in ipsa curia aut prope curiam condi debuisse: quemadmodum ibidem Coroebus in foro, Menippus in prytaneo sepultus est.[3] Carmen ipsum Simonidem Leoprepis F. auctorem haud obscure prae se fert, cujus tot similia et elegantissima in Persarum debel-

[3] I. 43, 2. [4] Pausan. ib. 7 et 2.

latores epigrammata supersunt:[4] sed quum injuria temporum deletum esset, Helladium Pontificem (ἀρχιερέα) instaurandum id curasse, distincte docent primus et secundus inscriptionis versus, quorum sententia fere haec est: Τὸ ἐπίγραμμα τῶν ἐν τῷ Περσικῷ πολέμῳ ἀποθανόντων καὶ κειμένων ἐνταῦθα ἡρώων· ἀπολομενον δὲ τῷ χρόνῳ Ἑλλάδιος ὁ ἀρχιερεὺς [ἐπεσκεύασε]..... Tertius versus a secundo modico intervallo remotus est; unde integrum versum deesse colligimus: in tertii initio videtur fuisse γραφῆναι: mox apparet ἐπ' ἰδίων et deinde καὶ τῆς πόλεως: in fine habes nomen poetae. Helladii autem, cui titulum hunc debemus, aetatem quintum aut sextum aerae Christianae saeculum non superare, orthographiae barbarie spectata facile concedes: ut κὲ scriptum est p. καὶ, καλεῖτε p. καλεῖται, ἵένε p. ἵέναι; item ἀέξιν p. ἀέξειν, ὄρι p. ὄρει; deinde Μοικάλας p. Μυκάλας; postremo παιδίῳ p. πεδίῳ. Tamen Helladium epigramma Simonidis non ex libro aliquo, sed ex antiquo titulo post pugnam Plataeensem posito transcripsisse ideo arbitramur, quod in nonnullis vocibus prisca scribendi ratio comparet, ut carminis vs. 5. ἔνπροσθε et Σαλαμεῖνος, vs. 10. νεικέων (νικῶν), si locum recte cepimus; praeterea vs. 8. δὲ ἄμμι et vs. 11. δὲ ἢ[δε], neglecto apostropho, qui tamen vs. 3. (ὑπ' Εὐβοίᾳ) et 5. (τοὶ δ' ἐν) vim suam etiam in scriptura patefacit. Quin aspirationis in prisca litteratura sigla ⊢ expressae initio versuum vestigia quaedam videntur superesse: etenim vs. 1. ΚΑΛΑΔΙ ex ⊢ΕΝΝΑ▷Ι vs. 2. ΠΕΜΕΝΟΙ ex ⊢ΙΕΜΕΜΟΙ. vs. 4. ΕΑΓΝΑΕ ex ⊢ΑΛΜΑ≤ potest originem duxisse: nec dissimile veri, Simonidem et Graecos, praeter Athenienses priscarum litterarum tenaces, quumprimum Η antea spiritum asperum designans in vocalem Ἦτα versum esset, illius loco siglam ⊢ assumpsisse, qua aspirationem etiam in tabulis Heracleensibus designari notum est. Quod vero in solis versuum initiis, non in mediis vestigia siglae ⊢ comparent, potest inde factum esse, quod in mediis versibus, in quibus voces magis conjunctae sunt, spiritus asper magis negligebatur: quemadmodum vel in Attica ante Euclidem litteratura aspiratio (Η), qua in scribendo utebantur, initio vocis haud raro, in media autem voce fere semper omissa reperitur.

[4] V. Jacobs. Anthol. ed. prior. T. I. p. 62 sqq.

Apponimus jam elegos Simonidis ipsos: in quibus quæ conjectura incertiore nituntur, uncis includenda curavimus. Sunt igitur hi:

Ἑλλάδι καὶ Μεγαρεῦσιν ἐλεύθερον ἆμαρ ἀέξειν
Ἰέμενοι θανάτου μοῖραν ἐδεξάμεθα·
Τοὶ μὲν ὑπ' Εὐβοίᾳ [ναυσικλύτῳ], ἔνθα καλεῖται
Ἀγνᾶς Ἀρτεμιδος τοξοφόρου τέμενος,
Τοὶ δ' ἐν ὄρει Μυκάλας, τοὶ δ' ἔμπροσθεν Σαλαμῖνος,
[Νηῶν Φοινισσῶν ἐξολέσαντες Ἄρην·]
Τοὶ δὲ καὶ ἐν πεδίῳ Βοιωτίῳ, οἵτινες ἔτλαν
Χεῖρας ἐπ' ἀνθρώπους ἱππομάχους ἰέναι
Ἀστοὶ δ' ἄμμι [πόρον] γέρας ὀμφαλῷ ἄμφι πόληος
Νικέων ἡμετέρων ἀλλοδαπῶν παρ' ὅρων.
Μέχρις ἐφ' ἡμῶν δ' ἥδε πόλις [τὰ κατ'] ἀγρὸν ἐνίζεν·
[Νῦν δέ οἱ ἡμετέρα κῦδος ἔδωκ' ἀρετά.]

Poeta primum pugnas navales commemorat, quibus Megarenses affuerant: ad Artemisium namque et Salaminem viginti pugnavera n navibus,[5] quas Mycalen deinde profectas esse consentaneum: ad Plataeensem vero terrestrem pugnam, quæ paullo post significatur, tria millia hominum Megarenses miserant.[6] Notes autem Artemisium, quod versui aptari vox non posset, circumlocutione designatum esse: τοὶ μὲν ὑπ' Εὐβοίᾳ etc. Dicitur ὑπ' Εὐβοίᾳ et ὑπ' Εὔβοιαν eodem sensu, illud quidem jam apud Homerum et Pindarum, deinde apud ceteros, etiam geographos:[7] nostro loco dativum fuisse patet ex terminatione ῳ adjectivi in Fourmontiano exemplari oblitterati, quod a consona incipere, et Ionicum a majori (— — ⏑ ⏑) explere debere, nobis quidem certum est. Nain etsi exempla sunt spondei ante incisionem bucolicam in ipso hiatu, ut Homericum.[8]

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[5] Herod. VIII. 1. 45. [6] Herod. VIII. 28.

[7] Il. β. 866. ὑπὸ Τμώλῳ γεγαῶτας. Pindar. Olymp. VI. 77. ὑπὸ Κυλλάνας ὄροις, Nem. VI. 46. Φλιοῦντος ὑπ' ὠγυγίοις ὄρεσιν, Pyth. I. 126. ὄχθαις ὕπο Ταϋγέτου ναίοντες. Strab. IX. p. 284. 21. Cas. ὑπὸ τῇ Καδμείᾳ, Pausan. I. 36. 5. ὑπὸ τῇ πόλει, et similia sexcenties.

[8] Conf. Hermann: ad Orph. p. 727. sq.

οἷόν κ' ἠὲ φέροιεν Ἀχαιοί, | ἤ κεν ἄγοιεν,

tamen Simonidem spondeum in bucolico versu vel extra hiatum cavisse persuasum habemus, neque in ejus reliquiis tale quidquam reperimus, nisi quis huc retulerit versus plane dispares.

οὐδὲν ἐν ἀνθρώποισι μένει χρῆμ' ἔμπεδον αἰεί.
ἢ πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὖσα τυράννων.[9]

Contra Simonidi nihil usitatius versibus bucolicis, in quorum quarto pede dactylus sit ex cretico ortus, qualis hic est:

τόνδε ποτ' Ἕλλανες νίκας κράτει, | ἔργῳ Ἄρηος.

Ad quam normam qui versum, de quo dicimus, explere voluerit, quamquam conjectura paullo audacior est, tamen non inveniet aliud quam ναυσικλύτῳ, quo nomine Euboea in hymno Homerico in Apollinem gaudet.[10] Mox septimum versum excidisse carminis lex evincit, cujus eam sententiam fuisse, quam expressimus, patet ex oppositis verbis: οἵτινες ἔτλαν χεῖρας ἐπ' ἀνθρώπους ἱππομάχους ἰέναι, quibus sicut conferri potest versus Simonideus epigr. XLIII.

Περσῶν ἱππομάχων αἵματι λουσαμένα,

sic ei, quem nos effinximus; affinis alter epigr. XL.

Φοινίκων ἑκατὸν ναῦς ἕλον ἐν πελάγει:

et Phoenissarum navium ut in classe Persica optimarum frequens mentio. Sed impeditissimus Fourmonti textus inde a versu decimo est. In cujus fine satis perspicua verba sunt ὀμφαλῷ ἄμφι: quibus positis necessarium est πόλης, quæ forma extat in Simonidis epigramm. XVIII. Litterae II duae supersunt lineae; ὀμφαλὸς πόλεως est curia, ubi sepulchrum fuisse supra ostendimus. Jam quum sequens versus vix aliter

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9 Versum hunc, Σῶσος καὶ Σωσὼ Σωτείρῃ (aut Σωτῆρι) τόνδ' ἀνέθηκαν, Simonidis non esse nemo non intelligit.

10 Vs. 31. 219. Aliud equidem nondum invenire potui; nec satisfaciunt, quae apud Osannum Syllog. 2. p. 16. reperies. Paulo post ne quis in ὀμφαλῷ πόλης, quam de curia interpretatus sum, haerreat, videat ἄστεος ὀμφαλὸν a Pindaro in dithyrambo (Fragm. p. 575 sqq. nostr. edit.) similem domum dictam esse. Eodem epigrammatis nostri versu quod nuper aliquis ἀστοὶ mutavit in αὐτοὶ, non fecisset, si epigrammatis intellexisset sententiam.

quam fecimus, emendari possit, patet publicum monimentum dici praemium victoriarum ab alienis finibus reportatarum, ubi notes argutias in umbilico civitatis et finibus remotarum terrarum sibi oppositis. At verbum deest: quod in illo ΤΟΔΕ etiam ob metrum laboranti insit necesse est. Neque vero a litterarum forma multum discrepat, quod ex usu sermonis reposuimus, πόρον:[11] nisi quod Ν deest, ut tot aliae in hoc carmine litterae omissae sunt: et in hac inscriptione emendatrici manui paullo plus licet quam in aliis, quod et Helladius ex deleto prope Simonideo titulo multa haud dubie male transcripsit, et Fourmontus Graecae linguae valde imperitus in barbaris et in modum monogrammatum, qui mos istius aevi, conjunctis ac commistis litteris errare facillime potuit. Postremo versu undecimo manifesta verba sunt μέχρις ἐφ' ἡμῶν δ' ἥδε πόλις, ubi ne in eo haereas, quod secundus pes in fine vocabuli finitur, tum additum δέ metri elegantiae succurrere notamus, tum duriora apud ipsum Homerum esse, ut,

τὸν σὺ πρώην κτείνας ἀμυνόμενον περὶ πάτρης.[12]

In fine versus ἀγρὸν ἐνίζεν dubium haud videtur: superest ΤΑΤ, quod inserendis litteris ΑΚ in ΤΑΚΑΤ mutavimus, quamquam dictionem τὰ κατ' ἀγρὸν ἐνίζειν (*in agris sedere*, hoc est, *ruri desidere et rustica negotia tractare*) multum offensionis habere non negamus. Ceterum sententia hujus et ultimi versus vix aliter, quam quae a nobis reddita est, potest fuisse; quam proferre Simonidi eo magis licuit, quod ne Troicis quidem rebus interfuisse Megarenses dicuntur. In dialecto carminis una voce ἅμαρ excepta Dorismus non assumptus est nisi in

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[11] Longius recedit ἄμμιν ἔδον, quod Simonidi reddere non dubitarem, nisi ad litterarum ductum propius accederet πόρον. Priori similis forma ἔθεν Simonidi restituenda Anthol. T. I. p. 254. edit. ult.

Ταῦτ' ἀπὸ δυσμενέων Μήδων ταῦται Διοδώρου
Ὅπλ' ἀνεθεν Λατοῖ μνάματα ναυμαχίας,

ubi nunc ἀνέθεντο legitur conjecturis doctorum variis tentatum. Τίθεν habes apud Pindarum Pyth. III. 65. ἀνέθεν ipsum in senario vetustissimo galeae in Alpheo repertae inscripto (Diar. class. Brit. T. I. p. 328.), de quo alius dicendi locus erit. (*Eandem correctionem fecit Blomfieldius ad Æschyli Pers.* 994. *ed.* 2. *App. p.* 208. Ed.)

[12] Il. ω. 500. conf. α. 235. 338. 437. 438. 520. β. 505. 569. etc.

terminationibus primae declinationis: unde in supplementis nostris et emendationibus ἡμέτερος, non ἁμέτερος, scriptum est quemadmodum in ipso Fourmontiano textu ἡμῶν diserte habetur.

Scr. Berolini d. II. m. Ianuar. a MDCCCXVIII.

(QUOD ad ultimum hujus tituli versum attinet, valde suspicamur eum non Simonidis esse, sed Helladii pontificis, et sic fere legendum, μέχρις ἐφ' ἡμῶν δὲ ἡ πόλις καὶ ταῦρον ἐνήγιζεν. . . . . sc. τοῖς ἥρωσι τούτοις. Verbum ἐναγίζω in hac re usitatum. Herodot. II. 44. καὶ τῷ μέν, ὡς ἀθανάτῳ, Ὀλυμπίῳ δὲ ἐπωνυμίην, θύουσι· τῷ δὲ ἑτέρῳ, ὡς ἥρωϊ, ἐναγίζουσι. ἐναγίζειν βοῦν ex Plutarcho in Solone citat H. Stephanus in Thesauro, T. I. p. 125. Pausan. I. p. 124. ed. Fac. σέβονται δὲ οἱ Μαραθώνιοι τούτους τε, οἳ παρὰ τὴν μάχην ἀπέθανον, ἥρωας ὀνομάζοντες. ED.)

VII.[1]

HISTORIAE et antiquarum litterarum studia, quae, quod omnibus cultioris ingenii et altioris eruditionis hominibus ex vetere disciplina communia habentur, in hunc locum producere licebit, praeter scriptores omni genere monimentorum, quae aetatem tulerunt, nituntur; ex quibus duo potissimum genera prioribus temporibus mentes doctorum adverterunt, *nummi* et *inscriptiones*. Et dubitatum est, utrum esset potius; quae res quum disceptaretur, ex insignioribus eruditis inscriptionum partes secutus est Marq. Gudius, nummorum Ezech. Spanhemius, Borussicae et civitatis et aulae primarium tum decus, doctrina pariter et humanitate atque legationis munere splendidus. Sed nummine an tituli majorem antiquitatis cognitioni materiam ministrent, siqui adhuc sint qui quaerant: quamquam talia ne quaerenda quidem arbitramur: non male dixisse nobis videmur,

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[1] Omisimus No. V. et VI. in quibus disputatur de Atheniensium ἐφηβίᾳ.

qui imperiorum tempora et regum in unoquóque regno seriem rite deducere cupiverit, ei nihil esse nummis utilius; qui mores et instituta populorum, qui rerum-publicarum formas et administrationem, denique qui civiles privatasque veterum res universas cognoscere voluerit, amplius in titulis quam in nummis inventurum subsidium, idque eo luculentius, quo disertiores nummis tituli sunt. Itaque Academiae Borussicae classis historica et philologica quum Graecarum inscriptionum nulla extet collectio satis plena et perfecta, quotannis autem plures in omnibus, quas Græci occupaverant, terris eruantur tituli haud exigui momenti, constituit annis abhinc quinque corpus inscriptionum Graecarum adornare, atque in ea re ita a doctis adjuvatur, ut multarum inscriptionum ineditarum apographa ex Graecia, Aegypto, Italia, Gallia, Batavia, Britannia, Dania, Russia ad eam transmissa sint et adhuc transmittantur. Inter quae duo sunt tituli, quos nuperrime Graecus eruditus et de litteris bene meritus, Andreas Mustoxydes Corcyraeus, per Niebuhrium cum Academia communicavit: qui quamvis breves possunt documento esse, quam memorabilia etiam exiliora hujus generis monimenta sint. Etenim ex Græcis oratoribus et grammaticis atque ex ipsius Solonis legumlatoris carminibus patet jure Attico siquis domum vel fundum creditori hypothecario pignus dedisset, ut de ea re omnibus, quorum interesset, constaret atque ipsum pignus certius esset, tabulam sive cippum esse pro domo vel fundo positum, cui inscriptum nomen creditoris esset debitique summa: cujusmodi litteraevocabantur ὅροι, qui grammaticis interpretibus apud Atticos sunt τὰ ἐπόντα ταῖς ὑποκειμέναις οἰκίαις καὶ χωρίοις γράμματα δηλοῦντα ὅτι ὑπό κεινται δανειστῇ[2]. Item ubi archon eponymus pupillorum bona locabat ex legibus, redemptor debebat locati pignus, quod ἀποτίμημα dictum, exhibere[3]; quod etiam ab iis dandum fuisse, qui quid a publico redimerent, Attica inscriptio docet[4]; nec

[2] Verba sunt Harpocrationis v. ὅρος. Pluribus, breviter tamen, haec persecuti sumus in Oec. civ. Ath. T. I. p. 142.

[3] V. Oec. civ. Ath. T. I. p. 158.

[4] V. ibid. T. II. p. 336 sq.

minus maritus pro dote uxoris tale tenebatur pignus dare eodem ἀποτιμήματος nomine appellatum[5]. De utroque hoc hypothecae genere aliis omissis apponimus verba Harpocrationis: Ἀποτιμηταὶ καὶ ἀποτίμημα καὶ ἀποτιμᾶν: Οἱ μισθούμενοι τὰς τῶν ὀρφανῶν οἰκίας (debebat dicere τοὺς τῶν ὀρφανῶν οἴκους[6]) παρὰ τοῦ ἄρχοντος, ἐνέχυρα τῆς μισθώσεως παρείχοντο· ἔδει δὲ τὸν ἄρχοντα ἐπιπέμπειν τινὰς ἀποτιμησομένους τὰ ἐνέχυρα. τὰ μὲν οὖν ἐνέχυρα τὰ ἀποτιμούμενα ἐλέγοντο ἀποτιμήματα· οἱ δὲ πεμπόμενοι ἐπὶ τῷ ἀποτιμήσασθαι ἀποτιμηταί· τὸ δὲ πρᾶγμα ἀποτιμᾶν· εἰώθεσαν δὲ καὶ οἱ τότε, εἰ γυναικὶ γαμουμένῃ προῖκα διδοῖεν οἱ προσήκοντες, αἰτεῖν παρὰ τοῦ ἀνδρὸς ὥσπερ ἐνέχυρόν τι τῆς προικὸς ἄξιον, οἷον οἰκίαν ἢ χωρίον. ἐλέγετο δὲ ὁ μὲν δοὺς τὸ ἀποτίμημα ἐνεργητικῶς ἀποτιμᾶν, ὁ δὲ λαβὼν ἀποτιμᾶσθαι. ὁ δὲ αὐτὸς λόγος καὶ ἐπὶ τῶν ἄλλων ὀφλημάτων. Δημοσθένης ἐν τῷ κατὰ Ὀνήτορος δευτέρῳ, καὶ Λυσίας ἐν τῷ πρὸς Διογένην ὑπὲρ μισθώσεως οἴκου, εἰ γνήσιος ὁ λόγος. Nunc singula horum pignorum ὅροις signatorum genera singulis oratorum locis illustrabimus, multis aliis hic quoque omissis. Et de debito quidem insignia sunt verba Demosthenis adversus Spudiam[7]: Πρῶτον μὲν οὖν ὑμῖν μάρτυρας παρέξομαι τοὺς παραγενομένους, ὅτ' ἐνεγγύα μοι Πολύευκτος τὴν θυγατέρα ἐπὶ τετταράκοντα μναῖς, ἔπειθ' ὡς ἔλαττον ταῖς χιλίαις ἐκομισάμην, ἔτι δ' ὡς ἅπαντα τὸν χρόνον ὀφείλειν ὡμολόγει μοι Πολύευκτος καὶ τὸν Λεωκράτην συνέστησε, καὶ ὡς τελευτῶν διέθετο ὅρους ἐπιστῆσαι χιλίων δραχμῶν ἐμοὶ τῆς προικὸς ἐπὶ τὴν οἰκίαν. Sed de bonis pupillorum eximium extat Isaei testimonium in oratione de Philoctemonis hereditate[8]: Ἀπογράφουσι τῷ παῖδε τούτῳ πρὸς τὸν ἄρχοντα, ὡς εἰσποιήτω τοῖς τοῦ Εὐκτήμονος υἱέσι τοῖς τετελευτηκόσιν, ἐπιγράψαντές σφας αὐτοὺς ἐπιτρόπους, καὶ μισθοῦν ἐκέλευον τὸν ἄρχοντα τοὺς οἴκους ὡς ὀρφανῶν, ὅπως ἐπὶ τοῖς τούτων ὀνόμασι τὰ μὲν μισθωθείη τῆς οὐσίας, τὰ δὲ ἀποτιμήματα κατασταθείη καὶ ὅροι τεθεῖεν, καὶ ζῶντος ἔτι τοῦ Εὐκτήμονος μισθωταὶ δι' αὐτοῦ γενόμενοι τὰς προσόδους λαμβάνοιεν.

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[5] Cf. Oec. civ. Ath. T. II. p. 49.

[6] Quid intersit v. ibid. T. I. p. 379. 122. 157.

[7] P. 1029. 21. quae cave ad pignus pro dote marito data referas: sunt enim de pecunia ob dotem non datum marito debita.

[8] P. 141.

Postremo de dote auctor Demosthenes contra Onetorem[9]: Οὗτος γὰρ, ὦ ἄνδρες δικασταὶ, τοπρῶτον ὅτε τῶν Ἀφόβου διενοεῖτο ἀμφισβητεῖν, οὐχὶ τάλαντον ἔφη τὴν προῖχ', ὥσπερ νυνὶ, ἀλλ' ὀγδοήκοντα, μνᾶς δεδωκέναι, καὶ τίθησιν ὅρους ἐπὶ μὲν τὴν οἰκίαν δισχιλίων, ἐπὶ δὲ τὸ χωρίον ταλάντου, βουλόμενος μὴ μόνον τοῦτο, ἀλλὰ κἀκείνην διασώζειν αὐτῷ; ubi agitur de dote sororis, quam Onetor affirmabat se Aphobo ejus marito dedisse; pro qua domum et fundum oppignerasse Aphobus ferebatur. Tantum de re quam brevissime. Necdum vero ad nostram usque aetatem ullus hujusmodi innotuerat ὅρος satis bene servatus, qui rem ipsam quasi ob oculos poneret, et formulam, qua transacta esset, demonstraret, donec duo lili tituli reperti sunt, quos hoc loco primum edemus.

I. *Lapis repertus Acharnae inter vetera monimenta.*

ΕΠΙΘΕΟΦΡΑΣΤΟΥ
ΑΡΧΟΝΤΟΣ[Ο]ΡΟΣ
ΧΩΡΙΟΥ ΤΙΜΗΣ
ΕΝΟΦΕΙΛΟΜΕΝ
ΗΣΦΑΝΟΣΤΡΑΤΩΙ
ΠΑΙΑΝ ΧΧ

II. *Lapis situs in campo Marathonio.*

ΟΡΟΣΧΩΡΙΟΥ
ΚΑΙΟΙΚΙΑΣΑΠΟΤ[Ι]
ΜΗΜΑΠΑΙΔΙΟΡΦ[Α]
ΝΩΙΔΙΟΓΕΙΤΟΝΟΣ
ΠΡΟΒΑ

Quae uncis inclusa sunt, supplevimus. Prior titulus hic est: Ἐπὶ Θεοφράστου ἄρχοντος, ὅρος χωρίου τιμῆς ἐνοφειλομένης Φανοστράτῳ Παιανιεῖ, XX: itaque Olymp. 110, 1. positus est ob pretium fundi ipsius empti non numeratum sed debitum ei, a quo emptus erat, Phanostrato Paeaniensi; in fine legitur summa debita δισχιλίων δραχμῶν, pecunia more usitato numeris notissimis expressa. Alter est hic, temporis incerti sed ejusdem fere, ut videtur, aetatis: Ὅρος χωρίου καὶ οἰκίας, ἀποτίμημα παιδὶ ὀρφανῷ Διογείτονος Προβαλισίου: quem ὅρον qui posuit, is quum bona filii orbi Diogitonis Probalisii redimeret ab archonte et tutoribus, praedium cum domo pro bonis redemptis oppigneravit. Unus

[9] II, p. 877. 5.

tamen etiam olim hujus generis ὅρος a Pocockio[10] notatus erat, sed tam male habitus, vix ut agnosci potuerit. Apud illum enim hanc habes Atticam inscriptionem:

ΟΡΟΣ
ΧΩΡΙΟΥ
ΜΝΗΜΑ
Ζ

in quibus verbis admodum mutilis quod vs. 3. legitur, fuit ἀποτίμημα: id quod, nisi integriores allati tituli essent, haud facile potuisset perspici.

Scr. Berolini m. Ianuario a. MDCCCXXI.

VIII.

Pervulgata apud eos, qui Graecae scripturae originibus et progressui pervestigandis diligentiorem operam navarunt, illa est opinio, litterati monumenti prope uniuscujusque aetatem ex ductuum forma et scribendi ratione probe cognita posse perspici. Quae quidem sententia etsi non plane rejicienda est, tamen si a publicis Atheniensium decretis recesseris, in quibus certa quaedam scripturae ratio sancita est, tanta in his rebus judicandis cautione opus est, ut eorum praecipue levitas, qui ob litterarum formas paulo insolentiores vel huic atque illi aetati minus, ut putabant, convenientes de veritate monumentorum dubitarunt, gravi reprehensione digna videatur. Non solum enim eadem apud Graecos tempore in aliis civitatibus alia obtinuerunt scribendi genera, sed etiam singulorum privatorumque hominum alii alias in hac re normas secuti sunt: antiquitusque eos litterarum ductus, quibus recentiores aetates in uno

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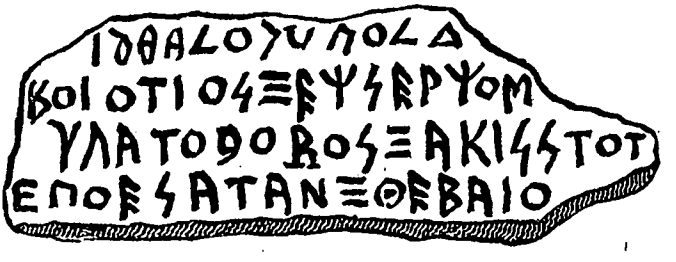
[10] Inscr. ant. p. 51. num. 8.

alteroque monumentorum genere potissimum assueverunt, non ignotos fuisse constat; atque invicem quibus prisci Graeci usi erant, ii ne posterioribus quidem saeculis plane sunt oblitterati. Nos nunc consistemus in hoc altero; insigne quoddam monumentum, quod, nisi contrarium demonstrari posset, summae vindicandum antiquitati censeres, ita explicabimus, ut id cultissimo Graecae artis saeculo tribuendum esse pateat.

Nam quemadmodum, nostris temporibus invaluit, ut monumenta, quo iis priscae gravitatis fucus et quaedam quasi robigo induceretur, barbaris litterarum formis foedaremus; ita Graecis quoque in titulis, quos operibus publicis privatisve imponerent, et in aliis ejus generis inscriptionibus antiquitatis speciem affectare placuit. Quod nemo mirabitur in ea aetate, qua Herodes Atticus notissimas illas columnas Triopicas ad viam Appiam litterarum formis vetustissimis distinxit; quippe id saeculum affectata plura quam nativa tulit; et plures novimus titulos antiquissimam scripturam prae se ferentes, eosque adhuc ineditos, qui illo aevo videntur exarati esse: illud jure mireris, idem esse optimis temporibus factum. Rem in Praxitelis operibus in Attico Cereris templo positis declarat Pausanias[1]: Γέγραπται δὲ inquit, ἐπὶ τῷ τοίχῳ γράμμασιν Ἀττικοῖς, ἔργα εἶναι Πραξιτέλους: nam Ἀττικὰ γράμματα sunt ἀρχαῖα, prisca illa, quibus ante archontem Euclidem (Olymp. 94, 2.) Athenienses publice usi erant; iisdem igitur etiam Praxitelis aetate Olymp. 104. circiter florentis in illo titulo locum concessum esse videmus. Ex hoc autem genere est inscriptio Delphis inventa, quam ex Dodwelli Britanni Itinerario[2], ubi sine ulla vel annotatione vel interpretatione edita est, hoc loco delineatam exhibemus:



[1] I, 2, 4.

[2] T. II. p. 509.

hoc est, . . . ιόθαλος ὁ Πολα . . . . . Βοιώτιος ἐξ Ἐρχομενοῦ· Ὑπατόδωρος, Ἀριστογείτων ἐποησάταν Θηβαίω. In quo titulo praeter fabricam paulo rudiorem antiquitatis affectandae causa retentam notamus neque Eta neque O magnum neque Ξ consonam duplicem in scriptura assumpta esse, sed eam observatam esse litteraturae formam, quae Athenis usque ad Euclidem perduravit, in nulla autem civitate usque ad id tempus, quo haec inscriptio posita est, vulgo usitata fuit. Spiritus asper, qui in Attica scriptura H est, omittitur in hoc titulo tum in nomine Ὑπατόδωρος tum in articulo ὁ: quippe mature hac in re variavit usus: et neglecti in scribendo spiritus exempla, ut alia omittamus, et marmor Choiseulianum Olymp. 92, 4. ante Euclidem publice propositum[3] et titulus ab Hierone Dinomenis f. Olymp. 76, 3. galeae in Alpheo repertae impositus[4] praebent. Litterarum autem formas priscas delectas esse, ut V, R, D, ≤, vel nobis non monentibus patet: ψ et Ψ prisca est forma aspiratae litterae X[5] etiam Etruscis usitata, quorum ductibus Delphica haec inscriptio multis nominibus similis est. Pro interpunctione tres lineolae usurpatae sunt; nisi tria olim haec puncta fuerunt (⁝), quod antiquissimum est interpungendi genus; certe lineolas pro interpunctione scriptas esse nondum ex ullo monumento cognitum est, nisi huc referre velis duas lineas in titulo Attico Demostheneae aetatis obvias sed dubitationi obnoxias[6]. Praeterea duo insunt memorabilia; alterum quod pro Ὀρχομενῷ habetur Ἐρχομενός: quamquam hoc non jam ignotum, postquam plura Orchomeni Boeoticae monumenta innotuerunt[7]: alterum quod in nomine Aristogitonis Sigma ante T duplicatum est. Hoc quosque ideo est factum ut antiquitatis speciem titulos offerret; et duo in promptu sunt hujus scribendi rationis exempla antiquissima, APIΣΣTOΔAMOΣ Ἀριστόδαμος) in inscriptione Geraniae à Fourmonto reperta necdum edita, eaque fidei indubiae, et TEΓEΣΣTAΣ (Τελέστας) in Attico titulo valde ut videtur antiquo[8]. Immo idem

[3] Oecon. civ. Ath. T. II. p. 168.
[4] Hunc illustravimus in Explicatt. ad Pindar. T. II. P. II. p. 225.
[5] A. Oecon. civ. Ath. T. II. p. 377.
[6] A. ibid. p. 251.
[7] V. ibid. p. 385 sq.
[8] Editus est in Archaeol. Britann. T. II. p. 216.

etiam in Italiam propagatum in duabus inscriptionibus reperitur; altera in agro Romano reperta haec est[9]:

ΑΣΣΤΡΑΓΑΛΟΣ
ΝΕΣΤΟΡΟΣ
ΑΠΕΛΕΥΘΕΡΟΣ

altera statuae, quae Sext. Pompeii putatur, imposita legitur[10]:

ΩΦΕΛΙΩΝ
[Α]ΡΙΣΣΤΩΝΙΔΑ

hoc est, *Ophelion Aristonidis f. fecit.* Taceo alia ejusdem usus exempla, quae alii loco reservo.

Jam ut de ipso argumento Delphicae inscriptionis dicamus, in ea statuae, Pythii fortasse victoris, subscriptum nomen legebatur: is fuit *Boeotius vir ex urbe Orchomeno;* sed ipsius patrisque nomina ita mutilata sunt, ut restitui non posse videantur: pater fortasse Πολάνωρ dictus; certe Πολήνωρ nomen Graecum est[11]. Addiderunt sua nomina artifices, qui statuam communi perfecerant opera: Ὑπατόδωρος, Ἀριστογείτων ἐποησάταν Θηβαίω: in quo praeter dialecti Doricae insolentiam notabis dualem de industria adhibitum omissumque καὶ, item vocabulorum collocationem minus suetam, qua priorum hominum simplicitatem aemulari artifices illi studebant. Similiter et eandem ob causam scripsit Pausanias[12]: Τὸν δὲ ἀνδριάντα οἱ Πτόλιχος ἐποίησεν Αἰγινήτης: et in apotheosi Homeri, anaglypho notissimo, legimus: Ἀρχέλαος Ἀπολλωνίου ἐποίησε

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9 Haec illata erat in Museum Guarnaccium Volaterris: edidit Donatus p. 429. 9. item Gorius Inscr. Etrur. p. 246. n. 256. ΝΕΣΤΟΡΟΣ tamen quum simplici sibilo scriptum sit, duplicem putes oscitanti quadratario deberi: sed retinet me hoc, quod variari in hujusmodi monumentis scripturam aliis etiam exemplis constat.

10 Reperta haec statua in territorio Montis Porcii in agro Tusculano: nunc est Parisiis in museo regio. Inscriptionem edidit Viscontus Mon. Gab. p. 30. cf. Comitis de Clarac catal. antiqq. Mus. reg. Paris. n. 150. p. 75. et p. 433.

11 Saltem Centaurus Polenor est ap. Pausan. V. 5, 5. ubi tamen liber scriptus Parisinus Πυλήνωρ.

12 VI. 19, 1.

Πριηνεύς. Hypatodorus floruit Olymp. 102. simul cum Polycle, Cephisodoto, Leochare insignis statuarius [13]: una cum eo operatum esse Aristogitonem docet Pausanias[14], ubi de Delphicis Argivorum donariis: Οὗτοι μὲν δὴ Ὑπατοδώρου καὶ Ἀριστογείτονός εἰσιν ἔργα, καὶ ἐποίησαν σφᾶς, ὡς αὐτοὶ Ἀργεῖοι λέγουσιν, ἀπὸ τῆς νίκης, ἥντινα ἐν Οἰνόῃ τῇ Ἀργείᾳ αὐτοί τε καὶ Ἀθηναίων ἐπίκουροι Λακεδαιμονίους ἐνίκησαν. Hypatodori aeream Minervam apud Alipherenses Arcadiae ob magnitudinem et artem idem laudat[15]. Thebanum utrumque fuisse ex hac demum inscriptione innotuit: in qua quod Aristogitonis nomen mutilatum agnoscimus, id adeo certum est, ut nihil addendum judicemus. Sed Hypatodorus Aristogitonis aut magister aut pater videtur fuisse: certe et in titulo hocce et apud Pausaniam illius nomen priore loco positum est[16]. Postremo Hypatodori aetas definita tituli quoque hujus aetatem demonstrat: illud addimus, non potuisse post Olymp. 104, 1. a Thebanis artificibus Orchomenii viri statuam confectam esse, quippe quod eo anno Orchomeniorum civitas ab ipsis Thebanis funditus sublata est[17].

Scr. Berolini d. XVIII. m. Jun. a. MDCCCXXI.

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[13] Plin. H. N. XXXIV. 19.

[14] X. 10, 2. [15] VIII. 26, 4.

[16] Quod patrem fuisse conjicimus, alia etiam causa est. Quippe ap. Cyriac. n. 224. in Thebana inscriptione habetur. Ὑπατόδωρος Ἀριστείδαο: hunc recentiorem Hypatodorum cum patre Aristide ex eadem putes familia fuisse, ex qua fuit vetustus ille Hypatodorus. Jam vero quam illius recentioris Hypatodori pater fuerit Aristides, probabile fiet etiam Aristogitonem ejusdem familiae ideoque fortasse Hypatodori antiquioris filium fuisse: ita enim in familiis variari nomina solent, ut ab Aristide Aristogiton vel ex Aristogitone Aristides denomineter. Exampla v. in Oecon. civ. Ath. T. II. p. 235.

[17] V. ibid. p. 371. Postremo verbo moneo, quae de hoc titulo notavit Osannus Syllog. I. p. 6. ejus deberi errori: quod alio loco demonstrabitur.

IX.

ANTE hos quattuor annos, quum scholis in universitate nostra habendis praefaremur, Simonidis Cei, lyrici celeberrimi, epigramma edidimus, quod Megaris olim in publico eorum, qui Persico bello pro patria occubuerant, monumento exaratum erat, multisque saeculis post ab Helladio Pontifice litterarum formis recentioribus instauratum est[1]. Placet nunc aliud ex eodem fere genere addere, non quidem, ut prius illud, ineditum, sed in quo tamen versari operae pretium sit, quod ejus nec ratio nec verba a doctis plane perspecta sunt. Est igitur hoc:

ΟΡΡΙΠΠΩΜΕΓΑΡΗCΜΕΔΑΙΦΡΟΝΙΤΗΔΕΑΡΙΔΗΛΟΝ
ΜΝΑΜΑΘΕCΑΝΦΑΜΑΔΕΛΦΙΔΙΠΕΙΘΟΜΕΝΟΙ
ΟCΔΗΜΑΚΙCΤΟΥCΜΕΝΟΡΟΥCΑΠΕΛΥCΑΤΟΠΑΤΡΑ
ΠΟΛΛΑΝΔΥCΜΕΝΕΩΝΓΑΝΑΠΟΤΕΜΝΟΜΕΝΩΝ
ΠΡΑΤΟCΔΕΛΛΑΝΩΝΕΝΟΛΥΜΠΙΑ : : : ΕCΤΕΦΑΝΩΘΗ
ΓΥΜΝΟCΖΩΝΝΥΜΕΝΩΝΤΩΝΠΡΙΝΕΝΙCΤΑΔΙΩ

Ὀρρίππῳ Μεγαρῆς με δαΐφρονι τῇδ' ἀρίδηλον
μνᾶμα θέσαν φάμᾳ Δελφίδι πειθόμενοι·
ὃς δὴ μακίστους μὲν ὄρους ἀπελύσατο πάτρᾳ,
πολλὰν δυσμενέων γᾶν ἀποτεμνομένων,
πρᾶτος δ' Ἑλλάνων ἐν Ὀλυμπίᾳ ἐστεφανώθη
γυμνός, ζωννυμένων τῶν πρὶν ἐνὶ σταδίῳ.

Ternorum distichorum primum et postremum servavit etiam Scholiastes Thucydidis[2], omisso intermedio, quod ad rem, quam ille illustrare his versibus vult, non pertinebat; vitiose autem apud illum legitur Μεγαρεῖ μεγαλόφρονι et vs. 5. πρῶτος θ' Ἑλλήνων, pro quo δ' Ἑλλ. recte restituit Henr. Stephanus. Versus tertius quartusque ex marmore demum ipso accesserunt, quod a. 1769. in valle Megarensi repertum est ad januam casae Graeci pauperculi, ubi fori apertae reti-

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[1] Vide prooemium Indicis lectionum aestivarum a. 1818.

[2] Ad lib. I. cap. 6.

nendae inserviebat; inde sublatum nauta Gallicus *De Bassinet d'Augard*, qui tum in classe regia optionis munere fungebatur, *Calveto*, medico Avenionensi, Calvetus autem museo publico reipublicae Francogallicae dono dedit: editumque deinceps in Horreo encyclopaedico[3] ab ipso Calveto est, qui jure id satis memorabile esse judicavit: idem in museo Napoleonis Imp. plures viderunt, a quibus ea de re certiores facti sumus; in regio tamen museo, quantum ex Claraci Indice perspicere licet, non jam videtur superesse. Sed quum in epigrammate Doricas formas complures offerente aliquot vulgares formae reperirentur, ut τῇδε et ἀρίδηλον, nec satis verisimile visum esset, hujusmodi dialectorum confusionem jam antiquis temporibus locum habuisse; suspicio nata est marmor illud esse spurium et a falsario quodam ex distichis apud Scholiasten Thucydidis superstitibus concinnatum, quibus medios illos duos versus idem ille fraudulentus homo addidisset: praesertim quum, quis horum versuum sensus esset, primo interpretandi impetu esset obscurum visum. At ne de reliqua lectionis discrepantia dicamus, quae vel sola poterat fraudis crimen removere, tantum abest, ut illi duo versus conficti sint, ut iis demptis non solum oratio laboret, verum etiam potissima causa, quare Orsippum a Megarensibus honorari oraculum jusserit, in epigrammate omissa sit. Nam medio disticho sublato certe exspectabas πρᾶτος δς Ἑλλάνων, non πρᾶτος δ' Ἑλλάνων: ac si ideo solum putaveris hoc Orsippo monumentum positum esse, quod primus Olympiae nudus stadium vicisset, erraveris manifeste: quod ex rerum notitia nobis haud dubium videtur. Neque enim *Orsippus*, vel ut ex vetere et Dorica dialecto in marmore optime perscriptum est, *Orrhippus Megarensis*, ignobilis est et ignotus, sed duas ob causas, quae etiam in epigrammate nostro significantur, inclaruit non solum apud cives suos sed etiam apud exteros. Quarum altera haec est, quod primus Olympiae nudus stadium vicit Olympiade quintadecima: unde

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[3] Magas. encyclop. ann. VI. (1800.) T. III. p. 536 sq. Hinc Jacobsius, litterator meritissimus, transtulit in Anthologiam epigrammatum, Paralip. Comm. Vol. III. P. III. p. 796. et ed. nov. T. II. p. 843. cf. nott. T. III. p. 945.

simul ejus aetas cognoscitur: qua de re quum bene disputaverit Corsinus[4], nolumus de ea quidquam adhere. Altera causa haec est, quod exercitus dux Orsippus accolis haud mediocrem terram eripuit, auctoribus Megarensibus apud Pausaniam[5], cujus integra verba haec sunt: Κορυβίου δὲ τέθαπται πλησίον Ὄρσιππος, ὃς περιεζωσμένων ἐν τοῖς ἀγῶσι κατὰ δὴ παλαιὸν ἔθος τῶν ἀθλητῶν Ὀλύμπια ἐνίκα στάδιον δραμὼν γυμνός. φασὶ δὲ καὶ στρατηγοῦντα ὕστερον τὸν Ὄρσιππον ἀποτεμέσθαι χώραν τῶν προσοίκων· δοκῶ δέ οἱ καὶ ἐν Ὀλυμπίᾳ τὸ περίζωμα ἑκόντι περιῤῥυῆναι γνόντι ὡς ἀνδρὸς περιεζωσμένου δραμεῖν ῥᾴων ἐστὶν ἀνὴρ γυμνός. Atque in his quae de terra finitimis erepta Pausanias narrat, ea ii, quibus hic auctoribus utitur, ex ipso quod superest epigrammate didicerant. Unde simul patet, quaenam medii distichi sententia sit: laudatur Orsippus, *quod belli dux fines patriae remotissimos recuperaverit, quum hostes multam territorii Megarici partem sibi vindicassent.* Nam recte Schaeferus[6] verbum ἀπελύσατο explicuit: *Effecit, ut patriae restituerentur.* Superest tamen difficultas in genitivo ἀποτεμνομένων: pro quo quum aoristum exspectaveris, Siebelis ex ipso Pausaniae loco, in quo ἀποτεμέσθαι ad Orsippum refertur, conjecit legendum ἀποτεμνόμενος. Quod etsi ita probabile primo adspectu videtur, vix ut id repudiare audeas, tamen obest diserta marmoris auctoritas; praeterea ubi ἀποτεμνόμενος scripseris, languet universa dictio, quum totus hic versus novam nullam addat sententian, nisi hanc, *hosti-*

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[4] Fast. Att. T. III. p. 22 sqq. Bene de ea re Corsinum disseruisse diximus, summam rerum spectantes: nam insunt permulta prave dicta, sed ea leviora, in quibus hærere putidum. Ceterum scriptores, quotquot ille citavit, consentiunt in scriptura Ὄρσιππος, Pausanias, Jul. Africanus, Eustathius, Scholiastes Homeri, Etymologus. De ejus tempore adde Isidorum Hispalensem Origg. XVIII, 17. apud quem nota *archontem Hippomenem* esse Atticum decennalem, cujus magistratus ab Olymp. 14, 1. incepisse fertur. Eandem autem victoriam qui ad Olymp. 32. referunt, errant manifesto.

[5] I, 44, 1. Περιεζωσμένων correxit Palmerius: vulgo περιεζωσμένος. Φασὶ ad Megarenses retulimus.

[6] Ap. Jacobs. Anthol. ed. nov. T. III. p. 945. ubi tamen de pecunia non cogitandum erat.

lem fuisse eam terram, quam Orsippus ceperit: nam reliqua omnia praecedenti jam versui insunt; ut si sententiam spectes, universum distichon nihil contineat praeter hoc: ὃς δὴ μακίστους μὲν ὄρους ἀπὸ δυσμενέων ἀπελύσατο πάτρᾳ. Contra ubi ἀποτεμνομένων ad δυσμενέων legeris, multo aptius ratio redditur, cur Orsippus *recuperaverit tam latos fines*, quippe *quum amplam hostes terram Megarensibus eripuissent.* Ac nescio an non magna participii praesentis difficultas sit: si modo cogites eventum τοῦ ἀποτέμνεσθαι esse durantem usque ad id tempus, quo ereptus recuperetur ager: ut νικῶν pro νικήσας et apud alios et apud Pindarum frequens est. Neque tamen ideo negaverimus Pausaniae vocem ἀποτεμέσθαι ex ipso hoc epigrammate fluxisse: quod verbum, quum in epigrammate ad hostes relatum esset, ii, quorum narrationem sequitur Pausanias, facile accommodare Orsippo potuerunt. Haec hactenus. Ceterum haud diu quinam hostes isti fuerint, quaerendum videtur: intellige Corinthios Bacchiadarum tum imperio florentissimo parentes, et illa aetate in Megarenses nimium iniquos[7]. Jam quum illo Orsippi facinore, quod inter Olymp. 15. et 20. posueris, Megarensium respublica esset eximie aucta, ita ut haud multo post etiam colonias splendidissimas, primum Olymp. 25. Chalcedonem, mox Olymp. 30. Byzantium conderet, atque etiam Perinthum affectaret[8]; merito oraculum jussit tanto benefactori, qui insuper Olympicus esset victor, publicum condere monumentum. Neque vero credibile nobis videtur, Delphicum deum hoc statim post Orsippi obitum jussisse: illud ipsum, quod in epigrammate Orsippus dicitur primus Olympiae nudus cursu vicisse, eo deducit, ut monumentum cum inscriptione aetate recentiore posi-

[7] Cf. Schol. Pind. Nem. VII, 155. (adde alios grammaticos eandem rem occasione proverbii Διὸς Κόρινθος narrantes, quos in Nott. critt. et explicatt. in Pind. citatos reperies), ubi quae narrantur, fortasse ad ipsas has res ab Orsippo gestas pertinent. De Atheniensibus intelligere epigrammatis versus non placet.

[8] Plutarch. Qu. Gr. c. 57. Ob hos Megarenses colonos Samiis conjunctos Perinthii Byzantiorum audiunt συγγενεῖς in decreto Byzantiorum ipsorum ap. Demosth. de cor. p. 255. 24. Antiquior est colonia Megarensium Hyblaea circa Olymp. 11. deducta (v. Heyn. Opusc. acad. T. II. p. 259.), fortasse quod eo ipso tempore Megarenses parte agrorum multati alienas sedes quaerere coacti essent.

tum censeamus, ubi talis notitia ex antiquitate tradita debebat memorabilis videri; igitur ut Oebotae Dymaeo, qui Olympiade sexta Olympiae vicerat, oraculi jussu certam ob causam Olymp. 80. demum statua posita est[9], sic non multo ante etiam hoc Orsippi monumentum conditum videtur et inscriptum epigramma; quod vide ne ab ipso Simonide, praestantissimo ejus aetatis epigrammatum auctore, factum sit. Sed titulus, qui superest, Simonideam aetatem non attingit; ipsae litterarum formae, quibus supra expressus est, uno vel pluribus post Christum saeculis exaratum esse demonstrant, quod hi litterarum ductus, licet origine et usu antiquiores, in publicis ejus regionis monumentis lapidariis prius non usurpabantur. Nec tamen marmor ideo subditicium judicandum aut fidei hominum simplicium, per quorum manus traditum est, quidquam derogandum putamus, quum praesertim quo sibi quisque in hoc genere magis sapere videatur, eo ad errores procliviorem esse perspiciamus: quod pluribus Scipionis Maffeii exemplis comprobaremus, nisi infelix docti viri acumen convincere longioris esset laboris. Nihil est in illo marmore spurii; sed quum antiquus titulus, qui olim Megaris positus erat, vetustate detritus esset, vir aliquis antiquitatis studiosus instaurandum monumentum curavit, qui ut minore opera percipi sententia posset, prisca scriptura neglecta eas delegit litterarum formas, quibus ea aetate vulgo utebantur: plane ut in epigrammate Simonideo, quod ante aliquot annos dedimus. Quin eundem Helladium Pontificem, qui illam Simonideam inscriptionem instauravit, hoc quoque de Orsippo epigramma iterum exarandum curasse probabile est, quum litterarum formae similes sint: nam quod illud barbaris vitiis inquinatum, hoc maculis liberum est, potest inde factum esse, quod illud imperito, hoc peritiori quadratario traditum erat. Recentissima igitur aetate quum restitutus Orsippi titulus sit, non mirum est omitti Iota subscriptum; nec mirandum foret, si in dialecti ratione semel atque iterum esset peccatum. Attamen an Dores constanter τᾷδε et ἀρίδαλον dixerint, licebit ambigere. Non ad defendendam marmoris scripturam afferemus, τᾷδε p. ἐνθάδε ab aliquot gram-

9 Pausan. VI, 3, 4. VII, 17, 3. 6.

maticis[10] pro Aeolico venditari, quoniam illorum loci non incorrupti videntur: sed facile dixeris in prisco marmore scriptum fuisse τεῖδε, quod idem atque ἐνθάδε esse probabiliter monstravit Valckenarius[11]: quod si admiseris, eum, qui epigramma novitiis litteris expressit, TEIΔE male in THΔE mutasse, quod EI antiquo more pro HI scriptum esse putaret, satis habebitur probabile. Alterum autem ἀρίδηλον etiam minorem videtur offensionem habere: certe apud Pindarum[12], omnes libri servant formam ἀρίζηλος, quae vox eadem est; potestque in ea littera H a Doricis gentibus nonnullis retenta esse. Quod superest, ex vestigiis eo lapidis loco, ubi lacuna est, remanentibus Calvetus perspexit quadratarium ab initio scripsisse ΟΛΥΜΠΙΑCΙΝ: quod quum videret vitiosum esse, ipse delevit litteras supervacuas,

Scr. Berolini d. XX. m. Januar. a. MDCCCXXII.

ON THE

GREEK CURSIVE CHARACTER.

THE existence of a Greek Cursive Character has long been a matter of dispute among Scholars. Every one knows what a violent controversy arose some fifty or sixty years ago, in consequence of a traveller's having amused himself with writing a verse of Euripides with spirits and accents, on a pillar at Resina, and how stoutly Villoison and Torremuzza maintained the antiquity[1] of the inscription.

All probability was in favour of the existence of a cursive character, as the separate formation of capital letters, however strictly adhered to in public documents, would be too slow and too laborious for private intercourse. But on the other hand,

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[10] Gregor. Cor. de dial. p. 622. Lips. et Grammat. Meerm. p. 664.

[11] Epist. ad Röver, p. XXXI sq. ubi tamen quod ille hoc ex vetere scribendi consuetudine, ex qua E pro H ponebatur, derivandum censet, nihili est: dialecti enim ratio ad orationem, non ad scripturam pertinet.

[12] Olymp. II. 61.

[1] See Le Pitture d'Ercolano, Tom. II. p. 34. Villoison Anecd. Gr. Tom. II. p. 143. Torremuzza "Le Antiche Iscrizioni de Palermo, &c." 1762. Schow de Papyr. p. 111.

no trace of any such character had been discovered among the remains of antiquity, except some scrawls on the pillars of the barracks at Pompeii, which were given to the world from the Nuremburg press in 1792, under the imposing title of "Specimina antiquissima, Scripturæ Græcæ tenuioris s. cursivæ ante Imp. Titi Vespasiani tempora;" and a list of workmen employed in some of the Ægyptian canals, found at Giza, and sent over to the Borgian Museum, which was published by Schow in 1788. This is written on papyrus. A large packet of similar "chartæ papyraceæ" was offered to an Italian merchant in Egypt, for a trifling sum, but as they did not appear to offer a promising speculation, he bought only the one which Schow published. The Turks lighted their pipes with the remainder, and derived signal oblectation from the odour. The inscription on a leaden lamina, published by Mr. Dodwell, (Travels, Vol. II. 517.) who found it in a sepulchre in the Piræeus, and by Akerblad (in a pamphlet printed at Rome in 1813, and called "Iscrizione Greche sopra una lamina di Piombo)" has no pretensions to be considered a specimen of a Greek cursive character, as it consists of hasty and ill formed capitals. Schow's papyrus does not pretend to be older than the 2d or 3d century after Christ, and the soldier's scrawls at Pompeii only carry us a century higher than the earlier of these dates. Another Papyrus roll, however, the writing on which is decidedly in the cursive character, which is dated 104, B.C. has lately been discovered; and we think that some account of it, taken from a German memoir, read before the Berlin Academy in January last, may be interesting to our readers. The memoir is the work of Professor Augustus Böckh, and displays its learned author's usual sagacity in the explanation of the remains of antiquity. The Papyrus is in the possession of Mr. D'Anastasy, the Swedish consul at Alexandria, and a fac-simile of it, having been sent by General Von Minutoli to the Academy of Berlin, Messrs. Ideler, Bekker, Buttman and Böckh were commissioned to decypher it, and succeeded extremely well in their task. The subject of the inscription is a record of the sale of an estate, with the terms of the bargain, the boundaries of the

property, and a certificate from the books of a regular office for the registering of all contracts of purchase. It was found in a grave, probably that of the purchaser, and seems to owe its state of preservation to the aromatic preparations, whose odour was so gratifying to the Turks in smoking away the precious monuments of past ages at Giza. Its contents are as follows:

Βασιλευόντων Κλεοπάτρας καὶ Πτολεμαίου υἱοῦ τοῦ
ἐπικαλουμένου Ἀλεξάνδρου. θεῶν Φιλομητόρων
Σωτήρων, ἔτους ΙΒ τοῦ καὶ Θ, ἐφ' ἱερέως τοῦ
ὄντος, ἐν Αλεξανδρεία Αλεξάνδρου καὶ Θεῶν
Σωτήρων καὶ Θεῶν, Ἀδελφῶν καὶ Θεῶν Ἐυεργετῶν
καὶ θεῶν Φιλοπατόρων καὶ Θεῶν Ἐπιφανῶν καὶ
θεοῦ Φιλομήτορος καὶ θεοῦ Ευπάτορος καὶ
θεῶν Ἐυεργετῶν, ἀθλοφόρου Βερενίκης
Ἐυεργέτιδος, κανηφόρου Ἀρσῖνοης Φιλαδέλφου
καὶ Θεᾶς Αρσινόης Ἐυπάτορος, τῶν ὄντων ἐν
Ἀλεξανδρείᾳ, ἐν δὲ Πτολεμαΐδι τῆς Θηβαΐδος
ἐφ' ἱερέων Πτολεμαίου, τοῦ μὲν Σωτῆρος, τῶν
ὄντων καὶ οὐσῶν, ἐν Πτολεμαΐδι, μηνὸς τυβὶ
ΚΘ, ἐπ' Ἀπολλωνίου τοῦ πρὸς τῇ ἀγορανομίᾳ
τὸν μῆνα ἐπὶ τῆς ψιλοτοπαρχίας τοῦ Ταθυρίτου
Ἀπέδοτο Παμώνθης, ωσημεμες, μελάνχρως
καλὸς, τὸ σῶμα μακρὸς, στρογγυλοπρόσωπος,
εὐθύριν, καὶ Ἐναχομνεὺς, ὠσηκμεσος, μελίχρως
καὶ οὗτος στρογγυλοπρόσωπος, εὐθύριν, καὶ
Σέμμουθις Περσινῆϊ, ωσηκβμετηϊ μελίχρως
στρογγυλοπρόσωπος, εὐθύριν, μετὰ κυρίου τοῦ
ἑαυτῶν Παμώνθου τοῦ συναποδομένου, οἱ τέσσαρες
τῶν πεπωλιτοστῶν ἐκ τῶν Μεμνονέων σκυτέων
ἀπὸ τοῦ ὑπάρχοντος αὐτοῖς ἐν τῷ ἀπὸ νότου
μέρει Μεμνονέων ..... ψιλοῦ τόπου πήχεις
ΕΝ περιτονῇ. Γείτονες, νότου ῥύμη βασιλικὴ,
βορρᾶ καὶ ἀπηλιώτου Παμώνθου καὶ Βοκὸν Ἕρμιος
ἀδελφὸς καὶ κοινὸς πόλεως, λιβὸς οἰκιά
Τεφιτος τοῦ Χαλὸμν, ῥεούσης ἀναμέσον διαφ.

εισ . ' ανωϊν. Γείτονες πάντοθεν. Επρίατο
Νεχούτης Μικρὸς Ἄσωτος, ωσημεμες, μελίχρως
τερπνὸς, μακροπρόσωπος, εὐθύριν, οὐλὴ
μετώπῳ μέσῳ, χαλκοῦ νομίσματος ΧΑ.
Προπωληταὶ καὶ βεβαιωταὶ τῶν κατὰ τὴν
ὠνὴν ταύτην οἱ ἀποδόμενος. ἐνεδέξατο
Νεχούτης ὁ πριάμενος.

At the bottom of these passages follows the signature, which has defied the skill of the decypherers. At the side of them is the certificate, as follows:

Ἔτους ΙΒ τοῦ καὶ Θ φαρμυθὶ Κ επὶ τῆς
..... ερ ..... ρα ..... εφ' ἧς Δι ... θ ... διαγραφ ...
Χωτλεύφης ὑπογρα. Ἡρακλείδης αντιγρα. τῆς
ὠνῆς, Νεχούτης Μικρὸς Ἄσωτος ψιλὸν τόπον π
ΕΝ..... τον ἐν τῷ ἀπὸ νότου μέρει Μεμνονέων
ὃν εὠνήθη παρὰ Παμώνθης τοῦ και Εναχομνέως
(επι) γράψαντος σὺν ταῖς ἀδελφαῖς ΧΖΑ . Ν = χ.

The double date is clearly accounted for. Cleopatra Cocce began her reign after the death of her husband Ptolemy Physcon, jointly with her eldest son Ptolemy Soter II. In the fourth year of her reign, the title of king, with the isle of Cyprus, was given to her younger son Alexander, who six years afterwards was raised to a share of his mother's throne, on his brother's expulsion. He dated the commencement of his reign from the time that he first took the title of king. And thus the twelfth year of his mother's reign would coincide with the ninth of his. Nor is this mere theory; for there is a passage of Porphyry (apud Euseb. Chron. p. 60. ed. Amsterd. 1658), which expressly asserts that this was the case.

Our readers will not fail to observe the enumeration of the kings, not by their names, but their attributes, as is the case also in the Rosetta stone, where we have, Ἐφ' ἱερέως Ἀετοῦ τοῦ Ἀετοῦ Ἀλεξάνδρου καὶ θεῶν Σωτήρων καὶ θεῶν Ἀδελφῶν καὶ θεῶν Εὐεργετῶν καὶ θεῶν φιλοπατόρων καὶ θεοῦ Επιφανοῦς Εὐχαρίστου. The last word is the technical one to designate the

reigning monarch, and corresponds very well to the English phrase of His gracious Majesty. As the Rosetta stone was engraved B.C. 196, when Ptolemy Epiphanes was only thirteen years old, and not married, his name stands alone, while in our record, his wife is included in the complimentary title. It will be observed that Ptolemy Philometor and Ptolemy Physcon stand alone in our Papyrus, as φιλομήτωρ and Εὐπάτωρ, which is thus to be accounted for. The wives of the reigning monarchs were included in the titles of honour during their husband's lives[2], but were not mentioned in monuments afterwards, unless they had borne a male heir to the throne. Now Cleopatra the wife and sister of Philometor and Physcon, bore no heir to the throne, and so could not be joined with either of her husbands, and her daughter Cleopatra Cocce, the second wife and widow of Physcon was on the throne when this inscription was composed, and is mentioned with her son Alexander as Θεοὶ Εὐεργεταὶ, at least there is no reason to doubt that this title refers to them, though they are designated at the beginning of the document as Θεοὶ φιλομήτορες Σωτῆσες.

It is singular that the names of the priests and priestesses are not given, but they are designated as οἱ ὄντες καὶ οὖσαι, perhaps for the sake of brevity. In one case it will be observed, that, according to a well known Greek idiom, οἱ ὄντες designates the priestesses.

An account is given by Callixenus (apud Athen. V. p. 196), of the magnificent games in honour of Berenice, (wife of Ptolemy Euerg. I. the lady whose hair was placed among the constellations), whose Ἀθλοφόρος or bearer and distributer of prizes at these games is here mentioned.

As our record was composed in the Thebais, the priests of that province are named, and also those of its principal city Ptolemais, situated, as we learn from Ptolemy and Strabo, (XVII. p. 1067), in the nome called Θινίτης. This city,

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[2] See in the case of Philometor and Cleopatra, Champollion. Figeac. Tom. II. p. 405. Hamilton. Ægypt. p. 43. Dodwell. II. p. 282.

Strabo tells us, had a Greek constitution,—probably the Greek customs were prevalent also in religious matters, which will account for Ptolemy Soter, being worshipped as a hero, not a God, and so mentioned here.

It will be observed that there is nothing to correspond to the phrase τοῦ μὲν Σωτῆρος. A name of one of the Ptolemies has perhaps been omitted. The whole phrase should have been thus: Ἐφ' ἱερέων Πτολεμαίου, τοῦ μὲν Σωτῆρος. Then the name of his priest. Then for example τοῦ δὲ φιλαδέλφου. Then the name of the priest of the second Ptolemy. But as the names of the priests were not given, after mentioning the first Ptolemy, the writer was led to hasten on to the representative form τῶν ὄντων καὶ οὐσῶν ἐν Πτολεμαΐδι. Some colour is given to this conjecture by observing that even a greater abbreviation or omission has taken place, which appears from the phrase τῶν ὄντων καὶ οὐσῶν; for the Ptolemies had no priestesses, consequently the names of the persons (probably some of their wives) to whom the priestesses were consecrated, must be omitted.

The month in which our record is dated, *Tubi*, is the 5th Ægyptian month: the moveable year began with Sept. 18, in the year B.C. 105.[3]

In what follows, there is some difficulty, from our ignorance of Ægyptian customs. It would seem that there was a monthly officer appointed to superintend sales of estates; and (if the word ψιλοτοπαρχίας is correctly read, and it is explained according to the common meaning of ψιλός applied to land, that is unplanted,) that there was also a superintendent particularly appointed for the sale of this species of property. Τοῦ Ταθυρίτου from the form of the word must refer to the *Nome*, as in the Rosetta stone, ἐν τῷ Βουσιρίτῃ; in Legh's Egypt, p. 85. Ὀμβίτου &c. A village Τάθυρις over against the Memnonium, is mentioned in Ptolemy, and this, no douht, gave name to the Nome, which however is not mentioned elsewhere.

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[3] See Censorin. de Die Nat. 21. Champollion. Tom. II. Appendix F.

It will be remarked that sometimes the names are declined according to the Greek customs—at others, that they are indeclinable according to the Ægyptian fashion. A reference to Schow will give many beginnings of names like Παμωνθες, with the syllable Πα, which according to Böckh contains the article. Περσινης, which is added to the names of the sisters of Enachomneus, was probably the name of the mother, an addition frequent in Schow's papyrus.

No explanation is ventured of the words beginning with the syllable ωση, and forming part of the description of each of the persons mentioned.

The difference between the μελάγχρωτες and the μελίχρωτες is the same, perhaps, as that between *swarthy* and *olive*. φυσχη is a word not occurring elsewhere; Professor Böchk conjectures that it is for φύσκη, a word of the same meaning as *Physcon*, the name applied to Ptolemy Euergetes II. by the Alexandrians, and by Alcæus to Pittacus, that is to say, big-bellied or punchy. If this is correct, the Ægyptian descriptions are certainly not flattering.

The relation which Enachomneus and his sisters bore to the κύριος Pamonthes could not be that of mere slaves, who could have no right or claim to the property, but probably resembled that of the Helots in Sparta, the Thetes in Athens, and the Clients in Rome. The difference of colour bespeaks the difference of race between these serfs and their master.

In conclusion it may be right to mention that a copy of Professor Böckh's Memoir has been sent by an English friend of his to our University Library; and that it contains of course fuller disquisitions on the several doubtful points in this curious record, with a plate containing a fac-simile of the Papyrus itself.

R.

REVIEW OF NEW CLASSICAL PUBLICATIONS.

1. EURIPIDIS BACCHÆ. *In usum studiosæ juventutis recensuit et illustravit* PETRUS ELMSLEY, A. M. *Oxonii*, 1821.

2 EURIPIDIS BACCHÆ. *Recensuit* GODOFREDUS HERMANNUS. *Lipsiæ*, 1823.

THE following remarks upon Dr. Elmsley's edition of the Bacchæ were written for our last Number; (as we stated in p. 529.) but were excluded by want of room. We have within these few weeks received Professor Hermann's edition of the same play. We have thought it necessary to combine our animadversions on the two works, and to present them to the reader in one article.

The distinguished Critic who has put forth this last edition of the Bacchæ, had originally intended his annotations upon that play for the Museum Criticum; but some delay having occurred in the delivery of a letter sent to him by a private hand, he was induced to suppose that there might exist some objection to their publication in our Journal; and before he was undeceived by the arrival of our communication, the Bacchæ was actually in the press. Mr. Hermann bestows due praise on Dr. Elmsley's edition, and states his own object to have been merely to exhibit a somewhat more correct text; and to explain the reasons of his alterations; abstaining from interpretation, and from enlarging upon those points which had been rightly settled by former editors; so that in fact he wishes his edition to be considered as a kind of supplement to that of Dr. Elmsley. (Præf. p. v.)

The Preface, consisting of 56 pages, is principally occupied with a discussion of the question, which has been long contro-

verted, whether the augment was *ever* admitted by the Greek tragedians in iambic trimeters; the negative of which is maintained by Porson; by Dr. Elmsley, on ver. 879 of this play; and by most, if not all, our English Scholars; the affirmative by Hermann, Seidler, and Reisig. Mr. Seidler's notion is, that the augment was sometimes omitted by the tragic writers in the narrative speeches of Messengers, as approaching more nearly to the genius of epic poetry. It is true, that the instances of apparent omission most frequently occur in passages of this kind; but, as Dr. Elmsley observes, this is a natural consequence of the fact, that these passages abound most in past, that is in augmented, tenses. This Mr. Hermann denies; and says that a stronger argument against the omission is this: that if Mr. Seilder's notion were true, we ought to find many more, and more indubitable instances of it in the narrative parts, and none at all in the dialogue. Now if some *are* found in the dialogue, the licence in question was not confined to narrative; and if the instances of it in the narrative parts are very rare, some other reason must be found. The force of this argument we are somewhat slow to perceive: Mr. Seidler does not intend to say that the augment was always omitted in narratives, but that it might be, where occasion required; and if those instances which occur in the dialogues, are generally easy of correction, but those in the narratives less tractable, this argument of Professor Hermann is no longer applicable.

Mr. Reisig defends the omission of the augment on other grounds: he says that it was permitted, when some very great and grand thing was to be spoken of; something new or wonderful; which "was to be inculcated in the minds of the hearers by exerting the voice and using gestures," (we translate literally Mr. Hermann's words.) "To this argument," says Mr. Hermann, "which has great probability, and deserves diligent consideration, *non respondit Elmsleius.*" And he supposes that one reason may have been, that as a vast number of words *retain* their augment, in the description of great, and grand, and wonderful things, the fewness of those which *lose* it renders Mr. Reisig's notion of very dubious authority. The

simple fact, as we apprehend, is, that Dr. Elmsley did not answer this position, because he did not think it worth answering. If, indeed, the omission of the augment in such cases were any thing like general, we might perhaps imagine, that the epic or heroic form of verbs was suited to the enumeration of grave and important matters, as in reading the Scriptures in public, we usually retain the final syllables of the past tenses and participles of verbs, which modern pronunciation slurs over; or as Mr. Irving seems to think that *hath* and *doth* are more semnostomous than *has* and *does*. It *may* be so.

Mr. Hermann first proceeds to consider the examples of an augment omitted, which Dr. Elmsley rejects, as of no authority; for instance, those verbs in which the tragedians *never* employed the augment; καθεζόμην, &c. which circumstance, we may remark by the way, furnishes a strong argument against the *occasional* omission of the augment in other verbs. To this class Mr. Hermann refers κλαίεσκον in Æschylus; but surely it would be more correct to say that κλαίεσκον, having *already* taken the augment in its termination, does not receive the *initial* augment. The second class rejected by Dr. Elmsley, is that, where the past tense is obviously to be replaced by the present, as in Alcest. 181. κύνει δὲ προσπίτνοῦσα. The third is that, where the augment is absorbed by *crasis*, as in Æsch. Pers. 310. Νικώμενοι κύριασσον ἰσχυρὰν χθόνα. To these exceptions Mr. Hermann assents, provided that the defenders of the augment be not guilty of a *petitio principii*, and suppose *crases* which they cannot prove the tragedians to have used; e. g. in πλεῖστοι ᾽θανον, and πεσοῦσαι ᾽κλαιον, (where, by the way, as in many similar instances, we have, in the common mode of writing them, an accent expressed, without any syllable to which it belongs.) He admits that a crasis may take place of the last syllable of one word with the first of the next, even when there is a short pause between them. He is more doubtful about the first class of instances, which Dr. Elmsley disposes of by adding the augment; e. g. Æsch. Pers. 375.

——— ναυβάτης δ᾽ ἀνὴρ
τροποῦτο κώπην σκαλμὸν ἀμφ᾽ εὐήρετμον.

How, he asks, came it to pass, that all the MSS. omit the augment in the instances adduced, while they exhibit it in Sophocles Phil. 544. ἐκέλευσ' ἐμοί τε τοῦ κυρῶν εἶης φράσαι, and other similar passages?

The third class of examples, is that, where the omission of the augment is neither to be accounted for by crasis, nor remedied by its insertion, without any other alteration; and these Dr. Elmsley holds to be faulty: e. g. Æschylus Pers. 313. οἵδε ναὸς ἐκ μιᾶς πέσον. Porson reads οἵδε ναὸς ἔπεσον ἐκ μιᾶς; this was a conjecture of Vauvilliers. Mr. Hermann thinks it worthy of him alone. He says, "Æschylus ita non scripsit. Mihi quid videatur, tum dicam, quum ille mihi a multis multorum conjecturis liberandus erit. In Alcest. 841.

νῦν δεῖξον, οἷον παῖδά σ' ἡ Τιρυνθία
Ἡλεκτρύωνος γείναθ' Ἀλκμήνην Διΐ.

Merito Blomfieldii emendationem, Ἡλεκτρύονος ἐγείναθ' Ἀλκμήνη probat Elmsleius."

After conceding various instances, Mr. Hermann says that one of two things must be true; either that the augment was *never* omitted in iambic trimeters; or that it was omitted *rarely*, and under certain conditions: that it was not contrary to the laws of the Greek language, but only a deviation from common usage; and, lastly, that difficulty of correction is not a proof of an incorrupt reading, but the probability of the reading itself: for many passages, undoubtedly corrupt, are very difficult of restoration; whereas those which "recte, apte, pulcre, graviter dicta sunt, atque aliquando ita, ut corrigendo non possint non prava, inepta, invenusta languida fieri, ea quis non defendenda potius, et communienda, quam impugnanda et labefactanda judicabit?" (p. xxv.) All this we readily concede; but it is surely *possible* that a reading may sound "fit, and pretty, and grave" enough, and yet may be corrupt; and that such a reading may be altered, without any diminution of those qualities. For instance, in the Prometheus, ἄβατον εἰς ἐρημίαν and ἄβροτον εἰς ἐρημίαν are both good poetical expressions; yet the change of ἄβατον into ἄβροτον does not impair the weight of the phrase; but rather increases it. Nor does it appear to us that

that the change of τροπούτο into ἐτροπούτο in ver. 375, of the Persæ, makes the verse either *ineptum* or *invenustum*.

Mr. Hermann then proceeds to state his own notions on the subject, of which we will endeavour to give an abstract.

The omission of the augment being peculiar to poetry, was not to be introduced into prose, unless for some particular object; and further, being peculiar to poetry, it must have had the same force as all poetical forms, viz. that of rendering the style more weighty and grave. This it might do in two ways, firstly, by giving an air of antiquity to the diction; secondly, by a change of numbers. The first of these objects the tragic poets had not in view; otherwise they would have added or omitted the augment indiscriminately, as they used κεῖνος or ἐκεῖνος. Therefore since they sometimes omitted it, they must have had in view the other object, viz. a change of numbers. (Our readers will not fail to observe, that Mr. Hermann is begging the question, when he assumes that they *did* omit the augment.) And this is confirmed by the fact that they never omitted the temporal augment.

Now, as to the rhythm of each separate word, πέσον, θάνον, &c. are much less sonorous than ἔπεσον, ἔθανον, &c. and a poet must have been very unskilful, if he did not know how to place these words, so as to avoid the necessity of omitting the augment. Verbs of this kind, therefore, beyond question, were never used without the augment, in trimeters. As to the rhythm of the verses, it can only be affected by the omission of the augment in those places of the verse in which it makes a great difference what number you use. (What follows, we do not translate, because we do not understand precisely what it means;) "est autem in numero versuum, quum oratio ad eos accedit, initium orationis, quod plerumque idem cum versuum initio est, is locus, qui singularem quamdam vim quum ad pronunciationem verborum, tum ad eorum confirmationem habeat." Now as the emphatic word in a sentence, is at the beginning, the necessity of this law taught the poets to force into numbers the reluctant form of words. This was frequently done by the epic poets, as in

ἐπειδὴ νῆάς τε καὶ Ἑλλήσποντον ἵκοντο,

and more rarely by the tragic writers, as in the use of the

anapæst in the first part of a trimeter, and in the lengthening of a short syllable in proper names, as Ἱππομέδοντος, Παρθενοπαῖος, Ἀλφεσίβοιαν; and thirdly, in the omission or addition of the augment, (p. xxviii.)

(We may here remark, before we proceed any further, that if *necessity* alone compelled the tragic poets to admit an anapæst into the first foot of a trimeter, they would not have employed it, when it could with ease have been avoided.

Mr. Hermann states at some length, what appear to us to be nearly truisms, that "the beginnings of metrical numbers, are the beginnings of the orders of metre, of which the verse is composed; but that the beginnings of the numbers of speech, are the beginnings of new sentences; and that these two may, or may not, coincide (p. xxviii.) He then gives minute directions as to the proper mode of reading three trimeters, which appear to us to be the less necessary, because it does not seem possible to read them in any other manner: the sum of these directions is, that we must attend to the stops, without losing sight of the metre.)

Since, by the nature of speech, the emphatic word must occupy the first place in the sentence, it follows that in such words, those forms were preferred, which were fittest for the beginning of a sentence. Euripides begins the Iphigenia in Aulis with this verse (which in our copies is ver. 49.)

ἐγένοντο Λήδᾳ Θεστιάδι τρεῖς παρθένοι.

So Bacch. 1288.

ἐμάνητε, πᾶσα δ' ἐξεβακχεύθη πόλις.

Supposing the tragedians to have been at liberty to add or omit the augment, or to have omitted it regularly, who, asks Mr. Hermann, will believe, that Euripides would have written γένοντο, μάνητε, and not have added the augment, even though it had been unusual? For he must have perceived that without it, such a beginning would have been weak and nerveless. (Now this appears to us to be merely saying in other words, that an anapæst in the first foot is more sonorous than an iambus; for since γένοντο, μάνητε, are confessedly more poetical forms than ἐγένοντο, ἐμάνητε, it is difficult to imagine, how the addition of the augment can add force and nerve to the verse, except by changing an

iambus into an anapæst. Surely it is much more simple and probable, to say at once, that the tragedians said ἐγένοντο and not γένοντο, because the first form was regularly used in prose, the language of dialogue, the latter not.) Mr. Hermann goes so far as to say, that if there were extant any narrative of a messenger, beginning with the verb καθεζόμην or καθεζόμεσθα, it would be wonderful, or rather incredible, if we did not find it written ἐκαθεζόμην, ἐκαθεζόμεσθα, although the tragedians do not use the augment in that word. (Is it not a much more reasonable conclusion, that since this word is *never* used with an augment, the tragedians did adhere in these points to the usage of common speech, invariably employing the augment, where it was employed in prose, and omitting it, where it was omitted; just as they *always* said δᾶρον, ἕκατι, &c. because those forms were retained by the Athenians? We suppose that Mr. Hermann then thinks it wonderful that in ver. 1598, of the Œd. Coloneus no MS. has ἐκαθέζετ', although Brunck writes 'καθέζετ'.) As in these examples the addition of the augment was necessary, so in others the same reason, says Mr. Hermann, justifies its omission, as in ver. 1074 of the Bacchæ.

> καὶ ταῦθ' ἅμ' ἠγόρευε, καὶ πρὸς οὐρανὸν
> καὶ γαῖαν ἐστήριξε φῶς σεμνοῦ πυρός.
> σίγησε δ' αἰθήρ· σῖγα δ' εὔλειμος νάπη
> φύλλ' εἶχε. θηρῶν δ' οὐκ ἂν ἤκουσας βοήν.

Where σίγησε is "verbum simplicitate gravissimum." (Now surely this argument is worth nothing at all; for if the first syllable in σιγάω had been short, Euripides would have written ἐσίγησε, and the word would still have been "simplicitate gravissimum," and we should have been told that without the augment it would have been "debile prorsus, et omni nervo destitutum.") Mr. Hermann disapproves of Porson's inscription, adopted by Dr. Elmsley, αἰθὴρ δ' ἐσίγα, and wonders that those learned men did not bethink themselves "aliud esse versus facere, aliud poetam esse;" a better correction, he says, would have been, σιγῇ μὲν αἰθήρ, σῖγα δ' εὔλειμος νάπη Φύλλ' εἶχε, (to which there is not only the objection, which Mr. Hermann meets by saying "ad σιγῇ ex verbis φύλλ' εἶχε solum verbum εἶχε intelligendum," but also this,

that in that case εἶχε will be used in its intransitive sense in one member of the sentence, and in its transitive sense in the other; we call it an intransitive usage, for so it is in fact, although ἑαυτὸν is said to be understood.) So Sophocles, Œd. Col. 1604.

ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονήν,
κοὐκ ἦν ἔτ' ἀργὸν οὐδὲν ὧν ἐφίετο,
κτύπησε μὲν Ζεὺς χθόνιος.

"Eadem verbi, ut par est in re gravi, simplicitas." (But if the verb had been τυπέω, would ἐτύπησε have been less grave and simple? To our ears ἐκτύπησε sounds a weightier word than κτύπησε.)

"Quam vero Elmsleius viam iniit, ut in præcedente versu, crasin admovendi caussa, ὧν ἐφίεται scribi juberet, ea vereor ne omnium minime probari possit: dicendumque mihi de ea est, quod supra de Philoctetæ vers. 371. dicebam, recte animadvertisse Butmannum, non *ubique* præsenti pro præterito locum esse." (The objection seems to be that the preceding ἦν with the antecedent precludes the use of the present tense with the relative ὦν, which objection is hardly removed by the instances quoted by Dr. Elmsley in his edition of the Œdipus Coloneus. But the same objection will apply to ver. 1610, ὁ δ', ὡς ἀκούει—εἶπεν.)

Æsch. Pers. 413. —— ὡς δὲ πλῆθος ἐν στενῷ νεῶν
ἤθροιστ', ἀρωγὴ δ' οὔτις ἀλλήλοις παρῆν,
αὐτοὶ δ' ὑφ' αὑτῶν ἐμβολαῖς χαλκοστόμοις
παίοντ', ἔθρανον πάντα κωπήρη στόλον.

"Qui hic oblatum a Porsono παισθέντ' ἔθρανον accipiunt, cogitent velim, an id potius παιόμενον dici debuerit. Quod libri habent, aptam, gravem, masculam orationem præbet. Apodosis enim, quod quosdam latuisse video, verbis αὐτοὶ δ' ὑφ' αὑτῶν incipit." (We cannot but remark, that this is a very easy, but vague, way of defending any reading, where the question is one of orthoepy, and not of taste or feeling, to say that it is "grave, apt, and masculine," qualities, which exist in an equal degree in Porson's reading. We know not who the persons are. "quos latuit apodosis;" Dr. Blomfield, in order to make it clear that the apodosis begins at αὐτοί, has printed

αὐτοί θ' ὑφ' αὑτῶν, κ. τ. λ, Ἑλληνικαί τε νῆες οὐκ ἀφραδμόνως Κύκλῳ πέριξ ἔθεινον. If Mr. Hermann's notion be right, Æschylus ought to have written παίοντο, θραῦον πάντα κωπήρη στόλον, for his argument is just as applicable to ἔθραυον as itis to ἐπαίοντο.)

Again, ver. 504.

φλέγων γὰρ αὐγὰς λαμπρὸς ἡλίου κύκλος
μέσον πόρον διῆκε θερμαίνων φλογι·
πίπτον δ' ἐπ' ἀλλήλοισι.

"Porsonus ἔπιτνον δ'. Eam conjecturam, in qua alios acquiescere video, ego vel propterea probare non possum, quia ἔπιτνον ut ἔκτυπον et alia hujusmodi, aoristum, non imperfectum esse puto." (And where is the objection to an aorist? Ver. 496, of the same play, ἔνθα δὴ πλεῖστοι 'θάνον.) But Mr. Hermann says that he further objects to ἔπιτνον, (although by his own showing "esset in verbo fortiore recte admissus anapæstus), because in describing a great calamity a word was required most appropriate to the subject, to be placed in the beginning of the sentence: and "in re gravi gravissimum est illud verbum, quod est omnium maxime simplex. Id hic est verbum, πίπτειν. Quod etsi perexiguo discrimine a verbo πιτνεῖν differt, tamen illo *ut magis commune*, ita simplicius, ideoque gravius est." Now surely, if the difference between these two verbs is exceedingly small we may very fairly strike a balance of simplicity and *commonness* between πίπτον *without* the augment: which Mr. Hermann acknowledges to be an uncommon form, and ἔπιτνον *with* the augment: and the question is resolved into this; would a tragedian prefer using a common verb, under an uncommon form, or a verb somewhat less common under a common form? Here we apprehend, the most *poetical* form will be the *gravest*, that is, ἔπιτνον. But in good truth, this is really no better than learned trifling. If πίπτον was absolutely required here on account of its superior gravity, why was it not equally requisite in ver. 1730, of the Œd. Coloneus, Ἄταφος ἔπιτνε δίχα τέ παντός, where the calamity is equally afflicting to the speaker, and ἔπεσε would have suited the metre as well as ἔπιτνε? Or why in ver. 1192, of the Medea, where

the narrative is of the most horrible kind, have we πιτνεῖ πρὸς οὔδας instead of πίπτει. Mr. Hermann will perhaps answer that we ought to read πίπτει, as it is in the Christus Patiens, ver. 1086. (See Porson on ver. 1202.) It is impossible to build any solid or convincing arguments upon such very uncertain and debatable ground as this.

Mr. Hermann remarks, that the more ancient tragedy was more cautious about admitting an anapæst, than that which was after the 89th Olympiad. It admitted an anapæst only in an entire word; and not in verbs compounded with prepositions: e. g. the older tragedy would begin a verse with ὅλωλα, where the later would have ἀπόλωλα, and upon the whole, the tragedians indulged themselves in an anapæst now and then, "ea lege, si eum non sine jactura ad virtutem orationis evitari liceret."

He then determines generally, that the use of the augment in the first foot, is governed, "sola numerosæ orationis observatione;" and that the augment was not omitted in *any* verbs indiscriminately, but in those only, where the addition of it would render them unfit for the metre, p. xlv. (Certainly, if the augment were omitted at all, it must obviously have been under this restriction; and we do not see that it was necessary to proceed through a laboured chain of reasoning, to so very plain a deduction.) Hence, if the sense admitted the present tense, they would say καλεῖ, rather than ἐκάλει, and ἔκανες ὃν οὐ χρῆν rather than κάνες τὸν οὐ χρῆν. But, for the sake of greater force they would admit an anapæst caused by the augment, as ἔτεκον μὲν ὑμᾶς; and lastly, if a fit verb, which was not to marked with any peculiar emphasis, could not be placed in the beginning of a verse, except by omitting the augment, or admitting an anapæst, they judged it right to omit the augment, as in θώϋξεν and κυκλοῦτο. Now in this verse of Æschylus,

——— ναυβάτης δ' ἀνὴρ
τροποῦτο κώπην σκαλμὸν ἀμφ' εὐήρετμον.

if τροποῦτο is *not* an emphatic word, why *must* it be at the beginning of the verse? and if it be, will not ἐτροποῦτο be *more* emphatic, according to Mr. Hermann's own theory?

There is surely nothing very grave or solemn in fastening an oar to a peg, that the poet should deviate unnecessarily from the common form of the verb.

In Sophocles Œd. Col. 1623.

——— φθέγμα δ' ἐξαίφνης τινὸς
θώϋξεν αὐτόν.

Porson proposed θεῶν ἐθώϋξ'· of which Mr Hermann once approved, but now thinks it "ad sonum valde insuavis, ad sensum autem totamque loci rationem importunissima;" for the indefinite expression φθέγμα τινός, marvellously heightens the horror of the thing, because we know not whose voice it is. Whereas the definite expression θεῶν τινός would less have affected the hearers minds, "nedum ut horrorem excitasset;" for if we are told that the voice of a God was heard, that is no very wonderful thing to men, who think that the Gods often converse with men; and besides, Porson's conjecture would render nugatory ver. 1627. καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός. (We opine, that if the said voice were not known to be the voice of a God, it would have excited no alarm at all; and that the phrase in ver. 1626. is a very strong confirmation of Porson's conjecture. Dr. Elmsley would read φθέγμα δ' ἐξαίφνης θεοῦ Θώϋξεν αὐτόν, to which we are disposed to accede.) To him who is resolved to do away the omission of the augment, Mr. Hermann recommends the hypothesis of a lost verse, ending so as to absorb by crasis the augment of ἐθώϋξ', (which Dr. Elmsley has done without supposing a verse lost) or containing a verb "ex quo φθέγμα penderet, ut deinde scribendum sit θωΰζον αὐτόν. *Id saltem non esset emendando corrumpere,*" (which, however, it certainly would, unless θωΰσσον be written for θωΰζον, for there is no such word as θωΰζω.)

The next case which Mr. Hermann states, is that of "verbi non fortioris," (we cannot translate this phrase) at the head of a sentence; which word would become *too forcible*, if it began with an anapæst, and therefore the augment was omitted. The instance adduced is from the Œdipus Rex, ver. 124. where Jocasta bursts in, distracted by shame and grief, and invokes the shade of Laius,

μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν
θάνοι μὲν αὐτός, τὴν δὲ τίκτουσαν λίποι
τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν·
γοᾶτο δ' εὐνάς, ἔνθα δύστηνος διπλοῦς
ἐξ ἀνδρὸς ἄνδρας καὶ τέκν' ἐκ τέκνων τέκοι.

" Perverteret sententiam, qui in recitando verbum γοᾶτο, et non quod sequitur εὐνάς, fortius pronunciaret. Quare si versus anapæsto inciperet, reposito ἐγοᾶτο, vehementior pes vim adderet verbo, quæ ab ejus officio aliena est."

(Now really, we hardly know how to reason with a critic, who maintains that ἐγοᾶτο is so much more vehement than γοᾶτο, as to divert the attention of the hearer from the emphatic word of the sentence. It *may* be so; that is all we can say: our ears are not of judgment sufficiently limate to appreciate such an argument.)

So in ver. 1058 of the Bacchæ,

κυκλοῦτο δ', ὥστε τόξον, ἢ κυρτὸς τροχός.

" Nulla vis est in verbo κυκλοῦτο, ut id anapæsto distingui et ad fortiorem pronunciationem extolli debuerit."

In conclusion, the learned writer gives a brief enumeration of the rules, by which he supposes the necessity of preserving the augment, and the liberty of rejecting it, are regulated:

1. An emphatic verb, in which the addition of the augment makes an anapæst, when placed at the beginning of a verse, requires the augment:

ἐγένοντο Λήδᾳ Θεστιάδι τρεῖς παρθένοι.

2. Such a verb, if the augment do not make an anapæst, may be used without it.

σίγησε δ' αἰθήρ.
παίοντ', ἔθρανον.

3. Such a verb, if it begins a sentence, may be used without the augment even in the middle of a verse.

——— γυμνοῦντο δὲ
πλευραὶ σπαραγμοῖς.

4. A non-emphatic verb in the beginning of a verse, if it extend beyond the first foot, is without the augment: γοᾶτο· θώϋξεν.

5. A similar verb, if it be not extended beyond the first foot, "ut detracto augmento parum numerosum, aut vitatur, ut κάνες, ut cum alia forma commutatur, ut κάλει cum καλεῖ."

This is the substance of Mr. Hermann's disquisition; from the perusal of which we have risen with our ideas not in the clearest state. The sum of the whole seems to be, that sentence of decapitation is to be passed upon some verbs, because they *are* emphatic; and upon others, because they are *not* emphatic: this is hard upon the poor verbs. Our own opinion remains unshaken, that the tragic peoets did not omit the augment in Iambic trimeters. We now proceed to consider the play itself.

ΤΙΤ. ΕΥΡΙΠΙΔΟΥ ΒΑΚΧΑΙ. "Sic MS. Palatinus. Sed Laurentianus C. omnesque ab eo derivati, ni fallor, Εὐριπίδου Πενθεύς." E.

There are four plays of Æschylus cited by ancient authors, which related to the Bacchæ; viz. Βάκχαι, Βασσάραι ἢ Βασσαρίδες, Ξαντρίαι and Πενθεύς. Of these Dr. Elmsley conjectures the two first to have been the same. So did Porson, "Βάκχαι et Βασσάραι sive Βασσαρίδες eadem fabula fuisse videtur." Dr. E. remarks, "Ut Æschyli et Euripidis Ἱκετίδες nihil commune præter nomen, habent, ita eorum Bacchæ argumenta longe diversa habere potuerunt." That they *were* different, we have express testimony, if we take the Βάκχαι and the Βασσαρίδες to have been the same play; for Eratosthenes informs us (Catast. p. 9.) that the subject of the Βασσαρίδες was the death of Orpheus. It seems probable that the Πενθεὺς and Ξαντρίαι may have been the same play; for the death of Pentheu was the subject of both; and we know that both were tragedies; for Satyrs were never introduced upon the stage in company with Pentheus.[1] Yet Galen cites them as two distinct plays. With respect to the tragedy before us, some critics suppose

[1] Bentl. Diss. in Phalar. p. 135. Lennep.

that it was called by a twofold name, either by the poet himself, or by the grammarians; as those of Sophocles, Ἀκρίσιος ἢ Λαρισσαῖοι, Ἀτρεὺς ἢ Μυκηναῖαι, and many others. But Dr. E. doubts whether any play of Euripides had two titles. We do not believe that *any* play was called by two titles *by its author.* Where the principal character of the piece was very prominent, the tragedy was generally called by his or her name; as the Prometheus, Agamemnon, the Œdipi, Antigone, Electra, Hecuba, Orestes, Medea, &c. But where no character was very conspicuous, when compared with all the others, as being the chief object of the plot, there the play was known by the appellation of the Chorus; which was itself frequently expressive of the main business of the drama; as the Persæ, Choëphoroe, Eumenides, Supplices, Troades, &c. Or if more than one person formed the most prominent topic of the fable, it was called by their name; as the Seven against Thebes, and the Heraclidæ. Hence it was very natural for the grammarians, to call a play, sometimes by the name of the chorus, and sometimes by that of the chief character of the play, particularly when he spoke the prologue; which often arose, as Mr. Dobree has remarked, from their mistaking the name of the προλογίζων for the title of the play, when the real title had disappeared by accident from a manuscript.[2] We may add, that in quoting a sentiment from a tragedy, they frequently designate it by the name of the character in whose speech the sentiment occurs. Dr. Elmsley observes (after Valckenaer. Diatr. p. 16.) that the same MS. which calls this play *Pentheus,* gives the name of *Phædra* to the Hippolytus; and that many MSS. term the Orestes Ἠλέκτρα. Mr. Dobree remarks, that in the MS. Coislin. 353. the S. c. Thebas of Æschylus is called *Eteocles.* The following is a notice in Reimannus Bibl. Caes. Vindob. p. 701. "*Æschyli Atheniensis celeberrimi poetæ tragici, qui anno* 456. *ante C. N. obiit, Tragœdiæ duæ, nempe Prometheus et Eteocles.*"[3] The scholiast on Plato (p. 149.

[2] Aristophanica pp. (57), (123).

[3] The following curious description is given of a MS. in p. 737. *Euripidis Hecuba, cum Polydori præfatione.*

Ruhnk.) quotes the same play under the title of *Amphiaraus*, because the passage, which he cites, is in the description given of Amphiaraus by Eteocles. Constantinus Lascaris (Gramm. Gr. p. 146.) quotos Εὐριπίδης ἐν Ἠλέκτρᾳ εἴτε Ὀρέστῃ.

The Θρῃσσαι of Æschylus seems to have been the same play as the Ὅπλων κρίσις. The Δαναΐδες of the same poet is properly distinguished by Dr. Butler from the Ἱκετίδες. Yet he refers us to Strabo, p. 221, where are these words: Αἰσχύλος δ' ἐκ τοῦ περὶ Μυκήνας Ἄργους φησὶν ἐν Ἱκετίσιν ἢ Δαναΐσιν τὸ γένος αὐτῶν. But the whole passage seems to be the addition of some grammarian.

Dr. E. remarks, that Euripides appears to have written this play in his last years, and in Macedonia; which country he twice mentions: the verses are of that kind which he permitted himself to employ in his later plays, and which, as Hermann remarks, abound in trisyllable feet. Mr. Boeckh supposes that the Bacchæ were altered and brought on the stage a second time by Euripides the younger, after the death of his father: for, says he, since we know that the Bacchæ was produced by him *together* with the Alcmæon, and Iphigenia in Aulis, and since these two were second editions, so also must the Bacchæ have been: which is certainly a *non sequitur*. But the Scholiast on Aristophanes Ran. 67, does not positively assert that these three plays were acted *together*, although the mention of three seems to intimate a trilogia. He only says, that after the death of Euripides, his son of the same name caused to be represented the Iphigenia in Aulis, Alcmæon, and Bacchæ. Mr. Boeckh endeavours to shew that the ancients had two editions of this play. The verse quoted from the Bacchæ by the scholiast on Aristophanes Plut. 908. εἰ μὴ γὰρ ἴδιον ἔλαβον εἰς χεῖρας μύσος, which Tyrwhitt with reason refers to the lacuna after ver. 1328, Mr. Boeckh says, *may* have been taken from the first edition of the play. Suidas v. Ἀρίστιππος, relates, that when a purple robe was offered to Plato, he quoted from Euripides, (Bacch. 835.) οὐκ ἂν δυναίμην θῆλυν ἐνδῦναι στόλον, [Ἀρρῆν πέφυκὼς καὶ γένους ἐξ ἀρρένος], this second verse, says Heath, *forte ipse Plato addidit, aut ex alia tragœdia desumpsit.* Upon hearing this, Aristippus replied, (Bacch. 317.)

καὶ γὰρ ἐν βακχεύμασιν Ὁ νοῦς ὁ σώφρων οὐ διαφθαρήσεται. (Bacch. οὗσ' ἥ γε σώφ.) Mr. Boeckh contends, "Philosophi non-mutatis Euripidis versibus sibi respondere debebant, si volebant faceti esse. Hæc quum ita habeant, hos versus sic, ut apud Suidam, olim in Euripide lectos fuisse arbitror; posthac mutati sunt in recensione iterata, neque id ex causis ita reconditis." One of these causes is, that the dialogue is carried on in monostichs, and therefore Euripides junior expunged the second verse. Surely this reason holds still stronger for the supposition that Euripides senior never wrote it. But a sufficient answer to this argument, is one which Mr. B. himself treats very lightly, viz. that the story is related by two authors more ancient than Suidas; one of whom, (Serinus ap. Stob. p. 66.) gives both quotations as they stand in our edition of the Bacchæ; and the other (Sext. Empir. Pyrrh. Hypot. III. p. 204) only adds to Plato's ἄῤῥμν πεφυκώς, (see Elmsley ad v. 834.) but *he* quotes ver. 318, οὗσ' ἥ γε σώφρων, so that if Sextus used, as Mr. B. supposes, a former edition, in which were the words ἄῤῥην πεφυκώς, he also found in it the reading οὗσ' ἥ γε σώφρων, whereas Suidas, or the author from whom he borrows, according to Mr. B. found in *his* former edition ὁ νοῦς ὁ σώφρων; thus Mr. Boeckh's proofs destroy one another. Nor is there any good reason to be assigned, why the two philosophers should not have altered or added to the words of Euripides, to meet the occasion. Upon the whole, it does not appear to us that Mr. Boeckh has made out his case. It is not probable that Euripides the younger would have suffered the two verses complimentary to Macedon to remain in their place, if he had altered his father's play. Besides, the Scholiast on Aristophanes says that the three plays were acted ἐν ἄστει. Now it appears that none but *new* pieces were represented at the Dionysia ἐν ἄστει. (See No. V. p. 80.) As this fact, however, is not fully established, we do not insist upon it.

Ver. 13. λιπὼν δὲ Λυδῶν τὰς πολυχρύσους γύας.

"Libenter reponerem τῶν πολυχρύσων.—Rectius enim ipsi Lydi, quam eorum γύαι, πολύχρυσοι appellantur." E. But surely this is not more harsh than to speak, as Euripides does

elsewhere, of εὐδαίμονα πέδια. Mr. Hermann observes that there is an allusion to the river Pactolus.

32. ᾤστρησα. Mr. Hermann prefers οἴστρησα. "Græci in verbis valde usitatis, quæ ab οι diphthongo incipiunt, usurpavisse augmentum videntur, in iis autem, quæ minus essent usu trita, abstinuisse eo. Deterius etiam ηὔρρν esse puto, quod, ab Elmsleio ver. 125, aliisque locis introductum, ne in prosa quidem oratione satis communitum est."

66. To the authorities for the common reading, κάματόν τ' εὐκάματον, may be added Hierocles in Hippiatricis, p. 2.

69. Βάκχιον εὐαζομένα θεόν. Hermann. "Dedi ἀζομένα pro εὐαζομένα, quod verbum vix alibi reperias media forma usurpatum."

73. ὦ μάκαρ, ὅστις εὐδαίμων, | τελετὰς θεῶν εἰδώς, | βιοτὰν ἁγιστεύει. Musgr. ὅστις αἰδήμων. "εὐδαίμων—θεοφιλὴς significat, vel potius peculiarem habet sensum, quo Numa verbi caussa, in deorum familiaritatem admissus, εὐδαίμων ἀνὴρ καὶ τὰ θεῖα πεπνυμένος dicitur a Plutarcho, p. 61." E. A more pertinent testimony may be adduced from Aristophanes Ran. 156. θιάσους εὐδαιμόνων Ἀνδρῶν, γυναικῶν, καὶ κρότον χειρῶν, πολύν. ΔΙ. Οὗτοι δὲ δὴ τίνες εἰσίν; ΗΡ. οἱ μεμυημένοι. Comp. Sophocl. Fragm. inc. LVIII.

89. ὅν ποτ' ἔχουσ' ἐν ὠδί|νων λοχίαις ἀνάγκαι|σι πταμένας Διὸς βροντᾶς, | νηδύος ἔκβολον μά|τηρ ἔτεκεν.

We wonder that Dr. E. should term Musgrave's conjecture, ὃν πόδ' ἔχουσ', "*speciosa.*" The poets certainly used the phrase πόδα ἔχειν ἐν τινί, *to be in any situation;* but in this particular instance the metaphor would be ludicrous.

99. ἔτεκεν δ', ἀνίκα Μοῖραι | τέλεσαν ταυροκέρων θεόν. Surely there should be a comma after τέλεσαν.

107. βρύετε, βρύετε χλοηρᾷ | σμίλακι καλλικάρπῳ. μίλακι E. and MS. Rom. He cites Aristoph. Nub. 1003. μίλακος ὀζων. But in Av. 215, we have διὰ φυλλοκόμου σμίλακος. Theophrastus and Dioscorides write σμίλαξ. Nicander Al. 624. σμῖλον. Of the two forms, σμίλαξ is probably

more Attic than μίλαξ. They said σμικρὸς rather than μικρός. So σκόνυζα. Photius, Σκόννυζαν; καὶ χωρὶς τοῦ σ κόννυζαν λέγουσι. Φερεκράτης. Ἀρκεῖ μία σκόνυζα καὶ θύμῳ δύο, (so it should plainly be read). σμύραινα for μύραινα seems to have been used by the later Attics, as Plato the comic poet, in Athenæus VII. p. 312. C. We may collect from Hesychius, that μίλαξ occurred in the Θεοὶ of Hermippus, but so unusual was it, that Artemidorus the grammarian did not know of its existence. Herodian, referred to by Eustathius, p. 1822, 21, imagines a distinction between μίλαξ and σμίλαξ, as being two different plants. But this notion is refuted by Salmasius. We agree therefore with Mr. Hermann in preferring σμίλακι.

109. Καὶ καταβακχιοῦσθε δρυὸς | ἢ ἐλάτας κλάδοισι.
Ten years ago we proposed to read ἤ 'ν ἐλάτας κλάδοισι, which still appears to us to be the true reading. ἐν is used for σύν, as in the Electra 321. Καὶ σκῆπτρ', ἐν οἷς Ἕλλησιν ἐστρατηλάτει. Æsch. Prom. 430. δάϊος στρατός, ὀξυπρῴροισι βρέμων ἐν αἰχμαῖς.

111. στικτῶν τ' ἔνδυτα νεβρίδων | στέφετε λευκοτρίχων πλοκάμων | μαλλοῖς· ἀμφὶ δὲ νάρθηκας ὑβριστὰς | ὁσιοῦσθ'· αὐτίκα γᾶ πᾶσα χορεύσει.

"Sensus haud dubie est νεβρίδας ἐρίοισι στέφετε. Quid sint ἐριόστεπτοι κλάδοι, omnibus satis notum est. Quid autem sint ἐριόστεπτοι νεβρίδες, nemo monere operæ pretium duxit." E. "Nisi fallor, pelles jubet conseri in pectore fascia lanea." H.

127. ἀνὰ δὲ βάκχια συντόνῳ | κέρασαν ἁδυβόᾳ Φρυγίων | αὐλῶν πνεύματι. Mr. Hermann reads Βακχάδι, and says, at the conclusion of a very learned note; "Βάκχας quo exemplo firmem, non habeo. Nec mirum, quum etiam Βακχίς tam rarum sit. Sed raritas in hujusmodi vocibus, quas poetæ pro præsenti necessitate fingunt, non minuit fidem." We doubt whether *rarity* can properly be predicated of a word which occurs *no where*. Surely this is a strange kind of argumentation. Mr. Hermann coins a new word, and then says, to be

sure it does not occur elsewhere, but no wonder, for *another* word does not occur very often; and to words of this kind, *which the poets coin pro re nata, rarity* is no objection."

194. Ὁ θεὸς ἀμοχθεὶ κεῖσε νῷν ἡγήσεται.

"Reposui ἀμοχθί, ut semper in similibus. De qua scriptura vide ad Sophoclis Œd. Col. 1646. ubi ultimam producit ἀστακτί." E. Dr. E. however, has not discussed the question at ver. 1646. of his edition of the Œdipus Coloneus, but has a short note upon it at ver. 1251. Mr. Hermann says, "Aliis usurum argumentis spero, quam quibus usus est Blomfieldius ad Æschyli Prom 216. cui quidam nunc, ut re confecta, obsequuntur. Nam in Blomfieldii disputatione sunt, quæ, ut mihi videtur, falta esse demonstrari possint." There may very probably be some errors in Dr. Blomfield's remarks; but Mr. Hermann does not point them out, nor assign any reason for retaining ἀμοχθεί. This adverb is exactly analogous to ἀμισθί, which we know to have been written with a simple iota, since its last syllable is short in Archilochus: and we do not suppose that Mr. Hermann will contend that *both* ἀμισθὶ and ἀμισθεὶ were used. But if ἀμισθὶ is the true orthography, so is ἀμοχθί.

200. Οὐδὲν σοφιζόμεσθα τοῖσι δαίμοσιν. Πατρίους παραδοχάς, ἃς θ' ὁμήλικας χρόνῳ Κεκτήμεθ' οὐδεὶς αὐτὰ καταβαλεῖ λόγος, Οὐδ' εἰ δι' ἄκρων τὸ σοφὸν ηὕρηται φρενῶν.

"Portus *Nihil argute comminiscimur in deos.* Nova fortasse constructio σοφιζόμεσθα δαίμοσι, quod quum dixit poeta, πολεμεῖν, ἐπιβουλεύειν, aut ejusmodi aliquid in animo habuisse videtur." E. "Sensum esse puto: *nihil argutamur cum diis*, i. e. non disputamus cum diis, tamquam qui plus illis sapere nobis videamur." H. Whichever interpretation be adopted, we think there is an allusion to the charges which were made against the Sophists, to whom Euripides was much addicted, and who, towards the latter years of his life, were frequently accused of a design, to introduce new Gods. Another allusion occurs at ver. 255.

223. πτώσσουσαν. Dr. E. quotes the same form from Hec. 1064. and πτήσσειν from Andr. 753. Cycl. 406. and

adds: "Hæc attuli, ut ostenderem, πτήσσειν et πτώσσειν non nisi forma differre." Dr. Blomfield had observed (Gloss. in Pers. 439. Add.) that πτώσσω is the Ionic form of πτήσσω, as ῥώσσω is of ῥήσσω, πλώω of πλέω.

242. Ἐκεῖνος εἶναι φησὶ Διόνυσον θεόν, Ἐκεῖνος ἐν μηρῷ ποτ' ἐρράφη Διὸς, Ὃς ἐκπυροῦται, κ. τ. λ.

Dr. E. reads, ἐκεῖνον εἶναι φησί. Mr. Hermann retains ἐκεῖνος, and in the next verse writes ἐρράφθαι, with Reiske.

246. Ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἔστ' ἄξια, Ὕβρεις ὑβρίζων, ὅστις ἐστὶν ὁ ξένος.

Dr. E. reads ἐπάξια, and ὕβρισμα both here and in ver. 741. of the Hecuba, ὕβρεις ὑβριζειν εἰς ἀμείνονας σέθεν, "plurale ὕβρεις sæpius non legitur apud tragicos." E. "Raritas non est idonea damnandi caussa." H. It appears to us, that the plural number is designedly used, to express the various disorders of which the offender was guilty. H. Stephens, (v. Ὕβρισμα,) quotes from Demosthenes ὕβρεις ἃς ὑβρίζομαι. The copyists were not likely to change ὕβρισμ' into ὕβρεις.

313. Οὐχ ὁ Διόνυσος μὴ σωφρονεῖν ἀναγκάσει Γυναῖκας εἰς τὴν Κύπριν, ἀλλ' ἐν τῇ φύσει Τὸ σωφρονεῖν ἔνεστιν εἰς τὰ πάντ' ἀεί. Τοῦτο σκοπεῖν χρή. Καὶ γὰρ ἐν βακχεύμασιν Οὖσ' ἥ γε σώφρων οὐ διαφθαρήσεται.

Valcken. οὐκ Εὔιος μὴ σ. Musgrave, μὴ φρονεῖν ἀναγκάσει, which Mr. Hermann gives as his own correction. Porson, Οὐχ ὁ Διόνυσος ὡς φρονεῖν ἀναγκάσει Γυναῖκας εἰς τὴν Κύπριν, ἀλλ' εἰ τῇ φύσει Τὸ σωφρονεῖν ἔνεστιν εἰς τὰ πάντ' ἀεί, Τοῦτο σκοπεῖν χρή. Elmsley, Οὐχ ὁ Διόνυσος μὴ φρονεῖν ἀναγκάσῃ Γυναῖκας, κ. τ. λ. i. e. οὐ μὴ ἀναγκάσῃ. We propose the following reading, Οὐκ ὁ Διόνυσος εἰ φρονεῖν ἀναγκάσει Γυναῖκας εἰς τὴν Κύπριν, ἀλλ' εἰ τῇ φύσει Τὸ σωφρονεῖν ἔνεστιν εἰς τὰ πάντ' ἀεί, Τοῦτο σκοπεῖν χρή. i. e. οὐ σκοπεῖν χρὴ τοῦτο, εἰ γυναῖκας, κ. τ. λ. ἀλλ' εἰ, κ. τ. λ. Διονυσοσειφρονειν is very near to Διονυ-

σοσσωφρονειν. Menander apud Stob. p. 201. Gr. Μὴ τοῦτο βλέψῃς, εἰ νεώτερος λέγω, Ἀλλ' εἰ φρονοῦντος τοὺς λόγους ἀνδρός σ' ἐρῶ.

326. Μαίνει γὰρ ὡς ἄλγιστα, κοὔτε φαρμάκοις Ἄκη λάβοις ἄν, οὔτ' ἄνευ τούτων νοσεῖς.

"Miror Elmsleium in Musgravii interpretatione acquiescere, qui mentem Penthei pharmacis corruptam significari putat. Mihi nihil neque argutius neque putidius dicere potuisse videtur Tirésias. Immo vero præclara est, et dignissima sapientissimo vate sententia, quum dicit; *insanis tristissima insania, et nec remediis sanari potes, nec sine remedio ægrotas—(nempe morte).*" H. We doubt whether *to be diseased beyond the power of medicine,* can be rightly expressed in Greek by the phrase ἄνευ φαρμάκων νοσεῖν, it would be ἐκτός, or πέρα φαρμάκων. Mr. G. Burges's ingenious correction is not mentioned by Dr. E. οὔτ' ἄνευ του θεῶν νοσεῖς. We do not think it *true.*

348. Μοχλοῖς τριαίνου. To the instances quoted from Portus may be added a fragment of Plato the Comic poet, ταῦτα πάντα συντριαινῶν ἀπολέσω.

358. Ὦ σχέτλι', ὡς οὐκ οἶσθα ποῦ ποτ' εἶ λόγων.

Should it not rather be, ὡς οὔκ οἶσθ' ὅπου ποτ' εἶ λόγων? Rhes. 685. οἶσθ' ὅποι βεβᾶσιν ἄνδρες; Hippol. 1094. οἶδα δ' οὐχ ὅπως φράσω.

404. Mr. Hermann has very happily restored this passage by connecting Πάφον with νέμονται, omitting the copula before ἄν.

465. Πόθεν δὲ τελετὰς τάσδ' ἄγεις εἰς Ἑλλάδα;
ΔΙ. Διόνυσος ἡμᾶς εὐσέβησ', ὁ τοῦ Διός.

Abresch. in Misc. Obs. IX. p. 436. εἰσέβησ', *ingredi fecit:* so Reiske, Musgrave, Brunck. εἰσέφρησ' Burges. Dr. Elmsley does not approve of either reading. Mr. Hermann prints εἰσέβησ', which seems to be the true reading; but we would understand εἰς τὰς τελετάς, and not εἰς τὴν Ἑλλάδα, with Abresch.

563. θῆρας ἀγρῶτας. Dr. Elmsley restores the old reading ἀγρώτας, and says, *neutram formam alibi reperi.* ἀγρώτης is used by Theocritus xxv. 51.

616. ταῦτα καὶ καθύβρισ' αὐτὸν, ὅτι με δεσμεύειν δοκῶν, Οὔτ' ἔθιγεν, οὔθ' ἥψαθ' ἡμῶν.

"Grammaticus apud Bekkerum, p. 88. Δεσμεύειν δεδεσμένον: Πλάτων Φαίδρῳ. Εὐριπίδης Βάκχαις.—Quid sit δεδεσμένον, equidem nescio." Read, Δεσμεύειν, οὐ δεσμεῖν (or δεσμοῦν,) μόνον. i. e. "δεσμεύειν, is used, and not, as the Atticists tell us, δεσμοῦν only." So p. 81. Ἀλουργόν: οὐχ, ὡς οἴονται, ἁλουργὲς μόνον. Again, Δέσμιον: οὐ μόνον δεσμώτην.—Ἐκδημία: οὐ μόνον ἀποδημία. Dr. Elmsley observes: "Idem significant ἔθιγεν et ἥψατο." Not exactly, we think. θιγγάνειν is *to touch*, simply, ἅπτεσθαι is *to take hold of, to fasten one's hand to any thing.* Homer Il. B. 151. τοὶ δ' ἀλλήλοισι κέλευον Ἅπτεσθαι νηῶν, ἠδ' ἑλκέμεν εἰς ἅλα δῖαν.

633. δῶμά τ' ἐρρήξεν χαμᾶζε. συντεθράνωται δ' ἅπαν—"Hesychius: Συντεθράνωται: συμπέπτωκε. Quem vide vv. Θρανεύεται et Τεθράνευμαι. Eadem significare videntur θρανῶ et θραύω." E. We doubt this. θραύειν is *to break*, θρανοῦν *to level with the ground*; from θρᾶνος *a footstool*, (in Homer θρῆνυς), which occurs in Aristophanes; as does the diminutive θράνιον. Hesych. Ἀθράνευτον. ἄστρατον. Salmas. ἄστρωτον. Alberti ἄτρωτον. Hesych. Θρανεύεται. συντρίβεται. He seems to refer to Aristoph. Eq. 368. ἡ βύρσα σου θρανεύσεται, where however it means, "*your hide shall cover a footstool.*" Or, if we admit the interpretation given by one of the Scholiasts, and take θράνιον to be the *form*, or *back*, upon which curriers stretched their hides, we may suppose that θρανεύω or θρανόω signified *to beat.*

646. Στῆσον πόδ'. ὀργῇ δ' ὑπόθες ἥσυχον πόδα.

Dr. E. defends the repetition of πόδα; but we can scarcely believe that Euripides would have been so careless, when βάσιν suited the metre equally well. Sophocl. Trach. 983. βαρεῖαν ἄψοφον φέρει βάσιν Philoct. 1403. ἀντέρειδε νῦν βάσιν σήν.

Eurip. Hec. 1041. τετράποδος βάσιν θηρὸς ὀρεστέρου τιθέμενος, &c. Perhaps we should read ὀργῆς δ' ἄπο θὲς ἥσυχον βάσιν. i. e. ἥσυχον ἀπ' ὀργῆς.

660. ἵν' οὔποτε Λευκῆς χιόνος ἀνεῖσαν εὐαγεῖς βολαί. Musgrave reads εὐαυγῆ, referring to Hemsterhusius *ad* Suppl. 562. who, in Dr. Elmsley's opinion, was wrong in substituting εὐαυγής for εὐαγής in a great variety of passages. In the passages quoted from Plato, εὐαγής certainly signifies, not λαμπρός, but καθαρός, *clear*, and its penultima is short; Callim. Del. 98. εὐαγέων δὲ καὶ εὐαγέεσσι μελοίμην, unless we suppose another adjective formed from ἄγος. Antipater in Anthol. III. xxv. 20. Πιερικὰν σάλπιγγα, τὸν εὐαγέων βαρὺν ὕμνων Χαλκευτὰν κατέχει Πίνδαρον ἅδε κόνις. In the verse of Empedocles we think that ἀγέα κύκλον means the *round orb*, and in Aristoph. Nub. 276. εὐάγητον is explained by the Scholiast to mean πανταχοῦ φερομένην, ἢ λαμπράν, of which explanations the first is the true one. Callim. Apoll. 58. περιηγέος ἐγγύθι λίμνης. Del. 198. Κυκλάδας ὀψομένη περιηγέας. Hesych. περιηγές: κυκλοτερὲς περιφερές. We have another compound in Herodotus VII. 61. περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας καλεομένους, πίλους ἀπαγέας, *caps carried to a point*, (cap. 64. κυρβασίας ἐς ὀξὺ ἀπηγμένας. II. 28. εἶναι δύο οὔρεα ἐς ὀξὺ τὰς κορυφὰς ἀπιγμένα. MS. Arch. ἀπηγημένα, read ἀπηγμένα.). We cannot but think that εὐαυγῆ is the true reading in Æschyl. Pers. 466. and Eurip. Supp. 562.

703. The passage of Philostratus was pointed out by Jacobs Exercit. Crit. I. p. 146.

720. χάριν τ' ἄνακτι θῶμεν. Mr. E. proposes θώμεθ' or δῶμεν, but prefers the latter. διδόναι χάριν is *to grant a favour*, θέσθαι χάριν, *to do a kindness, to oblige*. The latter expression is the most suitable to this passage.

766. νίψαντο δ' αἷμα. Mr. Hermann reads, νίψαι τόδ' αἷμα.

797. Φευξεῖσθε πάντες. καὶ τόδ' αἰσχρὸν, ἀσπίδας Θύρσοισι Βακχῶν ἐκτρέπειν χαλκηλάτους.

Portus takes ἐκτρέπειν for ἐκτρέπεσθαι. Barnes explains it αἰσχρὸν ἡμᾶς, θύρσοις Βακχῶν ἐκτρέπειν καὶ λιπεῖν τὰς ἀσπίδας ἡμῶν, with whom Mr. E. agrees, but adds, "licet non optime mihi constet, quid sit ἐκτρέπειν, quod pro ἀποβάλλειν aut λείπειν dictum vix putem." ἐκτρέπειν has but one meaning, viz. *to turn out of the way;* and it can scarcely be doubted that the sense of this passage is, *it is disgraceful that they, with the thyrsi of Bacchanalians, should beat down and turn away your brazen shields.* But Mr. Hermann says "exercitum Penthei intelligendum esse, qui scuta propter Baccharum thyrsos avertat, i. e. ad fugam se convertat."

801. Ὅταν ἔτ' ἐστὶν εὖ καταστῆσαι τάδε.

Scaliger ὦ τάν. Elmsl. ὦ τᾶν. We apprehend that the true orthography is ὦ 'τάν. Apollonius Dyscolus ap. Bast. ad Gregor. p. 904. (Bekker, p. 570.) καὶ παρὰ τὸ νέος νέαν τι ἦν—καὶ παρὰ τὸ ἔτης οὖν γενήσεταί τι ἑτὰν, οὗ τὸ κλητικὸν ὁμόφωνον. This seems to be the only way of accounting for the long αν, and it is adopted by Clenardus, who compares μεγιστὰν from μέγιστος, and Ἑρμᾶν from Ἑρμῆς. See Sylburgius, p. 339. Ruhnken. ad Timæum, p. 281. Reisig. Conj. in Aristoph. p. 217.

804. οἴμοι. τόδ' ἤδη δόλιον εἷς με μηχανᾷ.

"Qui apud Euripidem ἐς ἐμὲ reponunt, nesciunt ἐς apud tragicos nunquam in Iambico metro mediam pedis trisyllabi syllabam esse. Vide ad Iph. T. 65. Musei Crit. Cant. T. II. p. 275. 285." E.

811. Λυπρῶς νιν εἰσίδοιμ' ἂν ἐξῳνωμένας.

Brunck reads τερπνῶς. Mr. E. prefixes an obelus to λυπρῶς. We conjecture λαμπρῶς, *distinctly.* Æsch. Choeph. 807. καί νιν ἐλευθερίως λαμπρῶς τ' ἰδεῖν φιλίοις ὄμμασι. Mr. Hermann retains λυπρῶς, and reads the verse as an interrogation.

835. Ἀλλ' αἷμα θήσεις, συμβαλὼν Βάκχαις μάχην. Reiske, αἷμ' ἀχήσεις. Tyrwhitt, εἷμα θήσεις. G. Canter. defends the

common reading against some who would read *τίσεις*, and quotes *μητροκτόνον αἷμα θέσθαι* from the Orestes, and *θεῖναι φόνον* from the Supplices.

857. *γνώσεται δὲ τὸν Διὸς Διόνυσον, ὃς πέφυκεν ἐν τέλει θεὸς δεινότατος, ἀνθρώποισι δ' ἠπιώτατος.*

"*ἐν τέλει* pro *παντελῶς omnino* dictum videtur, ut sine præpositione Sophocles Œd. T. 198. *τέλει γὰρ εἴτι νὺξ ἀφῇ | τοῦτ' ἐπ' ἄμαρ ἔρχεται.*" E. We agree with Reiske in his interpretatione *in coetu deorum*, but without adopting his correction *θεῶν*. Hesychius, *Ἐν τέλει θές. ἐν χωρῷ θές. ἐν τάγματι.* Should it be, *Ἐν τέλει θεός: ἐν χώρᾳ θεός. ἐν τάγματι*? Phavorinus has *θές*.

879. *ὅτι καλὸν, φίλον ἀεί.*

Dr. Elmsley always prints *ὅτι* instead of *ὅ, τι* or *ὅ τι*. Although it is certain that *ὅ τι* is as much one word as *ὅστις*, yet to prevent its being confounded with *ὅτι quoniam*, it is surely advisable to print *ὅ τι*. And in fact the old grammarians make a distinction between *ὅτις, ὅτι*, which they consider as the pronoun *τις* with the prefix *ο* (as in *ὁποῖος, ὁπόσος, ὁπυῦ*, &c.) and which therefore they look upon as one word, and *ὅ τις, ἥ τις, ὅ τι*, which, having a double declension, is considered as two words. Apollonius *ap. Bekker*, p. 502, 21. *ἔστι δ' ἕτερόν τι τὸ ὅτι ἐν δυσὶ μέρεσι λόγου οὕτως ἔχον τὸ τί. καὶ δῆλον ἐκ τῆς δισσῆς κλίσεως, οὗ τινός, ᾧ [τινὶ] μὴ βίος ἔνδον, ὅν τινα. ἔνθεν αὖ πάλιν τὸ οὕς τινας αὖ μεθιέντας. ἔνθεν πάλιν θηλυκὸν ἥτις, καὶ δῆλον ὡς οὐδέτερον τὸ ὅ τι, ἐν δυσὶ μέρεσι λόγου καθεστηκός, καθότι καὶ τὸ ὅ τις καὶ τὸ ἥ τις.*

966. *Φερόμενος ἥξεις.* ΠΕ. *ἁβρότητ' ἐμὴν λέγεις.*
E. "*ἐμοὶ λέγεις.* Aristoph. Plut. 637. *λέγεις μοι χαράν. λέγεις μοι βοάν.*"

983. *τίς ὅδε Καδμείων μαστὴρ οὐριοδρόμων | ἐς ὄρος, ἐς ὄρος ἔμολ', ἔμολεν, ὦ Βάκχαι;*

Portus conjectures *οὐρεσιδρόμων*, Musgrave *οὐρειδρόμων*. Elmsl.

οὐριοδρομῶν. Since the Roman MS. has *ὀριοδρόμων*, we strongly suspect the true reading to be *δριοδρόμων*. Hesychius, *Δρία*: *τόποι σύνδενδροι*. Homer Od. Ξ. 353. *δριὸς ἦν πολυανθέος ὕλης*. Cf. Theocr. XXV. 48. Eurip. Hel. 1324. *ῥίπτει δ' ἐν πένθει | πέτρινα κατὰ δρία πολυνιφέα*. Sophocl. Trach. 1014· *πολλὰ μὲν ἐν πόντῳ, κατὰ δὲ δρία πάντα καθαίρων*.

986. *οὐ γὰρ ἐξ αἵματος | γυναικῶν ἔφυ*.

Should we not read, in one verse, *οὐ γὰρ ἀφ' αἵματος γυναικῶν ἔφυ*? Orest. 193. *ἀπὸ δ' ὤλεσας | πατέρα τέκνα τε τάδε σέθεν ἀφ' αἵματος*. Alc. 525. *Περσέως ἀφ' αἵματος* and *passim*. Not but what the phrase *ἐξ αἵματος* is equally good. Cf. Orest. 345. Æschyl. Theb. 130.

990. *ἴτω δίκα φανερὸς, | ἴτω ξιφηφόρος | φονεύουσα δαίμων διαμπὰξ | τὸν ἄθεον—*

Dr. E. has adopted Tyrwhitt's correction, *λαιμῶν διαμπὰξ*.

996. *περὶ τὰ βακχι' ὄργια, ματρός τε σᾶς*.

Mr. Hermann thinks that *ὄργια* is to be read *ὄργγα* in two syllables, as *καρδίας* in Æschylus Theb. 294, &c. from which opinion Dr. Elmsley, very rightly, dissents, and observes that the instances adduced by Mr. Hermann are not true examples of synizesis. Mr. Charles Reisig, who is a very learned and ingenious, but rather a hasty writer, in the epistle to Mr. Hermann prefixed to his *Conjectanea in Aristophanem*, scans the following verses from the Œdipus Tyrannus, thus,

εἴθε σ' εἴθε μη-
ποτ' εἰδόμαν· ὀδύρομαι

γὰρ ὡς περιαλλ|' ἰαχέων,

making *περίαλλ'* an iambus and *ἰαχέων* a choriambus, and says, *περίαλλ' elegantius* iambus pronuntiatur." We cannot believe that Mr. Hermann approves of this. He proceeds to extinguish the independence of Iota in divers instances, e. g. *πολιοῦχε* Aristoph. Lys. 345, is an amphibrach, *Διός*, Eurip. Ion. 457, is one syllable, (*Djos* as in *Djezzar Pacha*).

1049. ἦν δ' ἄγκος ἀμφίκρημνον ὕδασι διάβροχον.

Mr. E. remarks, that this is the only passage in the Attic poets, where ἄγκος occurs; and that Porson was inclined to think ἄγγος the true reading. Mr. E. himself prefers ἄγκος, and quotes Herodotus VI. 34. ὕδωρ ὀλίγον φαινόμενον, ἐκ πέτρης στάζει ἐς ἄγκος. τὸ δὲ ἄγκος αἱμασιῆς τις περιθέει κύκλος. Theocrit. VIII. 33. (if the passage be Theocritus's) ἄγκεα καὶ ποταμοὶ, θεῖον γένος. 2 MSS. have ἄγγεα. Xenoph. Anab. IV. 1. 7. ἐν τοῖς ἄγκεσι τε καὶ μυχοῖς τῶν ὀρέων.

1057. ὦ ξέν', οὗ μὲν ἔσταμεν, Οὐκ ἐξικνοῦμαι Μαινάδων ὅσοι νόθων. Ald. The later editions have μόθων. Canter reads ὅσσοις μόθων. Heath. ὅσσοις μόθον. Musgrav. ὅποι μόθων. i. e. *ubi indecora saltatio.* Mr. E. proposes ὅσον ποθῶ.

1153. τὰν τοῦ δράκοντος ἐκγενέτα τοῦ Πενθέως.

Mr. Hermann expunges τοῦ, and makes the verse consist of an iambic monometer hypercatalectic and a dochmius. Mr. Burges thinks that Πενθέως should also be rejected; with whom Mr. Elmsley agrees. Mr. Reisig (Conject. p. 57.) treats the verse as a trimeter iambic, and says that the tragedians indulged themselves with an occasional anapæst in iambic verses, when introduced in the choric parts. Mr. Reisig also thinks that Nicostratus ap. Athen. p. 111. D. intended to represent the thickness of a cheesecake by the length of a proceleusmatic; and that Aristophanes in the Acharneans, v. 78, οἱ βάρβαροι γὰρ ἄνδρας ἡγοῦνται μόνους Τοὺς πλεῖστα δυναμένους καταφαγεῖν τε καὶ πιεῖν employed "metri quoddam artificium—ut immensam hominum ventri deditorum ingluviem, atque insatiabilem edendi potandique libidinem apta moderatione pedum describeret!

1266. λαμπρότερος ἢ πρὶν καὶ διπετέστερος.

Mr. E. would write διειπετέστερος, as Διειτρέφης, which he has produced from an inscription in his note on the Medea, p. 139. (not. 131, as in the reference). διπετέστερος is quoted by the Venetian Scholiast on Iliad π. 174. Erotian, Διΐπετὴς ὁ γόνος: ἀντὶ τοῦ διαυγὴς καὶ καθαρός. ὡς καὶ Εὐριπίδης ἐν Φοίνικι, λέγων, Δμωσὶ δ' ἐμοῖσι εἶπον ὡς ταυτηρίαις πυρίδες καὶ διηπέτη κτεῖναι.

Which Valckenaer, Diatr. p. 274, corrects thus, Δμωσὶν δ' ἐμοῖσιν, εἶπον, ὡς καυτήρια Ἐς πῦρ ἔδει καὶ [ταῦτα] δὴ διϊπετῆ Θεῖναι. Hesychius, Διειπετέος χειμάῤῥου: πληροῦντος διὰ τοῦ Διὸς ὄμβρου. I am disposed to think that διηπετής may be a correct form. We have ἀσπιδοφόρος and ἀσπιδηφόρος. This is a distinct word from διοπετής *fallen from the air*, and seems to be formed from an old form of the dative, ΔΙΕΙ, which occurs in an ancient inscription in the possession of Mr. R. P. Knight, (unless it be ΔΙΕΙ.)

1279. ἔα, τί λεύσσω; τί φέρομαι τόδ' ἐν χεροῖν.

"Media forma φέρομαι vereor ut hic sententiæ conveniat. Quæ suspicio si vera est, reponendum φέρομεν." E. I see no impropriety in the middle voice, as Agave was carrying the head, not to a third person, but in token of her own prowess.

1313. ὁ Κάδμος ὁ μέγας, ὃς τὸ Θηβαίων γένος Ἔσπειρα, κἀξήμησα κάλλιστον θέρος.

Mr. Burges, in his recent edition of the Supplices of Æschylus, reads ὅς γε σαρκήρη στάχυν Ἔσπειρα, from a Glossary of Hesychius, Σαρκήρη στάχυν. τὸν ἐκ σαρκῶν συνηρμοσμένον καὶ οὐκ ἐκ κριθῶν συνεστῶτα, οἷον ἄνθρωπον, and says, "quomodo Cadmus dici possit ὁ τῶν Θηβαῖον γένος σπείρας, exputare nequeo." Did Mr. B. forget that Euripides speaks of the Thebans in general as being sprung from the serpent's teeth? (Compare Phœniss. 802. 808.) and that Καδμογενής and Κάδμειος are equivalent to Θηβαῖος? and for a good reason; viz. that Thebes was not founded till after the production of the Σπαρτοί, by whom it was peopled.

1365. χαῖρ', ὦ μέλαθρον, χαῖρ' ὦ πατρῴα | πόλις.

"Aut delendum ὦ, aut legendum πατρία." E. Hermann is of opinion that the middle syllable of πατρῷος may be made short, as well as those γεραιὸς and δειλαιός: and says that "πατρία sunt, quæ sunt patris; πατρῷα, quæ veniunt a patre; πατρικὰ, qualia sunt patris." "Hujus discriminis," says Mr. Elmsley, "ne minimum quidem vestigium apud tragicos reperiri posse credo. Neque apud eos legitur πατρικός." That the

middle syllable in πατρῷος cannot be made short, appears from considering that the diphthong is compounded, not of two short vowels, but of a long ω and a short ι.

1368. στεῖχέ νυν, ὦ παῖ, τὸν Ἀριστταίου.

" Οἶκον subaudio. BRODÆUS. Vera videtur Brodæi interpretatio, quam tamen exemplis confirmatam vellem. Nihil de hac ellipsi dixerunt scriptores ad Bosium, satis superque de vulgari illa εἰς παιδοτρίβου." E. This is a mistake. Schaefer, in his remarks on Bos. p. 214. ed. Oxon. in answer to Valckenaer, who had observed that in this kind of phrase the article was not understood, refers to Aristoph. Ach. 1222. θύραζέ μ' ἐξ ἐνέγκατ' ἐς τὸν Πιττάλου. where Mr. Elmsley reads τὰ Πιττάλου, and remarks, "*ædes Atticis* sunt οἰκία. Οἶκος conclave est in quo cœnabant veteres." which remark, if true, holds good against Brodæus's explanation of this verse.

1369. στέρομαί σε, πάτερ. ΚΔ. κἀγὼ σὲ, τέκνον. Burges, στένομέν σε. Elmsl. στένομαί σε.

1371. αἰκίαν. Elms. αἰκείαν, which he pointed out as the true orthography, some years ago, in a review of the last edition of the Prometheus of Æschylus. As from ἐπιεικὴς is formed ἐπιείκεια, so from ἀεικὴς αἰκὴς, αἶκεια, Iliad. ω. 19. πᾶσαν ἀεικείην. See Maltby's Thesaurus, Obs. p. lxxx.

1371. δεινῶς, δεινῶς τήνδ' αἰκείαν | Διόνυσος ἄναξ | τοὺς σούς εἰς οἴκους ἔφερεν.

" Deesse videtur syllaba, puta τούσδ' inter εἰς et οἴκους." E. It appears to me that a more probable correction is, τοὺς σοὺς, πάτερ, εἰς οἴκους ἔφερεν. So v. 1360. ὦ πάτερ, ἐγὼ δέ σου στερεῖσα φεύξομαι. 1369. στένομαί σε, πάτερ. 1377. χαῖρε, πάτερ, μοι. And I now find that this is also Mr. Hermann's correction.

At the conclusion of the book Mr. Elmsley gives a life of Euripides from a MS. in the Ambrosian library, which, he says, had not before seen the light. An extract, however, from a MS. at Vienna, containing the same life, is given by Boeckh. de Trag. Græc. p. 232. one of whose corrections is confirmed by the Ambrosian MS.

MEMOIR

OF

DR. JAMES DUPORT,

REGIUS PROFESSOR OF GREEK,

AND

DEAN OF PETERBOROUGH.

In the Preface to the MUSEUM CRITICUM, it was announced as our intention occasionally to give Biographical Memoirs of distinguished Scholars; as an useful method of tracing the history and progress of literature. This promise, it must be acknowledged, has been but sparingly fulfilled: the fact is that the lives of Scholars are for the most part, destitute of such incidents as can greatly arrest the attention of their contemporaries or of posterity. Their memoirs are generally comprised in a few dates, and in some history of their publications. An attempt to obtain more minute information respecting their history, their habits, and their characters from public depositaries, or from private sources, costs the enquirer much time and labour, which are not always repaid by his success.

The reasons which have led me to collect some account of Professor Duport are these—He appears to have been the main instrument by which literature was upheld in this University during the civil disturbances in the 17th century; and though seldom named and little known at present, he enjoyed an almost transcendant reputation for a great length of time among his contemporaries, as well as in the generation which immediately succeeded.

JAMES DUPORT was born at Cambridge, in the year 1606, in the Master's Lodge of Jesus College; being the son of Dr. John Duport the Head of that Society. No person could have stronger motives for hereditary attachment to the reformed Church of England: his father being a Translator of the Bible,

and his maternal grandfather, the celebrated Richard Cox, Bishop of Ely, being one of the principal compilers of our incomparable Liturgy[1]. Young Duport was educated at Westminster School, under the tuition of Dr. John Wilson. This seminary, though it had not yet attained the paramount distinction which it enjoyed during the fifty-seven years of Dr. Busby's mastership, was at that time considerably distinguished; for this place of his early education he testified throughout life the fondest attachment and veneration, and expressed with a sort of enthusiastic pride, his delight at the uncommon reputation of its scholars. Of Busby, who was his schoolfellow, and two years junior to himself, he speaks in the language of admiration and of friendship.

At Westminster, Duport contracted an almost passionate attachment for two poets of the most dissimilar description, Homer and Martial. He continued to the latest period of a long life to write verses in imitation of these his favourite originals; and such was the bias of his taste that all his Greek productions, whatever be their subject or their character, are clothed in Homeric language, and all his Latin poetry is strongly tinctured with the style of the Epigrammatist.

In the year 1622, Duport at the age of sixteen was elected one of the Westminster Scholars annually sent to Trinity College, Cambridge, and immediately proceeded to reside in that great and flourishing Society; which then held the same fore-

1. Dr. John Duport, the Master of Jesus College, was born at Shepeshead in Leicestershire, and was the eldest son of Thomas Duport, Esq. who had purchased property there: he became Rector of Husband's Bosworth, and Prebendary of Ely; and was four times chosen Vice-Chancellor of the University: he married Rachell daughter of Bishop Cox, and had by her four children, Richard, Eudocia, James and Lucy. To Jesus College he gave the living of Harlton in Cambridgeshire. His descent was from an ancient family from Caen in Normandy, which came into Leicestershire, in the reign of Henry IV. In Nicholls's History of Leicestershire, Vol. III. p. 1015. is their pedigree from William Du Port of Caen. In Vol. IV. p. 470. of that writer is some biographical notice of Dr. James Duport, in which there are several inaccuracies of date, and particulars mis-stated, owing to want of access to University documents. This sketch is borrowed in Chalmers's Biographical Dictionary.

most rank in public estimation as at the present moment. His tutor was the Rev. Robert Hitch, afterwards Dean of York, to whom, after the lapse of 43 years, he addressed complimentary verses upon his elevation to that dignity, handsomely acknowledging the care he had taken of his education, and attributing to him all the merit of his proficiency in every branch of his studies[1]. Of the other gentlemen who were Fellows of the College at this period, there are several mentioned by him in terms of honour and regard: particularly the celebrated George Herbert, then Public Orator, Robert Creighton, afterwards Bishop of Bath and Wells, Herbert Thorndike the eminent divine, and Edward Palmer, a most accomplished Greek scholar[2].

Duport's studies at College appear to have been directed to all the different subjects of Academical pursuits, but especially to the works of Aristotle; which were at that time considered in the University both as the foundation and perfection of human knowledge. His veneration for Aristotle continued throughout life inferior only to that which he felt for the Sacred Scriptures, and perhaps for his darling Homer: and he was both

1. Dr. Hitch became Archdeacon of Leicester in 1661, which he exchanged for the Archdeaconry of the East Riding of Yorkshire the following year, and was installed Dean of York, March 8, 1664-65. He died in February 1676-77, and lies buried in the Church of Guisley in Yorkshire, of which he was Rector.

2. *Poetica Stromata*, p. 291. Of Edward Palmer, who is stiled by Duport *Græcæ Literaturæ hodie Princeps*, I am able to give very little account. He was a Westminster Scholar elect, became Fellow of Trinity in 1614, was Master of Arts in 1617: and on the vacancy of the Greek Professorship in 1625, he was a candidate to succeed to that office: his competitors were Robert Creighton, Fellow of Trinity, Abraham Wheelock, Fellow of Clare Hall, the first Professor of Arabic, and the able auxiliary in the publication of the Polyglott, Ralph Winterton, Fellow of King's, the well known editor of the *Poetæ Minores Græci*, and John White, of Sidney College. Creighton, who had been deputy to the late Professor Downes, was the successful candidate. Palmer was a layman, and at the time when Duport compliments him as the first Grecian of the time, he must have been above 70 years old. In a still later address, he implores him not to execute his design of destroying his *Adversaria*, from which the world might expect so much. Perhaps it is to the execution of this threat, that we are to attribute our knowing so little respecting this once famed Grecian. In the absence of further information I will give the reader Duport's lines addressed to him, on presenting him with a copy of his version of the Psalms. *Ergo*

uneasy and indignant to see attempts made at advancing Science by methods inconsistent with the positions of the Stagirite. His *Carmina Comitialia* or Tripos Verses, written during his undergraduateship upon the different Theses maintained in the Schools, shew a considerable acquaintance with philosophical and metaphysical topics.

Of the young men his contemporaries, those of whom he speaks with most interest and regard are James Fleetwood of King's College, afterwards the Provost, Clement Neville, Seth Kettlewell, and Thomas Randolph. The three last were scholars of Trinity, and like himself elected Fellows. Neville was related to the noble family of that name; he was one of the two lay Fellows of the College, was ejected as a royalist, regained his fellowship at the Restoration, and lived to be the *maxime Senior* of the whole body: the two others died in early life. Of these friends of Duport the only one known to posterity is Randolph, who was his intimate and the companion of his studies both at Westminster and at Trinity: his contempo-

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Ergo audes miser, aut potes, Libelle,
Palmeri criticam subire limam,
Censuramque hyperattici Magistri?
Qui quondam puer, heluo librorum,
Graios tam cito devoravit omnes,
Totasque imbibit Atticas Athenas;
Lingua et quicquid habet Pelasga dives,
Quicquid Græcia prisca, litterarum
Felix Græcia mater, et loquelæ,
Artis Græcia mater ingenique,
In se continet eruditionis;
Hellas quicquid, et Hellados Sophorum
Fundit pagina, prorsa, vorsa, quicquid
Fabri filius, aut Poeta princeps,
Vatum denique, Rhetorumve, turba,
In succum sibi sanguinemque vertit.
Sed non succus ei est amarulentus,
Nec loligineus nigroque felle
Mistus, Gorgonei aut cruore monstri:
Sed suavis, niveusque, lacteusque:
Nempe hoc Socratico in sinu morantur,
Docto et pectore nidulantur una
Virtus, gratia, comitas, amorque,
Candorque haud minor eruditione.
Ergo aude absque mora et metu, Libelle,
Palmeri Criticam subire limam,
Censuramque hyperattici Magistri.

raries gave him the title of *the English Ovid;* and his poems and dramas are still read and admired by the lovers of the literature of that age.

Of Duport's exercises written at College, the first published was, if I mistake not, a copy of Latin verses which appeared in a poetical collection offered to the memory of the illustrious Lord Bacon in the year 1626. It had been customary for each University on the death of a distinguished member of its body, to call for and publish a collection of verses written to bewail and honour the deceased. On this occasion the Authorities of the University of Cambridge did not sanction such public honours to the memory of the Ex-Chancellor. Perhaps, the sad circumstances attending the conclusion of his public life were still thought too recent, to allow such official testimonies of respect. But the veneration generally entertained for the incomparable philosopher overpowered all other feelings: and a number of Cambridge scholars, the majority from Trinity College, combined to pay the accustomed tribute to the mighty Dead; and their collection of volunteer poetry bore all the exterior marks of an academical effusion, except that it was not headed by the Vice-Chancellor, and that it was printed in London instead of Cambridge.

In January 1626-27, Duport took his degree of Bachelor of Arts, and in October the same year, he was elected a Fellow of Trinity College. The Fellowship elections were at that period generally triennial, and none having taken place since 1624, he was chosen at the earliest standing which the statutes would admit, along with a considerable number of persons, in each of the three years of Bachelors. In the month of March following he addressed some congratulatory Latin verses to King Charles I. on occasion of his first visit to the University. In 1630 he proceeded regularly to the degree of M.A. In this year died Dr. Thomas Harrison, Vice-Master of Trinity, in which College he had lived between 60 and 70 years: he had been one of the Translators of the Bible, and was a man of great learning, and the most excellent and unblemished character. Being regarded as the Nestor of Cambridge, the whole

University combined to honour his memory with a public funeral, and with encomiastic orations and verses[1]. On this occasion Mr. Duport brought as his contribution to the public stock of lamentation, a copy of Greek verses, professedly a cento from Homer, remarkable not only for the ready adaptation of Homeric expressions, to his purpose, but for the whimsical effect which they produce when put into the mouth of the Master of the College, Dr. Brooke, haranguing the board of Senior Fellows on the loss which they had sustained[2].

Mr. Duport appears to have taken Orders shortly after his degree of M.A. and resolved to make his classical attainments subservient to theological knowledge; an object which he appears throughout life to have kept steadily in view. Having amused himself with translating the latter chapters of Job into Greek verse, he was encouraged by the approbation of friends, to render the whole Book into the same Homeric dress; and he gave it to the world in the year 1637. This his first work, entitled Θρηνοθρίαμβος, appeared from the University Press, headed by a handsome and unusual compliment from the Vice-Chancellor Dr. Comber, and the three other Heads who sanctioned the publication. Its merits were proclaimed by laudatory verses from the hands of not less than twenty of his academical friends, who had seen the work. Some of their names add real weight to their panegyrics; as those of Dr. Creighton (or, as he then spelled his name, Crichton) the Greek Professor, and Public Orator, Abr. Wheelock the Arabic Professor, Herbert Thorndike, Henry Fern, and Edw. Rainbow; the two last of whom were afterwards raised to the Bishopricks of Chester and Carlisle. This translation of Job obtained for its author the fame both of scholarship and poetry, and continued to be for some years a classical book at the University and other places of education.

Mr. Duport had before this time become one of the public

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1. A full account of his Funeral was printed in a pamphlet entitled *Harrisonus Honoratus.*

2. *Poetica Stromata*, p. 497.

Tutors of his College, and continued to take pupils for above 30 years, with unrivalled success and reputation. Throughout the whole of the evil times which followed, he remained at his post, diligently occupied in the work of education, and appears to have been the main support of literature in the College, during the reign of fanaticism and terror. In return for the zealous discharge of his important duties he had the satisfaction of living to see a great number of his pupils become the most distinguished ornaments of every profession; and from many of them he received warm acknowledgments of their gratitude.

In the year 1637, he proceeded to the degree of Bachelor of Divinity, and in 1639 he was raised to the Greek Professorship of his University: having nowhere found any mention of his competitors for this honour, I infer that his election was unopposed and unanimous. But a difficulty immediately arose respecting his admission: the statutes of Trinity College directing that any Fellow who becomes Regius Professor of Divinity, Hebrew, or Greek, shall resign the emoluments of his fellowship; and Duport declining to accept an office the salary of which was only £40, if it was necessary that he should quit the station which he held in his College. The point being referred to the Master and Seniors of Trinity, was, after some demur, decided in his favour; and he was accordingly admitted Regius Professor of Greek July 13, 1639. This favourable interpretation was probably founded upon the words of the statute *deinceps Socii nomen solum teneat,* which certainly admitted of the Professor's retaining his pupils, as well as his rank among the Fellows, forfeiting only the statutable stipend and other inconsiderable emoluments[1].

Professor Duport received his first ecclesiastical preferment in 1641, being made Prebendary of *Langford Ecclesia* in Lincoln Cathedral, and Archdeacon of Stow: for this promotion he was indebted to Bishop Williams, the late Lord-Keeper, who became himself next year Archbishop of York,

1. After the Restoration, a King's Letter was issued, giving to the Professors of Hebrew and Greek the right of retaining their Fellowships, with all privileges and emoluments belonging to them.

and whose history is so much blended with public affairs in the reign of Charles I. His patronage of Duport is an example of the spirit of that great and munificent Prelate; who was no less noted for his disposition to advance men of merit in the Church and the Universities, than for the princely liberality with which he devoted his revenues to public purposes. The Bishop being Dean of Westminister, and a regular attendant at the annual examinations of the Scholars, had sufficient opportunity of becoming acquainted with the character and merits of our Professor, whose duty, as Westminister Tutor at Trinity, caused him to officiate on those occasions. In a few months his Stall was exchanged for the more valuable Prebend, of Leighton Buzzard in the same Cathedral: but the troubles of the times which were rapidly approaching, prevented his deriving much, if any, emolument from this preferment.

The storm which had overthrown the Church of England was not long before it overtook the Universities: at the end of the year 1643, Cambridge underwent the Parliamentary visitation of the Earl of Manchester, who summoned all the Heads and Fellows of Colleges to take the *Covenant*, and expelled those whose consciences refused compliance. In Trinity College he ejected the Master, Dr. Comber, Dean of Carlisle, one of the most learned and most exemplary characters that ever presided over that Society, after a blameless administration of fourteen years: the best part of the Fellows were sharers in the deprivation and ill-treatment of their Master; among whom were Dr. Row the Vice-Master, Herbert Thorndike and John Sherman, two contributors to the Polyglott Bible, and the celebrated Abraham Cowley, then considered the first poet of his day; a reputation which gave him little merit in the eyes of the persecuting Puritans. Duport being well known as a staunch royalist and churchman, seemed naturally destined to be a victim: but for some reason or other he escaped the ordeal, and remained Tutor in the College and Professor in the University. How it happened that he was exempted from the general fate which awaited the friends of the Church, has nowhere been explained: but it may, I apprehend, be accounted for by these considera-

tions. Either from his Election to the Greek Chair, or from his having received institution to two pieces of ecclesiastical preferment, his name must 'ere this time have ceased to be numbered among the sixty Fellows of Trinity: and the execution of the Parliamentary orders for tendering the Covenant and expelling recusants, seems to have been confined to separate Colleges, and not extended to University Officers. Of this fact I observe a remarkable instance in the case of Dr. Samuel Collins, the Provost of King's College, and Regius Professor of Divinity, who was ejected from his Headship, for refusing the Covenant, but at the same time permitted to retain his Professorship. Besides, there probably would have been a considerable difficulty in supplying Duport's place with a Presbyterian Greek Professor; and his inoffensive and amiable disposition, no less than his talents and scholarship, made persons of all parties wish to retain him in the discharge of functions for which he was admirably calculated.

Accordingly our Professor, though ejected from his Prebendal Stall, and his Archdeaconry[1], retained his residence in College, and continued to deliver his public lectures in the Greek Schools during the very heat of the Civil War. It is remarkable that the only specimen of his lectures which has been preserved and published, was delivered in this afflicting period; when in spite of the horrors and dangers of the time, a large body of students constituted his audience, while he interpreted and commented upon the *Characters of Theophrastus*. The fate of these compositions was somewhat singular. The copy appears to have been lent to Thomas Stanley, the editor of Æschylus, and after his death found its way, along with his other MSS. into the possession of Dr. John Moore, the Bishop

1. Bishop Kennett in his MSS. (Lansdowne Collection, 986. fol. 230.) has the following note:

"Mr. Walker in his Sufferings of the Clergy, P. II. p. 44. mentions Dr. Luddington as deprived of the Archdeaconry of Stow, and cruelly persecuted: Whereas it was Mr. Duport, and not Mr. Stephen Luddington; who came not to that Archdeaconry till the Restoration, and died in 1677."

of Ely. When Peter Needham was about to publish an edition of Theophrastus in 1712, these papers were put into his hands by the Bishop, who supposed them to be the production of Stanley himself: but on their being shewn to Dr. Bentley, who was Needham's adviser and assistant in his publications, he detected them at once from internal evidence to be Duport's. The allusions to the civil troubles of the day, and the various witty turns, particularly the propensity to punning which appeared in them, detected their author. These Lectures, along with some school-boy information adapted to the attainments of the junior parts of the auditors, contain much sound scholarship and extensive learning of a higher character, and are upon the whole calculated to give no unfavourable opinion of the state of Greek learning in the University at that memorable crisis.

In 1646, Professor Duport was elected by the Heads of Houses Lady Margaret's Preacher: an appointment which obliged him to deliver annually at least six sermons in the Dioceses of London, Ely, and Lincoln.[1] In the same year he published at the University Press a translation of three Books of Solomon—the Proverbs, Ecclesiastes, and 'the Song'— in Greek Hexameters, along with a translation. Such was the employment which solaced those sad and alarming days, when most of his former friends were in exile or imprisonment, and he was left alone in the midst of enemies to witness their triumphs over the Church of England. His present book had not the same pompous recommendation as his Version of Job. Of all his twenty classical encomiasts, scarcely one survived in the University: and four Greek lines from a pupil, Algernon Cecil, supplied the place of all their elaborate encomiums.

On the Death of Dr. Comber, the ejected Master of Trinity College, in 1653, such was the respect and veneration felt even by the republican party for his learning and virtues, that his remains were suffered to be deposited in the Chapel, attended

1. A dispensing Letter of King Charles II. in 1679, commuted these Sermons into a Latin *Concio ad Clerum*, to be preached before the University.

by his old friends and fellow sufferers, and by extraordinary favour the Service of the Liturgy was permitted to be read over his grave. The funeral sermon was preached by Robert Boreman B.D. one of the late Fellows, and printed with some account of his life and character[1]: affixed to this publication was a Latin Epitaph on the late Master, written by Professor Duport: a composition which does the greatest credit to the feelings of its author; and this payment of public tribute to a sufferer in the cause of loyalty, under the very eyes of the usurping powers, from a person existing in the University by their sufferance, argues no small degree of spirit and boldness.

The peace with Holland in the following spring, produced *fasciculus* of congratulatory verses from the University addressed to his Highness the Protector Oliver, entitled *Oliva Pacis*, the principal theme of which was the success that had attended the English arms during the war. And to this Collection the Greek Professor contributed some verses. Mr. Malone in his Life of Dryden, terms the academical poets who celebrated this event 'fanatic songsters', and rejoices that the University of Oxford escaped the disgrace of offering their tribute on the occasion. But this is a hasty mode of talking: a good Englishman could not help exulting at the triumphs of his country in war against a foreign enemy, even though achieved under an usurping government: in this there was neither 'fanaticism', nor 'disgrace'; and those who praised the boldness, the decision, and the abilities of Cromwell, only complimented him upon qualities which his enemies could not deny him to possess. It would no doubt have been more agreeable to have recorded that Duport had never incurred even the suspicion of bowing the knee to Baal: but some allowances must be made for a person holding

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1. *The Triumph of Faith over Death; or the Just Man's Memorial: comprised in a Panegyric and Sermon at the Funeral of the most Religious, most Learned* Dr. Comber, *late Master of Trinity Colledge in Cambridge, and Deane of Carlile. Delivered in Trinity Colledge Chapell, by* R. B. B. D. *the* 29 *of March* 1653 (*lege* 1654), *London*, 1654.

After the Restoration Robert Boreman became D. D. was made Prebendary of Westminster, and Rector of St. Giles's in the Fields.

such a station in the University; when by refusing to join in this expression of feeling, particularly as he was known to be so ready a versifier, he would have been considered as making an open avowal of disaffection to a Government, which had hitherto treated him with more toleration and indulgence than other royalists.

But whatever his views in this matter may have been, our Professor was not destined to escape the tyranny of the republicans. In the course of the ensuing year, 1654, the 'Commissioners for Reforming the University', who had for the last four years ejected at discretion such members as refused to subscribe to the 'Engagement for maintaining the Government without King or House of Peers,' and had on all occasions supplied the vacant places according to their pleasure, dispensing with statutes, altering seniority, and indulging in all the wantonness of arbitrary power, at length compelled Duport to resign the Greek Professorship, and caused it to be conferred upon Ralph Widdrington, a Fellow of Christ's College; who had been appointed Public Orator by the same worthies three years before, when they ejected Mr. Mole of King's College from that office. It seems to have been not so much the literary claims of this gentleman, as his relationship to Sir Thomas Widdrington, Commissioner of the Great Seal, and Speaker of Cromwell's Parliament, which raised him to this academical station. Duport however, far from testifying any ill-humour at this treatment, afterwards speaks of the intrusive Professor in terms of kindness and commendation.

The Society of Trinity College were however so sensible of the value of Mr. Duport, that they elected him almost immediately afterwards a Senior Fellow. The order for this purpose, which has the signatures of Dr. Arrowsmith the Master and six of the eight Seniors, sets forth the justification of a measure which seemed to involve much statutable irregularity. It is admitted that his fellowship had become *vacatable* by his acceptance of Church preferment in 1642. But on his assertion that from the troubles of the times he had received little or no

advantage from that preferment, and that he had never been required by any of the Society to give up his fellowship on that occasion, the Master and Seniors decreed that the statute appeared never 'to have been executed upon him.' This reasoning would not satisfy the stricter notions of the present times; but there was an evident determination in the College to retain Duport at all events, and to place him in the governing part of the Society: and we must not wonder at a rather lax interpretation of statutes in persons, who themselves owed their places to a flagrant violation of all statutable enactments. It appears however somewhat strange that they had not recourse to a clause (*in Capite De Tribus Lectoribus*) distinctly enabling the Professor, upon vacating that office, to resume the emoluments of his fellowship: a provision which appears much more applicable to this case, and which had actually been exercised in favour of one of his predecessors, Bartholomew Doddington.

Duport was in 1655 chosen Vice-Master: this office, to which he was re-elected each year of his remaining residence in Trinity College, was important, as in the frequent absence of the Master, it gave him the principal government of the Society. He continued Tutor, though after a short time he appears to have withdrawn himself gradually from the discharge of those duties, and probably only took as pupils the sons or relatives of friends. Among the young men educated under his care, should be mentioned the illustrious Isaac Barrow, John Ray and Francis Willoughby the Naturalists, and two sons of the Earl of Bedford, the younger of whom, William, was the distinguished and ill-fated Lord Russell. A great number of the sons of persons of consequence were his pupils; and it is highly probable that the visible indulgence which he experienced compared with other loyalists, was owing to the interest exerted by some of them, in behalf of the tutor of their sons.

He now appears to have devoted his attention to the work, upon which his literary reputation with posterity is principally grounded, called *Homeri Gnomologia*, and published at Cambridge in the beginning of the year 1660. This book, which is well known, and deservedly esteemed by scholars, consists of a

collection of all the sentences in the Iliad and Odyssey, containing any aphorism, sentiment, or remarkable opinion, illustrated by a two-fold series of quotations, first from the Scriptures, and next from the whole range of classical authors, wherever any parallel idea or expression can be found. The extent of learning displayed in the execution, is very considerable; while the judgment and self-command of the author is far greater than appears in any of his other books. It will always be found an agreeable and useful companion to the reader of Homer. Whenever mention is made of this work by foreign scholars, it is uniformly accompanied with approbation; and some subsequent editors of Homer have been more indebted to it than they have thought fit to acknowledge. Duport prefixed to this book an interesting and pleasing dedication to four favourite pupils, with whom he had lately been reading Homer, and a preface containing learned and curious remarks on the author; particularly on the extraordinary parallelism found between his sententious expressions, and those of the sacred writers; and having by the advice of his friend Dr. Busby, inserted in his commentary a series of grammatical remarks, he seized this occasion of apostrophising Westminster School, as the nurse of his youthful scholarship, in terms of affectionate and passionate regard.

It is somewhat curious that there should be prefixed to the *Gnomologia* a copy of laudatory verses addressed to the author from the pen of Ralph Widdrington, who had superseded him in the Greek Professorship. The circumstance of that critical juncture may account for this incense offered by the sagacious republican, who foreseeing the Restoration of the Church and Monarchy, which took place in little more than a month, thought that he might have to supplicate the interest and protection of his displaced predecessor.

Duport had a few years before delivered a sermon at St. Paul's Cathedral, in quality of Lady Margaret's Preacher, wherein he expressed himself in terms of complaint and indignation at the shameful manner in which that venerable edifice, once the glory of the metropolis, was profaned; part of it being

absolutely in ruins, while another part was occupied by shop, and turned to the purposes of traffic. His expostulation upon this practice, which even the enemies of the Church could not defend, seems to have been resented by the ruling powers of the City; for he was afterwards refused admission into the pulpit of St. Paul's; until the very eve of the King's Restoration, when at the special invitation of Sir Thomas Alleyne, the Lord Mayor, he preached there, on the 20th of May 1660, and was thus one of the first divines who could boldly and publicly hail the revival of the Church, after a proscription of eighteen years[1].

Immediately on the Restoration, Duport was made one of the King's Chaplains, and reinstated in the possession of his Prebe nd at Lincoln, but not of the Archdeaconry of Stow since he preferred holding his fellowship and Vice-Mastership in Trinity College, which the latter dignity would have vacated. Widdrington was now dispossessed of the Greek Professorship, which he had illegally occupied; but Duport did not choose to resume this office, rather wishing to see his favourite pupil, Isaac Barrow, advanced to a prominent station, upon which his boundless learning and powerful abilities were sure to confer lustre. Accordingly, at his recommendation, this rising genius was unanimously elected Professor, and in his Inaugural Oration he took occasion to pronounce a most glowing panegyric upon his old tutor. The encomiums bestowed on him are so high, that after every allowance has been made for partiality, and for rhetorical exaggeration, it must still be considered as no small reward of a literary career, to have received such praise from the mouth of so illustrious a man as Barrow. The new Professor, after an eulogium upon his predecessors in the Chair, particularly Erasmus, Sir Thomas Smith (whom he stiles '*Faber, fatale nomen literis demerendis*'), Sir John Cheek, Downes, and Creighton, concludes his enumeration with the following words:

1. This Sermon was afterwards published under the title of *Evangelical Polity, or a Gospel Conversation:* with 'A Letter to the Reader,' in which the above anecdote is related.

"Illustre vero agmen claudat haud postremus merito, quin ausim dicere primus, ut qui nemo hanc cathedram aut tenuit tamdiu, aut tantopere decoravit, mihi perpetuo obsequio colendus, nec vobis minus omni honore suspiciendus, Vir optimus, et oculorum licet judicio renuenti, etiam maximus *Duportus*. Exiguo quippe cortice obvolutus omnigenæ eruditionis nucleus, angusta capsula inclusus ingens thesaurus literarius; volumine parvo comprehensum quotquot sunt linguarum, artium et scientiarum compendium; tot Erasmorum, Budæorum, Stephanorum accurata Epitome; cujus in modico corpore immensus animus habitat, Giganteum versatur ingenium, omnes Athenæ hospitantur, tota quanta quanta est Græcia diversatur: qui a nostra plerorumque ultima memoria Atlantem agens Græcarum literarum Academiæ decus humeris non magnis adeo quam validis sustentavit, et velut stella mole arcta, virtute diffusissima lucidissimis radiis universum mundum circumfulsit; a quo habet Anglia nostra, ne aliis gentibus literarum gloria cedat, nec suos Galliæ Scaligeros, Salmasios, Petavios, suosve Belgio Heinsios, Grotios, Vossios quod invideat. Quis enim Græcas literas perspexit intimius? quis Latinas extulit purius vel copiosus? quis poeticam facultatem felicius coluit, et cœlestis Musæ diviniores raptus heroici carminis majestate propius adæquavit? quis tot unquam orationes habuit concinnas, lepidas, eruditas? aut dum tot annos, imo tot lustra juventutem Academicam instituit, adeo grammaticam austeritatem critica varietate condivit, rhetorica venustate expolivit, amœna urbanitate temperavit? Quis denique tam fideli opera, tam indefesso labore, tam assidua diligentia susceptam provinciam administravit, adeo quidem ut successoribus suis tam insigne exemplar sequi difficile fecerit, assequendi vero spem omne præciderit, et ademerit potestatem. At quid ego loquacis linguæ insulsa temeritate tantas dotes minuo, tantis virtutibus detero, tanta merita obfusco, quæ (nisi loci hujus et temporis ratio silentium damnaret, nisi illius in vos magna merita, in literis eximia, in meipsum infinita, etiam invito mihi verba extorsissent) satius erat tacita admiratione fuisse veneratum? Quin vos evolvite scripta, recolite dicta, quæ autores interpretanti, elucidanti, conferenti, quæ prælegenti, et peroranti exciderunt, in memoriam revocate, ut ex profectu vestro magis discatis, quam ab elogio meo tantum virum æstimare, cui similem Professorem multa vobis non dabunt, parem paucissima invenient, majorem nulla unquam secula parient, nulla perpererunt."

That the reader may understand the allusion in the first part of the above quotation, it is necessary to notice, that the person of Duport was very diminutive; a circumstance to which he himself makes frequent and good-humoured reference in his Latin poems.

Barrow retained the Greek Professorship not more than two years; being then invited to fill the Mathematical Chair newly founded by Mr. Lucas; a station much better endowed than

the other, and more congenial to his taste. Upon his resignation, the person elected was Mr. Robert Creighton, son to the predecessor of Duport; who afterwards addresses some lines to Bishop Creighton, containing an allusion to this gratifying circumstance: these the reader may peruse in a note, as a fair specimen of the facetious use which he perpetually makes of coincidence in surnames[1].

King Charles almost immediately after his Restoration sent to the University of Cambridge Royal Letters Mandatory for conferring Doctor's degrees upon many persons whose standing and whose talents entitled them to that rank, but who had not chosen or had not been admitted to graduate under the usurping powers. Accordingly in the course of the year 1660, not less than seventy-six persons were made Doctors in Divinity by Mandate; in which number was the subject of this Memoir, who was created D.D. July 19th, 1660. The peculiar circumstances of the time, the hardships and sufferings to which most of these persons had been subjected by their loyalty, and the immediate want of learned individuals to fill the high stations in the Church and University, seem to justify the extraordinary and profuse exercise of the prerogative on this occasion.

On the promotion of Dr. Edward Rainbow, Dean of Peterborough and Master of Magdalen College to the Bishoprick of Carlisle in 1664, his Deanery was conferred on Dr. Duport, who accordingly took leave of Trinity College, after an uninterrupted residence of above forty-two years. It must be regarded

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1. *Ad Reverendum admodum in Christo Patrem* Robertum Creittonum, *Bathonensem et Wellensem Episcopum, Græcæ Linguæ olim Cantabrigiæ Professorem celeberrimum, cujus et Filius postea ejusdem Linguæ ibidem Professor.*

Qui Græce *Melior*, Præsul venerande, vocaris,
Quam faustum veri nominis omen habes!
Nam *Melior* tu semper eris, contendere tecum
Seu quis doctrina seu pietate velit.
Græce doctorum imprimis sis Alpha necesse est,
Ipsa hæc cum te adeo Κρείττονα lingua vocat.
Per te Granta Professorem, Bathonia Patrem,
Utraque fit Κρείττων, doctior, et melior.
At Græca sedet in Cathedra tibi filius hæres;
Vix scio quis Κρείττων, filius anne pater.

as a singular coincidence in an academical life, that as he first made himself known to the public by a tribute called for by the death of Lord Bacon, so his last College act was the election of the other glory of Trinity and of the world, Sir Isaac Newton, to a scholarship in the Society.

Dr. Duport was installed Dean in the Cathedral of Peterborough on the 27th of July, 1664. The Chapter over which he was now called to preside had been founded at the same time as the Bishoprick on the dissolution of the Abbey; and was moderately endowed with a part of the lands of that establishment. The condition of his new preferment was far from being prosperous; most of the estates having been leased for long terms of years, (before the Act of the 13th of Queen Elizabeth made such leases illegal) several of those periods were not yet expired: thus the emolument of his Deanery during the fifteen years of his incumbency did not average more than £.270 a year, a sum inadequate to support the station with decency and respectability. However it is probable that Duport was well enabled by his other preferment and by the profits of his thirty years Tutorship, to discharge all the duties of charity and hospitality which are peculiarly incumbent upon such a situation: and the local position of Peterborough, being at a convenient distance from the place where he had passed his whole life, made it an eligible as well as a dignified retirement. The Cathedral, one of the most magnificent and beautiful structures in the kingdom, had been dreadfully injured during the civil wars from the barbarous fanaticism of the Puritans; who had demolished all the windows of painted glass, defaced all the sepulchral monuments, and destroyed the carved wood-work which ornamented the choir: besides, the cloysters were pulled down for the sake of the materials, and the Lady's Chapel was reduced to an absolute state of ruin. The repair of all this devastation rested with the Dean and Chapter; whose funds were utterly inadequate to the purpose, and who found very little assistance from other quarters. Thus, to remedy much of the mischief which that fatal period produced, and to restore the fabric to its original beauty, is a work which has been left to the present times to accom-

plish. It seems however that all was then done, which the circumstances of the Dean and Chapter rendered possible: in particular one of the three large arches of the West Front, the beauty of which is acknowledged to be without rival, having fallen down, it was restored in all its original magnificence.

In 1665 Duport published at the University Press a Greek translation of the Common Prayer, in a small pocket volume, uniform with the Septuagint Version of the Psalms which he had printed in the preceding year. This performance reflects great credit upon his industry, and has proved to this day an useful manual to the student. It has also been the means of making our English Liturgy known to some learned members of the Greek Church, by whom its excellence has been acknowledged. The work is dedicated to Archbishop Sheldon, under whose care the Liturgy had been newly revised—the translator terming himself τῆς μὲν Πετροπόλεως Ἀρχιπρεσβύτερος πάντων δὲ τῶν τῆς Ἀγγλικανῆς Ἐκκλησίας Πρεσβυτέρων ἐλαχιστότερος, I. Δ.

The Dean now devoted his leisure to a translation of the Psalms of David into Greek Homeric verse, as a companion to his other two volumes of sacred poetry: it was finished in 1666, and he received on that occasion, what he probably considered as much the greatest honour of his life. The two Houses of Convocation passed a vote expressing their approbation of the work, and addressed his Majesty with a request that he would issue his Royal recommendation of it for the use of schools, and all places of education; as combining the means of instilling sacred sentiments with a knowledge of the Greek language; which was accordingly done with all the form and circumstance of honour. The Dedication to Charles II. consists of a display of events in the history of that monarch bearing a resemblance to those of David; a parallel which had been remarked long before it was consecrated in the immortal poetry of Dryden[1].

1. The title is Δαβίδης Ἔμμετρος, *sive Metaphrasis Libri Psalmorum, Græcis Versibus contexta; per* Jacobum Duportum *Cantabrigiensem, Regium Græcæ Linguæ Exprofessorem,* D. P. *Cantabrigiæ, excudit Joannes Field, Celeberrimæ Academiæ Typographus, Ann. Dom.* 1666. with a copper-plate engraving of King David, and another of Charles II. A small edition without these ornaments was reprinted in London in 1774.

In 1668, on the death of Dr. John Howorth, one of the Chapters of Peterborough, who had succeeded Dr. Rainbow as Master of Magdalene College, Dean Duport was recalled into the bosom of his University, being appointed by James Earl of Suffolk, possessor of Audley End, to fill the vacant Headship. In the following year he was elected Vice-Chancellor; and it is remarkable that this was no less than 76 years after his father had filled the same office for the first time. The University had at length recovered the repose and tranquillity which had been so long strangers to the place: and the only measure of public import which I observe to have been transacted during the Vice-Chancellorship of Dr. Duport, is a Petition to Parliament against the proceedings of the Corporation of the Bedford Level, which were thought injurious to the navigation of the river Cam. The Vice-Chancellor had in fact imbibed the prejudice against the drainage of the Fens, which was very general at the commencement of that great work, especially in those parts of the country which have been most benefitted by the results.

Subsequently to this time, Dr. Duport became Rector of Aston Flamville and Burbach in Leicestershire. This preferment he had the gratification of receiving from an old College pupil, Antony Earl of Kent, as a testimony of his attachment and veneration.

He had now the satisfaction of seeing his pupil Barrow elevated to the Mastership of Trinity College, an appointment for which his merits so admirably fitted him, that every friend of the Church and of the University, as well as every lover of learning and of science must have rejoiced to witness it; to his tutor and friend this event was above measure gratifying, and he had recourse, as usual, to Latin elegiac verse to express his feelings. In his complimentary lines prefixed to Duport's Version of the Psalms, Barrow had delicately and elegantly intimated a wish that his old tutor would make this the final effort of his muse; feeling, no doubt, an apprehension that a continued devotion in old age to exercises which are characteristic of youth might prove injurious to his reputation. The Dean felt the force

of this hint, though he was unable to comply with the advice: he thus concludes his congratulations:

"*Extremum hunc, Barröe, mihi concede laborem,*
Post Hymnos etiam carmina pauca sacros.
Figeret ut metam nostra in Davide poesis,
Terminus et metris hic foret, autor eras.
Insignes sine Musa tibi gratetur honores;
Parebit monitis protinus illa tuis."

So far was he from keeping this promise, that in old age his muse became more than ever his resource and his delight. Whatever affected him with joy or sorrow, hope or fear, whatever opinions he held, or errors he condemned, were always intrusted to Latin poetry; and his devotion to epigram and pun, far from being confined to his facetious mood, appears in his effusions on afflicting occasions; as in the following epitaph on his sister, Mrs. Lucy Duport:

"*Dum Sapiens Virgo vigilasti ardente lucerna*
Expectans sponsum nocte dieque tuum,
Præluxisti aliis, et lampas in orbe fuisti,
Moribus et vita, lucida virgo, tua.
Nunc quoniam in terris tibi lux brevis occidit, ergo
Æterna in cœlis, Lucia, luce micas."

When he had reached his seventieth year, he bethought him of publishing a collection of these poetical pieces, which appeared in a volume of nearly 600 pages, under the title of *Musæ Subsecivæ, seu Poetica Stromata. Autore* J. D. *Cantabrigiensi.* 1676. It is divided into the three Books of *Sylvæ;* and four more denominated *Carmina Gratulatoria, Epicedia, Carmina Comitialia,* and *Epigrammata Sacra,* crowned with a Latin Version of the Canticles. The whole is dedicated to the Duke of Monmouth, then Chancellor of the University; but the separate parts are inscribed to those of his surviving friends to whom he was most attached, Sir John Cotton, Sir Henry Newton Puckering, Sir Norton Knatchbull, Bishop Rainbow, Provost Fleetwood, and the Earl of Kent. A considerable proportion of these pieces had been already published in Academical and other Collections; the rest were taken from his common-place book, apparently without selection. Had they been entrusted to the judgment of a friend, it is probable that a considerable proportion would have been omitted; particularly his Latin Lyrical pieces, in which he has neither caught the spirit nor the rhythm of

Horace. This multifarious collection affords an ample opportunity of becoming acquainted with the taste, the opinions, the attachments, and the prejudices of its author; so invariably were his thoughts confided to verse. We discover a sincere, candid, and good-humoured disposition, somewhat too prone to learned trifling. He was warm in all his friendships, and most indulgent in his opinions of others; enthusiastic in attachment to his University, and particularly to Trinity College, of which he never lost an opportunity of speaking with pride and fondness. There is in all his writings a very marked character of singleness of heart and guileless simplicity. He displays a warm, zealous, and devoted loyalty to the Crown, and to the orthodox faith of the Church of England. In theological opinions he was equally hostile to the two extremes of Calvinism and Arminianism. His abhorrence of Popery was in his latter years not a little heightened by the prevailing and well-founded apprehensions of danger from the probability of a Popish Monarch ascending the Throne.

In forming a due estimate of his literary character, it is necessary to exercise some candor with respect to those defects which are attributable rather to the taste of the age than of the individual. Classical learning in England was in his time by no means well directed: an excessive and undue regard was paid to imitations of the ancient authors, which are now little esteemed except as an exercise for juvenile ingenuity, and a test of the learning and taste of the student. His increasing fondness for this amusement as his years advanced, is a remarkable proof of the attachment which a man feels throughout life for the occupations of his youthful mind: in this instance it was undoubtedly fomented and increased by the approbation lavished upon the efforts of his muse. It may be noticed as singular, that little or no distinction of style can be detected between his earliest and his latest productions. It happens, unfortunately for the reputation of his scholarship at the present day, that his notions of classical versification were not formed in a severe or critical school: his lines exhibit all metrical licences for which authority could be drawn from ancient poets, without due consideration of the laws of the particular compositions which he was imitating. Thus we find that Duport's verses are less strict

than those of his illustrious contemporary, Milton, with whose classical productions, owing to the similarity of their descriptions and their subjects, it is most natural to compare them. It must be added, that the playfulness of his wit, and his devotion to puns, anagrams, and chronograms, cannot at the present day meet with the same approbation or indulgence as among scholars of the sixteenth century. His own favourite among modern Latin poets, was Gaspar Barlæus. It may be mentioned as an instance of the high estimation in which Duport's verses long continued to be held, that his lines on Bishop Cumberland, as the antagonist of Hobbes, were inscribed on the monument of that prelate in 1719, forty years after the death of their author.

In Duport's multifarious collection of small pieces, we find his opinions and estimation both of men and of books very unreservedly expressed. Of the great dramatic poets who shed lustre on the age of Elizabeth and James, the only one praised by him is Ben Jonson; him he was probably led to admire and cultivate in compliance with the taste of his friend Randolph, who was one of Jonson's adopted sons. Cowley he regarded as the greatest of English poets. Of Milton he never speaks. His abstaining from commendation of the bard whose poetry was above all others likely to command his admiration, arose from a hatred of his political character and writings: but it is not so easy to account for his never naming him, while execrating the Regicides and their defenders; although he loads his antagonist Salmasius with praises, extols the Εἰκὼν Βασιλικὴ with enthusiasm, and expresses indignation against those who denied it to be the genuine production of the Royal Martyr. This forbearance may possibly be owing to early acquaintance with Milton; who though two years junior to Duport, was likely in the course of seven years residence at Cambridge, to have become intimate with a young man whose pursuits were so congenial to his own.

Of prose writers his favourite appears to have been Isaac Walton, who was also in the number of his friends, and to whom he addressed several poems; being delighted beyond measure with his Biographical sketches, and professing himself to be his disciple in the Art of Angling.

The Dean's notions upon the state of society, and the times

in which he lived, are expressed with candor and with sorrow: particularly the increasing profligacy of the higher orders, encouraged and sanctioned as it was by the greatest example in the nation, appears to have occasioned him extreme uneasiness. The introduction of actresses upon the stage, which began with the reign of Charles II. he considered as an outrage upon public decorum, as well as on the modesty of the female character. The adoption of wigs as an article of dress shortly after the Restoration, excited his indignation and disgust: and he was much delighted at the issue of a mandate from the King, as Head of the Church, forbidding the Clergy to wear such a covering on their heads: but alas! he did not recollect that fashion is sometimes more imperious than a Royal edict; and he little suspected that a few years would see wigs universally worn by the Clergy; and that in the course of time, when this covering was discarded by most other professions, it would remain stationary in the highest order of the Church. But the capital subject of his alarm seems to have been the progress of the new philosophy, and the evident disposition to demur to the authority of Aristotle. The theories of Des Cartes he held in utter contempt; and he found it impossible to reconcile his mind to the Copernican System, from an opinion that it clashed with the language of the Scriptures, attributing motion to the Sun and stability to the earth. Even the foundation of the Royal Society, though it comprised many of his most intimate friends, he did not view without considerable suspicion and distrust.

I have little further to record respecting Dr. Duport, except his liberality to the different foundations of which he was a member. At Peterborough he gave a perpetual annuity of ten pounds to increase the stipend of the Master of the Cathedral Grammar School. Some thieves having broken into the Minster and stolen the vergers' rods, he replaced them with a present of two new silver maces. But the most important of his measures at this place was the foundation of the Cathedral Library, which was collected in the first instance by presents of books from the Prebendaries and other individuals, (the Dean setting the example by a handsome donation of Walton's Polyglott), and was placed by him in the beautiful Chapel attached to the East End

of the Fabric: it has since been enriched with the whole of the valuable library of Dean Kennett, and part of Dean Lockier's; the collection was removed about 40 years ago to a Chapel beneath the centre Arch of the West Front, where it now forms a highly useful appendage to the College.

At Magdalen College, he gave £100. towards erecting a new building: endowed four Scholarships for undergraduates: and added to his liberality, the donation of a large and handsome silver dish, which still graces the hospitable entertainments of the Master.

But his liberality was most conspicuously shown by the spirited manner in which he seconded Dr. Barrow, the Master of Trinity College, in his noble scheme of a new Library. The history of the present magnificent structure is this: a plan was in agitation for erecting at Cambridge a Theatre, which should rival that just built by Archbishop Sheldon at Oxford: the deceased Bishop of Ely, Dr. Laney, had bequeathed £500. to be given towards this object, provided it was begun within twelve months after his death. This was in the year 1675. Barrow was convinced that such a work might be effected by subscription, if only the University were not wanting to itself; and he and Duport were at the head of a Syndicate to put such a measure in train: but they were unable to infuse into their brother Heads a sufficient portion of their own spirit: otherwise the scheme might at that time have been realized, which was accomplished fifty years afterwards by the erection of the Senate House. Being baffled in this attempt, Dr. Barrow resolved to demonstrate the practicability of his proposal, by erecting a building of equal extent and magnificence in his own College, the members of which he deemed to be more spirited than the leaders of the University, and amongst whom his own example carried more weight and influence: accordingly he immediately instituted a subscription for building a new Library; the old room being inadequate to contain the books belonging to the Society. The situation of the projected fabric was happily chosen, to complete the quadrangle of Neville's Court, the North and South sides of which had just been finished by the munificence of two old Fellows of the College, Sir Thomas Sclater, and Dr.

Humphrey Babington. Barrow lived only to raise the subscription, and to lay the foundation of this noble pile, which was destined to be one of the architectural glories of Sir Christopher Wren. The Dean of Peterborough led the way by a handsome donation of £200., and the Society testified their attachment to him, by placing his name at the head of the list of subscribers, before even that of the Master. To prove himself no less solicitous for furnishing the interior of the new Library, he bequeathed to it his whole collection of books.

These are all the particulars worth remembering which I am able to communicate respecting Dr. Duport. Of his habits and state of health I know nothing, except that his frequent mention of the gout leads us to suppose that he was no stranger to its visitations. His death took place at Peterborough on the 17th of July 1679, at the age of 73. He is buried in the Cathedral on the North side of the Choir; his monument bearing the following Inscription :[1]

JACOBUS DUPORT, S. T. P.

Hujus Ecclesiæ Decanus, Lincolniensis Canonicus,
Vir in omni vitæ tenore clarissimus,
Felicibus auspiciis (Patre Præsule, Avo Episcopo) oriundus,
Summus ipse Theologus
Omne literarum genus penitus digessit,
Multas linguas etiam doctioribus peregrinas fecit suas,
Præ cæteris Græcam, cujus erat apud Cantabrigienses suos Professor.
Græcâ Poesi, si non super Homerum, saltem pari incedens gradu,
Quem ut alterum planè Homerum quatuor vendicant Collegia
Sti. Jesu in quo natus, S. Stæ. Trinitatis quo Educatus,
Stæ. Mariæ Magdalenæ cui præfuit, et hoc nostrum quod corpus obtinet;
Coll. ista ut ornavit, sic vivens moriensque amplis beneficiis auxit,
Præcipuè Coll. Trin. cujus Bibliothecam Augustam
Non modo libera manu sublimiorem reddidit
sed suis insuper illustravit libris.
Ut Academiæ decus, sic Ecclesiæ non minus.
Liturgiam Anglicanam, Græcam faciendo, in omnem gentem transtulit.
Sic meritus, Regi Carolo II°. *a Sacris fuit.*
Amplis dignitatibus, honoribus, opibus affluxit,
Quæ omnia honeste adeptus, piè et prudenter distribuit.
His dotibus accessit morum suavitas, probitas, omnis virtus.
Saxo hoc non eget, ut testetur quod vixit,
sed quod mori potuit.
Obiit Julii 17. *Anno* { *Ætatis suæ* 73. / *Domini* 1679.

1. This Inscription having become illegible by time was renewed two years ago.

These anecdotes of Dr. Duport have been drawn partly from his own and other contemporary publications, and partly from the registers of the University, and the different Societies to which he belonged. To the great reputation obtained by his learning and talents was added a high regard every where paid to his virtues and kind disposition. And though he may not have secured a proportionably splendid character in the eyes of posterity, yet it would not be easy to name any individual who at the peculiar crisis in which he lived, rendered more signal service to the cause of 'sound learning and religious education.'

J. H. M.

At the conclusion of the eighth number and Second Volume, the Editors of the Museum Criticum *have to announce that their work is brought to a termination. They cannot, however, take leave of their readers, without returning their acknowledgements for the favourable reception which this publication has experienced. Its circulation has been much greater than they had ever ventured to anticipate; and as continual reference has been made to the contents of the Numbers in the writings of every scholar which have appeared since their publication, the Editors have the satisfaction of believing that the views with which they instituted the work have not been frustrated. Although other avocations now compel them to give up the* Museum Criticum, *they have reason to hope, that another series of Numbers of a similar nature, will issue from the press of this University, under the auspices of an able and judicious scholar.*

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